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PHILADELPHIA COLLEGE AND INFIRMARY OF OSTEOPATHY, Incorporated

Write for Information

Witherspoon Building, Walnut, Juniper and Sansom Streets, (Sixth Floor)
Definition of Osteopathy

OSTÉ-OP'-A-THY, v. [Gr. ὀστέων (osteon)=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.)

OSTÉ-O-PÁTH, s. The same as OSTEOPATHIST (q. v.)

OSTÉ-O-PÁTH'-IC, a. Of or belonging to osteopathy; as, osteopathic treatment.

OSTÉ-O-PÁTH'-IC-ÁL-LY, adv. In an osteopathic manner; according to the rules and principles of osteopathy.

OSTÉ-ÓP-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.
Philadelphia Infirmary of Osteopathy

Osteopathy Practiced as an Art

TREATMENT OF DISEASES

Osteopathy treats all chronic diseases, very many of which have been abandoned as incurable by other systems of treatment. Statistics show that 80 per cent. of these we cure outright; 90 per cent. we greatly benefit; and 5 per cent. receive little benefit; none are in any way injured.

Among the diseases treated successfully are the following:

Heart and Lung Diseases, Pneumonia, Hemorrhages.

Nervous Diseases, as general Nervous prostration, facial and general agitans, headache, sciatica, lumbago, tic douloureux, St. Vitus dance, locomotor ataxia, and all forms of neuralgia, paralysis.

General Diseases.—Loss of voice, enlarged tonsils, incipient consumption, asthma, wry neck, catarrh, granulated sore eyes, pterygium, erysipelas, scrofula, spinal curvature, goitre, eczema, rheumatism, eye and ear affections.

All Dislocations.—Hip-joint diseases, milk leg, varicose veins.

Liver and Kidney Diseases.—Bright’s disease, gall stones, diabetes.

All Stomach and Intestinal affections, catarrh of the stomach, dyspepsia, constipation, piles, flux, dysentery.

Urethral Diseases.—Stricture, enlarged prostate.

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RECOGNIZED SPECIALISTS

By virtue of our special training in Descriptive, Demonstrative, Morbid and Living Anatomy, we are recognized as specialists in the knowledge of the structures of the human body in all the possible conditions of health and disease; and by the exact and exhaustive study of Physiology and Chemistry, as relating to the bodily conditions, we diagnose and treat diseases in a manner entirely new and different from all other systems. Medicines are never used.

Our methods are wholly natural and scientific. Our cures are permanent, because natural.

CONSULTATION FREE

Address all correspondence to the Philadelphia College and Infirmary of Osteopathy.

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

WITHERSPOON BUILDING

(Sixth Floor) Walnut, Juniper and Sansom Streets
PHILADELPHIA, PA.
The Next Class of

The Philadelphia College

of Osteopathy

Will Matriculate February 2, 1903

WRITE FOR LITERATURE
THE PHYSICAL AND BIOLOGICAL SCIENCES IN OSTEOPATHIC EDUCATION.

By Dr. C. W. McCurdy, Philadelphia College of Osteopathy.

Chemical analysis establishes responsibility, points out the cheat in the community and makes honesty compulsory by exposing adulteration. New York some years ago paid $10,000 a day for the water added to the milk sold in that city. Not many years ago 20,000 pounds sterling were lost in the prosecution of a scheme for collecting the alcohol that distills from bread in baking when a chemist proved that only about one per cent. of the flour undergoes fermentation, baked bread containing an average of 0.314 per cent. of alcohol, according to Birnbaum.

A practical and working knowledge of chemistry in its application to urin-
bleaches and washes and purifies, and
makes blood, bone, muscle and nerve.
There is not a morsel we eat, a gar­
ment we wear, or a room we inhabit
that is not formed or modified by the
supple fingers of chemistry. It gives
laws to commerce, controls trade and
gives shape to modern civilization. It
has revolutionized war and dictates
terms of peace. It has turned light into
day, lengthened the duration of life,
enabled man to speak through the earth
and sea and round the world and with
the aid of that most wonderful of in­
struments, the spectroscope, the open
sesame of physics and chemistry, “per­
mitted us to peer into the very heart
of nature,” says Crookes, “and all but
unlock the secrets of life and of distant
worlds.”

In substance, writes Professor Hux­
ley, modern civilization rests upon
physical science; take away her gifts
to our country, and our position among
the leading nations of the world is
gone to-morrow; for it is physical
science only that makes intelligence
and moral energy stronger than brute
force. Science is teaching the world
that the ultimate court of appeal is
observation and experiment. She is
teaching us to estimate the value of
evidence; to know the physical man
in health and disease, his powers and
limitations; she is creating a firm and
living faith in the existence of immuta­
ble moral and physical laws.

What I have written concerning the
physical sciences applies in large meas­
ure to the biological sciences. What
the law of gravitation, of the perma­
}
of the intellect, and that is just what one must learn to do in the study of the human machine, as viewed by the Osteopath; natural and spiritual law as embodied in a human being, the greatest, the mightiest, the noblest, the most real and pulsating object in all the world.

To be able to see and hear and feel all there is to be seen and heard and felt within a vitalized living body, normal or pathological; to see and hear and touch the forces exactly and preserve these sense impressions unalloyed with any vague inferences as to their origin is a power as valuable as it is rare.

