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The Next Class of
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of Osteopathy

Will Matriculate September 1, 1902

A SPECIAL CLASS

for business and professional people whose vocation precludes their attendance upon the day class, will be organized at the same time. All lectures, demonstrations and recitations for this course will be had after 7 P.M.

OUR exceptionally strong faculty, thorough equipment and the unusual educational advantages afforded by the City of Philadelphia itself should attract every one who contemplates the study of Osteopathy.

WRITE FOR LITERATURE
Definition of Osteopathy

OSTÉ-ÓP-'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-Ó-PATH, s. The same as OSTÉOPATHIST (q. v.)

OS-TÉ-Ó-PATH'IC, a. Of or belonging to osteopathy; as, osteopathic treatment.

OS-TÉ-Ó-PATH'IC-AL-LY, adv. In an osteopathic manner; according to the rules and principles of osteopathy.

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

DIP-LÓ-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.
Osteopathic Treatment for Poor People

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

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

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

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

OFFICES
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A Few Reasons Why Osteopaths Eschew Drugs.
O. J. Spyder, A. C., M. S., D. O.

The primary domain of a physician's vocation is, first, to relieve physical suffering; secondly, to cure disease. I say that the first effort, generally speaking, is to relieve suffering for the reason that it is quite often impossible to work on the cause of disease until the patient is brought into a state of comparative ease, the cure of disease naturally implies the removal of the cause of the disease.

This effort then contemplates three most salient propositions, viz.: 1st, Does the agency employed afford relief? 2d, Does the agency remove the cause of the affection? 3d, Has the agency any harmful sequel? There are at present, and history relates that there always have been two distinctive schools battling in therapeutics, viz.: the medical and the non-medical. By "medical" we refer to the practice of administering drugs internally, and which are taken up by the blood and change its constituency or are carried to other parts of the body to act on the various tissues with which they come in contact. By non-medical we refer to all other modes of treating disease, including the mechanical readjustment of any abnormality of the system, proper dieting and sanitary conditions, hydrotherapy, various forms of hot and cold applications, etc., etc.

The object of this article is not to explain