Dr. Wayland states that the most important power of the human mind are perception, consciousness, abstraction, generalization, reasoning, imagination and memory. Did space permit I could show that there is not one of these faculties that is not improved by the study of the physical and biological sciences.

Then there is the aesthetic function of the sciences. Humboldt tells us that there is nothing that tends so much to refinement of character as the study of nature and nature's laws; and Schiller wrote that the same susceptibility of temperament is needed in the contemplation of the most insignificant of her phenomena as in the grandest of her creations—a human soul.

Nothing like science, except religion, so well teaches a deep and genuine humility. Nature soon tames the arrogance of the presumptuous and teaches them to be modest and humble in her presence. There is no grander or exalted work than to minister to suffering humanity, to lift up the fallen, to heal the sick in nature's own way without drug or drink, but to aid her from the masterful viewpoint of Osteopathy.
that is more than explorative and tentative. The science is in its infancy, and the chief reason for this is that the majority of our practitioners, as also, of medical doctors, are not trained to scientific thinking. The most of the best operators in the field, today, cannot tell definitely and scientifically, how they get results. The great fields of specialization that have been opened by great scientists and scholars and that are reached by only a few of medical men, are the every-day "tramping-places" of Osteopathy, and he must know the significance of his professional tenure. There is a too great eagerness on the part of our students to get out into the practice, and there is just as great willingness on the part of our colleges to let them go out with a minimum of preparation. The ideal of preparation will yet be attained, and to reach it we must raise the standard of admission to the colleges. It is now too low. Higher and harder conditions of matriculation, longer and larger periods of time given to the several disciplines in the course of study, better and broader work done in the several departments, and more rigid conditions of graduation, are among the direct means of securing a higher education of our physicians. Better teachers, also, are a consideration. Too many bright students are promoted to professorships, without experience in the practice. Too many professional men, desirous of an Osteopathic training, are pressed into the teaching ranks; and all this is done for economic reasons. It does not, in the end, realize the rest results. We are more and more confident that no one should teach in an Osteopathic college who has not had large practical experience. To secure good educated teachers, of broad culture and wide reading, who have had large experience as practitioners, is the one unsolved problem of the Osteopathic colleges, but it is essential in the problem of higher education. The solution is slowly evolving, and we believe the ideal of a high educational standard will ultimately be realized.

LIFE THOUGHTS.

The action of the living organism steadily increases in importance, as compared with the stimulus of environment, in all the upward progress of life.

In the beginning organic existence is more or less passively and unconsciously determined by the action of external conditions; in the highest phases these are increasingly moulded by the conscious and intelligent will.

The theory propounded by Cope, that all vital functions, as digestion, respiration, the circulation of the blood, began in dimly conscious efforts of the organism, has much to support it. If true, this only gives us a new sense of the importance of consciousness among the forces determining physical structure and function.

The individual human soul is really the one supremely interesting thing in the world, the true microcosm in which are gathered up all the laws and principles and all the meaning of the great universe.

The development of a human being, in body, mind and spirit, is the most interesting thing in all the world.

The emancipation of the individual from the control of external forces and the creations of his own spirits, with the concomitants of the process.

Each of us is the unique result of countless accidents, as well as influences from other innumerable agencies.

The problem of the individual; one in which the whole of the human race is involved, of the greatest magnitude.

"Know thyself.

Every man is a product of the race and the traditions of the race.

An individual, in the very act of action that gives form to the framework of the universe.

"Move on, and let the preexistence of any potentialities in your mind be an excuse for mistake.

All ought to try to move on, for the individual is the race.

"All of you, who sit at school, shall..."

Grow in the knowledge of the ways of cosmic unities, and thus be able to enter the different domains of truth and truthward along the spiritual plane.

It is a great thing to be aware of the spiritual act..."
the constant deepening and widening of the content of his experience, are processes without end.

Each man is in a way the centre of the universe, and is connected by countless organic filaments with all other individuals.

The key to the world is the individual; only as we read the meaning of the whole through the part which each of us is, can we understand anything of the greater universe.

"Know thyself—

Enough for man to know.
The proper study of mankind is Man."

When any phase of life ceases to advance it begins to deteriorate.

Every great teacher in history has been a heretic, has been in advance of the traditional and conventional standards of his time.

An ideal is the most practical thing in the world, for it is a force behind action that must be reckoned with by the frankest materialist.

"Move upward, working out the beast,
And let the ape and tiger die."

Nature never forgives us for ignorance of the law; and the neglect to use any possible channel to right thinking makes us indirectly responsible in mistaken action.

All education is but the initiation of the individual into the experience of the race.

"All of life for all mankind created Shall be within mine inmost being tested."

Growth is from a simple homogeneous unity at the beginning, through differentiation and specialization, toward an inclusive unity on a higher plane.

It is a good thing to enjoy the physical activities of one's life in a sound and healthy way, but to live to satisfy one's senses is to degenerate into a brute.

The price of life is paid for every creative expenditure of the spirit, and the punishment for wasted energy is full and relentless.

One should be constantly sure that one could, if necessary, do without the things that serve one's life; and if one doubt one's ability, one should test, and thereby strengthen it.

"Unless above himself he can Erect himself, how weak a thing is man."

A NUT FOR THE ANTI-VIVISECTIONISTS TO CRACK.

We pose not as an apologist for the vivisectionists, or the dumb animals that are sacrificed to scientific experimentation, but we take a rational position in regard to the whole question. We candidly think that much useless mutilation of animals is practiced, and have no sympathy for the conceited and cruel doctor who would aspire to solve and settle the complex problems of human pathology by experiments on the lower animals. It is a great waste of time and may be a brutal sacrifice of animal material. We further think that Surgeon Keen puts up a lame defense of animal vivisection. Part of his argument is good, but it is chiefly argument ad hominem. We have been personally besieged and belabored by the most earnest anti-vivisectionists in our city and loaded with their literature. It has, however, but little effect; and the recent controversy that Dr. W. W. Keen had with them has not increased our estimate of the merits of vivisection, or of his defensive abil-
ities. We do not wonder the antivivisectionists pitch into Dr. Keen, and we are surprised that he does not make a better argument. The real and only questions that are germane to this whole problem are these: (1) Are the lower animals susceptible to suffering as human beings are? (2) Are vivisectional experiments on the lower animals competent to disclose conditions of human pathology? (3) Is there any comparison between the value of brute-life and human-life?

The real question is the first. We think the position of the anti-vivisectionist is wholly sentimental, and with no basis in comparative physiology. The great fact is, the lower animals do not know pain as we do. Their organization is totally different. Besides, pain and suffering are not matters of external or internal stimulation, or even of the maceration or mutilation of the flesh or organs, or any of the anatomical structures. These are wholly matters of brain constitution and mental susceptibility. All sensation is in the brain and receptivity of sensations is almost wholly a matter of mental interpretation. All of the evidences of suffering and pain seem to us to be present. Indeed, the same conditions to us would be suffering. Reflex action will explain most of the phenomena incident to animal experimentation. It is absurd to imagine that a brute feels as we do under even the most similar circumstances, and when we do imagine it we illegitimately import into our conception elements that are inseparable from human experience, and that have no entrance into the history of the lower animals. The pathology of our life has a range all its own. Suffering and death have a totally different meaning to us from that of mere animals. We think these statements are capable of proof.

The second question is pertinent to both sides. We agree that our physiologies are full of the conclusions reached through vivisection. Where it is not distinctly morbid human physiology, our physiology is largely frog and pigeon and monkey physiology. It is a big leap of the imagination from abnormal human physiology to normal human physiology; but it is a bigger one to infer that what takes place in an incised, lacerated, mutilated, poisoned brute, would take place in a human being, sick or well. It is, in fact, a guess. Such a conclusion cannot be reached by any parity of reasoning. The cases are as different as the chemical elements of dead bioplasm are different from living bioplasm. We Osteopaths largely discount the reasoning out of non-surgical human conditions from the data furnished by brute vivisection. It is suggestive, but it is, at best, only guess-work. Why don't the anti-vivisectionists present this argument against the practice of vivisection, rather than mere sentiment?

The third question is a conditional one. If the vivisectional sacrifice of animals accrues to the mastery of human pathological conditions and the alleviation of human sickness and sufferings—if this is a fact and can be made plain, then, there can be no question that it is legitimate and necessary. Indeed, no amount of such sacrifice can compare with even a minimal good to human life. If this were true, we should be in favor of raising animals by the wholesale and using them in all possible ways of vivisection for the
furtherance of human life. We love animals and feel that their noble and wonderful instincts and powers far transcend the capacities of mere human beings. They may even have souls, but we cannot forget that man is the lord of creation and has dominion over the birds of the air, the fish of the sea and the beasts of the field. Let him have dominion over them all, if by this dominion he may vindicate his lordship.

IS NATURE A COMPLETE IDEAL?

There is no word with which we more frequently juggle than the term "Nature." We are prone to spell it with a capital, and to fancy that it is perfection. Osteopathy has deified Nature. This editor himself pleads guilty to coining the Osteopathic motto, *Natura naturis curatur.* Our professional slogan has been, "Back to Nature." We have worked and worshipped at the shrine of Nature. We have emblazoned our literature with mottoes like this: *Vis medicatrix naturae*—"*Natura medicatrix morborum*"—"*Our cures are permanent because natural*"—"Our power is based upon the procedure which Nature follows." All this is very well. It is a supreme reaction against the artificialities of drugs. Drug medication is a perversion of nature—it is an abortion—a miscarriage of natural law. Osteopathy is a revulsion against drugs. It is a revolution, secession. For the first stages of Osteopathic development this protestation is necessary and logical. Arrest is the first step in criminal procedure. Trial is next, in which competent evidence is requisite. Condemnation, if guilty, is next; and reformation is the last step in the process. It is always better to reform a criminal than to execute him. Drugs are condemned by the well-nigh universal consent of intelligent people. Their use has been arrested. Their abuse is reckoned a capital crime. Reformation is the next step. In all reform it is a safe rule to get all the good we can, hold that, until we can get more. We have appealed to Nature. We have done much to change the point of interest from the artifice of drugs to the nature of cure. More of nature and less of drugs is what the people want. We have been willing to throw the sick on the resources of Nature. We have magnified natural law, natural methods, natural cure. We have succeeded in attracting the sick to the nursing care of Nature. There is no question but that there is going on a powerful reaction against noxious and poisonous drugs, and in favor of Nature, in her abundant life, food, air, water, sunshine, exercise, relaxation and good cheer. Nature, when she is known, is ever attractive. She is fascinating and absorbing. To love her and live in her love is next to salvation. But is Nature perfect? When she is embraced in the full, free, overwhelming passion of indulgence, does she satisfy us, and does her complete enjoyment give complete happiness and health? No—a thousand times, no. Nature is twofold. There is a good nature and there is an evil nature. It all depends upon what we mean by nature. In our own nature the psychologists are now telling us, is a double self, a duplex personality, a subjective self and an
objective self, a conscious self and a sub-conscious self, a "better self" and a "worst self." All nature is not good. There is evil, and the evil has impregnated everything in nature. The whole creation was once good—"very good." Out world is not as God first made it. An enemy has entered it, and now the whole creation groaneth and travaileth in pain, waiting for the great theophany, namely, the redemption of the body. Mere science cries to us, "Natura prosquee—follow Nature. We have been echoing this, but we must carefully examine Nature. She is sick. We must study the symptoms and diagnose the real conditions and causes of her widespread disquietude, disordered and disorganization. Nature, too, is out of joint. The blight is upon her. The harmonies survive, but they are muffled and modified, the beauty can still be seen, but it is veiled and marred; the rationality is still discernible, but it is spoiled by abnormalities. Look at the weeds and thistles, the killing frosts and blighting mildews, the venomous reptiles and destructive moths, the cyclones and earthquakes, the birth—pains, and wasting disease and the remorseless death. Nature is untrue. Man’s body and soul are the seat of deep disorder. Men’s propensities, impulses, passions, instincts, mislead. "To thine own self be true, and thou canst not then be false to any man." All depends upon which self it is—the self that is, or the self that ought to be. Too easily and too often we make our meanness the license for our being mean. We say with the garrulous old Bishop Bloughram, "My business is not to remake myself." The blackest deeds in the history of men and women, that have entailed suffering and sorrow on themselves and their generations, have boasted the sanctions of the human breast. The foulest deeds of lust and crime and greed have been coined in the mint of "human nature." Modern fiction reeks with this false gospel of self-gratification. The culprit’s answer to every charge is, "I am built that way." Temper is substituted for will, and temperament for character. Realism in art, with all its salacious appeals and vice-breeding influences, is its hellish spawn. The living human body, the shrine of immortal spirit, is immolated on this altar of instinctive lubricity. Men and women are ever breaking the accepted social laws, but are condoned because they obey a natural impulse. They are falling from innocence and into sickness and disease, and when told so by a physician of spiritual insight, they resist and resent the imputation. Literature depicts these fallen human natures, who, indeed, still parade as social favorites and exquisites, and says they are as guiltless "as the sleeping birds in the hedges, or the skipping rabbits on a moon-lit lawn." The stage preaches and practices this philosophy of human nature, and with simulated pathos, acts out these words, "Feelings are feelings. I won’t be a hypocrite any longer, so there! I must be as I was born!" Yes, all this is nature and human nature. Is it altogether ideal? We trow not. There must be an appeal to something higher than nature, and even human nature. We must live and think and labor back through nature up to nature’s God. Health and happiness and holiness come from nothing less.

**OSMOSIS, AND PH**

All the tissue and porous. The openings. The mouths—stomata. liquid materials through these. A good illustration of the food-channel or materials pass-brane, and the sorption. This is explained by a mouth, and are we going to makes materials membranes? chemistry workings of the osmosis, and human nature. Is it altogether ideal? We trow not. There must be an appeal to something higher than nature, and even human nature. We must live and think and labor back through nature up to nature’s God. Health and happiness and holiness come from nothing less.
OSMOSIS, LYMPHACOSIS AND PHAGACYTOSIS.

All the tissues of the body are open and porous. They are full of little openings. They are sometimes called mouths—stomata—because they are opening and shutting, and because liquid materials are constantly passing through these little opening mouths. A good illustration of them is in the lining of the alimentary canal—the food-channel of the body. The food materials pass through this membrane, and this process is called absorption. This process of absorption is explained by the term osmosis—os, a mouth, and osis, a process. But how are we going to explain osmosis—what makes materials pass through the membranes? The old physics and chemistry would say, because of a difference of pressure. Pressure is the one reason given by the old way of accounting for all motion of materials in the body, whether solid, liquid or gaseous. The old chemist tells us that two atoms of oxygen and one of hydrogen unite to form water and the only reason he gives is "a difference of potential;" but we ask, what makes this difference? The old physiological physics explains the passage of a salt solution through a dead membrane, and would call this osmosis; but it is not the osmosis of the living body. The old chemistry that the practice of medicine is built upon, will not answer for the new biological conditions that Osteopathy presents. The laws which regulate osmosis through dead membranes are not disputed, but they are thread-bare—they are of no use to the scientific Osteopath, except as crude illustrations; because in the living body there is some other manifestation of force besides that of chemical diffusion, that operates in such a way as to neutralize the known force of osmosis. It is biosis, and there is a vast difference between them. It is quite easy to understand why a dead and a living membrane should behave differently in relation to substances that are passing through them. The molecules of the dead membrane are, comparatively speaking, passive and stable; the molecules in a membrane made of living cells are in a constant state of chemical integration and disintegration; they are the most unstable molecules we know. Is it to be expected that such molecules would allow water, or substances dissolved in water, to pass between them and remain entirely inactive? The probability is all the other way; the substances passing, or attempting to pass, between the molecules will participate in the chemical activities of the molecules themselves, and in the building up and breaking down of the compounds so formed there will be a transformation of chemical energy and a liberation of what looks like a new force. The old physics takes no account of this, and yet this is the wonderful new force upon which Osteopathy relies. The law of osmosis as formulated for such dead substances as have been hitherto used will be found to require revision. Again, take the formation and movement of lymph. The old idea is that the lymph is a product that is squeezed out of the capillaries by a difference of pressure; hence it has been called an exudate from the blood. Physics can explain it only by the mechanical idea of difference of pres-
sure, but this explanation doesn’t explain. Lymph is not an exudate simply; it is a highly differentiated product which results from cellular activity. The capillary walls are made up of endothelial cells that have wonderful powers of selective affinity. They take from the blood certain elements and metabolize them into entirely new compounds and deliver them to the tissue corpuscles for further elaboration. The old idea was that the lymph passed from the capillaries because of difference of pressure and into the glandular cells for a like reason; but it is a fact that the pressure in the acinus of a gland is three times greater than in the lymph-spaces. It passes against the greatest pressure, which is contrary to the ideas of the old physics. This new interpretation of the formation and function of the lymph, we have ventured to call lymphacosis.

Take another notable phenomena of biological activity. The old idea is that disease is due to some morbid agent or germ that gains entrance to the tissues and that the only way to rid the body of it is to kill it by means of poisonous drugs administered to the body. This is still the idea in medical practice. It seems never to have occurred to that practice that the poison meant for the pathogenic germ is just as bad for the good cells of the body. There is no doubt that these disease germs may be killed, but the patient too is killed to the same extent. We admit the pathogens and study bacteriology to find out their relations to the body; but we hold to the new fact that the body possesses a complete armament of cells that guard it and defend it. They attack and devour these foreign invaders, and hence are called phagocytes. The body is immune from disease as long as these cells are competent. Osteopathic treatment is the best to supply and strengthen them. This is phagacytosis. This is all new and better than the old ideas and methods.

NERVE AFFECTIONS.

If the body action is ultimately chemical, if the chemical changes may build up the body in health or sicken it by disease, or destroy it by death, and if the nerves induce these variant chemical conditions, it is absolutely necessary to keep the nerves in the proper condition. A nerve vibrating at a certain rate may give such perfect action to an organ or part of the body that we have no consciousness of its existence. This is the blissful condition of the one who says, “I never know I have a heart or a stomach, or a nerve.” But if the nerve is overstimulated, we may feel it, be conscious of it, but as it involves no discomfort we give little attention to it. When the stress is greater on a nerve, we may feel pain, and if it is increased, suffering is the result. If the nerves of the stomach do not act normally the chemical changes do not take place, the food ferments, gas forms, acids are absorbed by the blood, pains begin, the nerves again are affected, and any disease that hurts, that affects our movements, that fills us with corruption, may follow. Never drug these nerves. It only palliates them for a time. Treat them naturally. Osteopathy is a specific for the nerves, and this means for all known diseases, for all disease
and hence are called body is immune from these cells are combative treatment is the and strengthen them.

This is all new the old ideas and

...tion is ultimately mical changes may in health or sicken destroy it by death, induce these variant s, it is absolutely the nerves in the i nerve vibrating at give such perfect or part of the body consiousness of its the blissful condi to says, "I never t or a stomach, or he nerve is over­ ed it, be conscions yes no discomfort ion to it. When a nerve, we may increased, suffer­ the nerves of the ct normally the not take place, the forms, acids are l, pains begin, the ted, and any dis­ ffects our move­ with corruption, rug these nerves. for a time. Treat osteopathy is a... and this means s, for all disease... is, in the last analysis, a matter of nerves. For example, the nerves of the salivary glands may be affected, and the saliva may poison, as in hydro­ phobia, or if they are acting normally the same glands will make a product that is sweet and wholesome. Again, when a lamp is turned up properly, it burns normally and there is no odor, but turn it low, and there is a poison­ ous vapor, that will produce diph­ theria. The turning it up is a mechanical treatment of the lamp. You do not need to put anything on the wick or in the oil; the simple turning makes the difference. When turned up properly the chemical results are carbon­ dioxide, that is comparatively harm­ less in a room; when turned low the chemical results are carbon-monoxide, that is virulently pois­ onous. Even so, is it true of the nerves. The results are widely different, according to their condition. Osteopathic treatment of them would be like turning the wick of a lamp. It is mechanical, and entire changes their action. Nothing better for the nerves.

PHYSIOLOGICAL DIRIGIBILITY, AN EXPLANATION OF OSTEOPATHIC TREATMENT.

We have learned of psycho-motor, and sensori-motor areas in the brain, from which motor impulses are dis­ charged to the various tissues through­ out the whole body. All action is mo­ tion, and so motion explains all action...
disease are the result of certain stimulations of these centres, and that the only way to inhibit, accelerate or change these processes is to give such treatment as will alter the stimulations, not merely of the cortex alone, but of each and all the cells in each and all of the organs of the body. Pathology is simply abnormal cellular activity. To control cellular activity is the object of all sane treatment. Just here is the Law of Health and Disease. By dirigibility we mean such mechanical adjustment of all structures and such mechanical stimulation as will remove all obstructions to normal action; particularly as will send to given parts more blood, and as will alter these in the lymphatic and thermic functions. The technique of such dirigibility is more delicate and profound than that of surgery. It is fine as the technique of the piano. It applies the whole range of anatomical mechanics and physiological physics, besides the deepest problems of chemistry, neurology and psychology. This is Osteopathic technique. As a result of scientific dirigibility, there comes a marvellous control over the body—vitality takes possession of parts over which it previously has but little governing power, and the health of every part of the body is augmented. One skilled in this Osteopathic dirigibility can accomplish much more profound efforts, and without the dangers that follow the use of drugs.

The conviction is steadily growing in the minds of scientific observers that medicine is not a science, and that, with the exception of surgery and sanitation, it is not even a rational art.

If disease is to be actually cured, there is but one royal road to such an achievement, and that is by a scientific study of power as we find it manifested in living things, and as it is capable of being modified and controlled by mechanical adjustments and by its own wonderful activities. The living body is the chief theatre for such efforts, and Osteopathy is the chief method for scientific results.

THE SIGNIFICANCE OF DIASTASIS IN OSTEOPATHIC PROCEDURE.

The most subtle factor in disease is cause. It is the cause that eludes the search of the diagnostician, and without discovering the cause treatment is merely tentative and palliative. The original contribution of Osteopathy to therapeutics is the element of causation and adjustment. We postulate the principle that disease is directly or indirectly due to maladjustment of structures, and that such conditions are always registered in the framework of the body. Order is the first law of nature. Bodily order is made and maintained by the osseous basis—the skeleton. All relations of the body in space and time—like position, movement, locomotion, resistance, support, persistence and functional activity—depend upon the bones. What the steel-work is to a high building, what the pipes are to the water, the steam and the gas, what the wires and poles and insulated telephones are to the vessels, the tissues. Without the bones the body is not a normal living body. The vital function of the bones is to support the organs to prevent their mechanical and structural aberrations, to keep the organs in proper relations to one another, to prevent the organs from being crowded or compressed, to provide a framework for them and to keep them in a normal condition. The bones are the chief theatre of disease and the organic blood-vessels. If the bones are not in adjustment there is no blood-vessels.
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and insulators are to the electric lights, telephones and telegraphs, the bones are to the brain, the nerves, the blood vessels, the muscles, and all the other tissues. Muscles are powerless to act without the fulerums of the bones. The vital organs are suspended upon the bones. If the alignment of the structural frame of the body is affected in the least, the action of all the organs depending on its support is immediately affected. The slightest turn of a violin key will change the tone of the string attached to it. The tone of all musical instruments depends on the tension of the vibrating apparatus, and this tension depends on the stability of the supporting structures. This is plain to any one. It is even more true in regard to the body. If people understand the make-up of their bodies as well as musical instruments, they would readily perceive the point of our reasoning in relation to disease. Then, considering the constant and varied motions of the body, the jolts, jars, the strains, twists, contortions, contusions, blows, falls, constrictions, concussions, collisions, jerks, sudden and unexpected stoppings, mechanical pressures, atmospheric changes, mental shocks, to which the body is subjected, and, think, if it is any wonder that 200 bones, of all sizes and shapes, piled up in all positions and at all angles, and subjected to all sorts of influences from gravity, do not sometimes get out of proper condition. There isn't anything like it in the world. When we remember, also, that the slightest change in any one or more of these 200 structural parts, affects the condition and action of the millions of cells that depend on them for support, is it any wonder that we get out of health. The slightest change in the adjustment of a microscope or opera glass will affect the vision of the object. The mechanism of the eye itself is a million times more intricate; and so of every organ. This will sufficiently illustrate our principle that structural maladjustments affect functional activities. The chief structural supports are the bones. This, then, makes factual and forceful our great doctrine of Diastasis. We define this doctrine to be the forcible separation of bones without fracture, as the result of external mechanical injury or direct violence.

We further postulate that Diastasis is, in most diseases, either the remote, predisposing cause, or the direct, exciting cause, of pathological changes.

Owing to the enormous physiological resistances of the body the effects of Diastasis may not develop for a long time, but they remain as a constant deterrent of normal action, and, on occasions, when other conditions, as weather, food, climate, bacteria, may be associated with specific diseases, the real cause becomes operative, and the effects become apparent. This is the philosophic basis of Osteopathy, and, we think, it is impregnable. It is easy to be seen that, if Diastasis is the causative factor, some new curative factor is demanded. Our system of cure is just as new, and it is equally rational. In a word, practical Osteopathy is first adjustive of structural conditions, and, second, it is manipulative in order to restoration of normal function. It is drugless, it is bloodless, it is biological, it is scientific, and, so, successful.
The Editor alone is responsible for all unsigned articles in this journal.

A PERSONAL APPRECIATION.


It is not as editor, however, that we have received these distinctions, but, we guess, on general principles. We hope to be able to pay the fees and to get the glory from such high associations.

THE PHILADELPHIA COLLEGE OF OSTEOPATHY.

The true inspiration and real impetus of all Osteopathic education is individual interest, skill and enterprise. Somebody must be responsible for it, and the chief responsibility is intellectual and financial. We know of no Association—not even the American Osteopathic Association or the Associated Colleges of Osteopathy—that is going to become responsible for an Osteopathic College. Either of these may give gratuitous advice, propound ideal curricula, prescribe professional qualifications, and proscribe everything that may not conform to a conventional standard. All this is easily done. But, after all, it is an entirely different thing to build up a college and keep it to the forefront. This takes individual ability, consecration, concentration, and devotion to high ideals. This can be done. It is done.

The highest motive in Osteopathic College work is the scientific and professional motive. It takes money to found and conduct a college. We know of no money that has ever been put into an Osteopathic institution that was not repaid. Osteopathic Colleges need refined and far-sighted rulers, the foundation for the college must be sacrifice and the spirit to prosper. We have always believed that an Osteopathic college deserves for Osteopathy what a college for medicine deserves for medicine. It is not as a part of the practice and profession that an Osteopathic College can prosper, but as an institution of higher learning.
that was not made by the practice of Osteopathy. Instead of Osteopathic Colleges making money for their founders, the founders have to make money for the colleges. Individual effort and sacrifice lies at the basis of the best Osteopathic education. When this is the spirit of an institution, it deserves to prosper. It will prosper. Whenever a mercenary spirit dominates Osteopathic education, it will decline. It deserves to decline. The best work for Osteopathic education is not prompted by the financial returns from it, but by professional zeal and scientific ambition. If good work is done in the proper spirit, it will be rewarded with financial gain. But more than anything and everything else, at present, Osteopathic education needs men of intellectual ability, scientific training, scholarly education, and practical skill, at the helm of her colleges. The ideal school would be the one equipped by such men, who were supported by their practice and who could give their time and talents to the college without exclusive regard to the economic returns the college might make for their services. When the promoters of a school depend upon the finances of the school for support and sustenance, the tendency is to cheapen the school for the profits therefrom, and as a consequence a lower standard of teaching, in quantity and quality, is maintained. Where a college is conducted by a stock company, the control is dominated by purely business motives, and a minimum of equipment is expected to yield a maximum of profits. But where a college is manned by those who can make its financial returns secondary to its intellectual and professional aims—by those who have succeeded in the practice and can look to it for chief support, and who can bring to the college their rich experience and practical sense of the needs of the students, and who can be of sufficient number and qualification, so as to easily and ably carry a full and varied curriculum, there is rich promise of rapid and enlarged possibilities.

We feel that this latter condition is the ideal one for the Philadelphia College of Osteopathy. It has been founded and carried on successfully for four years. It is the child of individual effort and sacrifice. Its founders have worked hard for it. It has been established in the very presence of medical institutions hoary with age, venerable with traditions and rich in endowments. But there is a place for an Osteopathic College that will in time match them in ability, and scholarship, and constituency. We have a splendid nucleus. We have a large clientele in a large city. There is a large number of Osteopathic practitioners here. They are able and have succeeded. We must all unite in the support of a college in our midst. The Philadelphia College has served its original purpose, but it must expand. We were the first to extend the time of study, and we wish to be first in every other good work. We must broaden our lines, enlarge and enrich our curriculum, multiply our professors, move into a separate building, increase our equipment, and change the entire spirit and control of our college life and work from the merely individual into the associative, corporate action. Equality and liberality of contribution, control, responsibility, enterprise, enthusiasm, and teaching ability, will secure the desired end. Seven ex-
experienced, confident, capable, enthusiastic, generous men, who are at home in as many departments of Osteopathic study, in cordial sympathy and earnest co-operation, have united together for the enlargement and enrichment of Osteopathic education in Philadelphia. We hope very soon to make announcement of the matured plans, and give to all Osteopathic friends, here and everywhere, the details of the expansion and extension of the Philadelphia College of Osteopathy. We are sure it will meet with universal satisfaction and the cordial endorsement of all concerned.

A DAY'S WORK BY ONE OPERATOR.

We are often asked, "What kind of diseases do you treat and do you have success with the general run of diseases?" We will give a record of cases that appear for treatment in one day, showing the great variety and the actual work done in our offices. This day's work is a fair sample of our regular, constant work. We begin every morning at eight o'clock. The first case is one of Hemiplegia—partial and progressive paralysis of one-half of the body, with rigidity of muscles of hand and foot, due to a fall in youth. The second case is one of Shingles, an itching and rather painful eruption between the shoulders and over the liver. The third is one of Paralysis agitans, or incipient palsy. The fourth is one of Nervous Dyspepsia of five years' standing. The fifth is Synovitis of right knee, with stiffness and pain on walking. The next is Cerebral Congestion and Dizziness. The next is Deafness due to catarrh. The next is Acute Asthma that will not allow the patient to lie down and prevents sleep save at intervals of a few minutes. The next is Suppurative Ulcers due to varicose veins below the knee. The next is St. Vitus' Dance in a child of ten years. The next is Appendicitis, that had been treated six weeks in the German Hospital, for which an immediate operation was declared necessary. The next is Profuse Hemorrhage of the Lungs that was diagnosed as dangerous by a specialist. The next is Neurasthenia, due to an operation of ovariotomy. The next is Exaggerated Nerve Reflexes following an operation for uterine laceration. The next is Heart Failure with Faintness of eight years' standing. The next is Valvular Incompetence that had baffled medical treatment for fifteen years. The next is Spinal Hyperaesthesia due to a fall. The next is Locomotor Ataxia. The next is Double Exaggerated Spinal Curvature, with Heart Weakness. The next is Cephalgia that never yielded to drugs. The next is Laryngitis and Pulmonary Constriction. The next is Neuritis of both shoulders and congestion at base of the brain. The next is Uterine Tumor. The next is Closure of Left Nasal Passage. The next is Coccydynia following a fall on an icy step. The next is Epilepsy of thirteen years' standing. The next is Sexual Weakness in young man of seventeen. The next is Sciatica with uric acid irritation in the foot. The next is Painful Hemorrhoids with Anal Fissure. The next is Malarial Fever with every other day periodicity. The next is Menstrual Hemorrhage lasting two weeks of each month. The next is Blindness. Now these are the actual
The next is not allow the operation of eight Valvular medical due to a fall. The next is **Closure** next is *Sex-ier* next is *neurotic* eight ext is *Valvular* baffled medical arts. The next is *ataxia*. The next is *spastic* next is *spinal weakness*. The next is *Laryngitis* and *iatra*. The next is **Closure**. The next is a fall on an **Epilepsy** of third. The next is *Sedative* man of *Salvia* with uric acid. The next is with *Anal Fistula* Fever with dicy. The next is a stage lasting two. The next is the actual cases that were treated by us individually, and it is a fair exhibit of the daily work done by each of us in our offices. It shows a wide range of conditions, and in all of the cases there is encouraging improvement. The causes of these conditions and the history of the cases, with our methods of treatment would be more interesting than a mere recital of the diseases. We count it a good day's work when each doctor treats twenty-five cases. We are glad, always, to show strangers our methods and to explain our facilities for the explanation of the treatment of all diseases. Our offices are open every day until 5:30 P.M.

A regular meeting of the Alumni of the P. C. O. was held December 5, 1902.

An interesting paper was read by Dr. E. D. Burleigh, which called forth an animated discussion, in which all present showed their loyalty to genuine Osteopathy as practiced by genuine Osteopaths.

The next regular meeting will be held early in the new year, due notice of which will be sent to each Alumnus, and it is hoped there may be a full attendance. Papers of interest will be read and discussed. Let us keep alive and in touch with the profession. It will pay, and the time is coming when we will need to stand together.

I. SPENCER FRAME, Sec'y.

Dr. O. C. Mutchler, of Lancaster, Pa., came in to attend the Alumni meeting on Friday, December 5th.

The Connecticut State Board of Osteopaths will hold their next examination February 4, 1903. Notify students accordingly, and oblige

H. L. RILEY, Recorder.

The regular December meeting of the Colorado Osteopathic Association was held at the offices of Dr. M. J. Work, Denver, Saturday, December 6th, with the following members present: Drs. Ida M. Andrew, E. C. Bass, John T. Bass, N. A. Bolles, Hettie H. Bolles, J. R. Cunningham, E. D. Jones, John T. Bass, N. A. Bolles, Hettie H. Bolles, J. R. Cunningham, Miss McChesney and L. C. Work. Drs. Cram and J. F. Foley, of Denver, and Dr. S. M. Kelllogg, of Rocky Ford, were admitted as members.

The Legislative Committee (Drs. Jones, N. A. Bolles, E. C. Bass, Ross and Hively) reported that they have drafted and had printed a bill which is to be sent to the Osteopaths of the State for criticism and suggestions.

The officers of the Association are: Dr. E. D. Jones, President; Dr. E. C. Bass, Vice-President; Dr. Ida M. Andrew, Recording Secretary; Dr. J. R. Cunningham, Corresponding Secretary; Dr. N. A. Bolles, Treasurer.

The trustees are Drs. Martha Barstow, Lela M. Thomas and T. Bates.

Very truly yours,

J. R. CUNNINGHAM, D. O.,
Corresponding Sec. Col. Osteopathic Asso.,
1417 Ogden.

The undersigned takes pleasure in announcing to all interested in Osteopathy in Buffalo and vicinity, and especially to all his patrons and friends, that he has formed a professional partnership with A. E. Clark, D. O., graduate of the American School of Osteopathy. Since coming East about two years ago, Dr. Clark has established a large and growing practice in Buffalo, located previously in Mooney Building; also in Niagara Falls and North Tonawanda. We have concluded that we can best serve the interests of all our respective patrons by this combination, which includes proprietorship of the Buffalo Institute of Osteopathy. We retain in our employ my former associate, A. P. Kidwell, D. O., who is making for himself many professional and social friends since his location in the East.

W. A. CRAWFORD, D. O.,
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We will be glad to correspond with any who may be interested, and will give full information as to the time, terms and course of study.

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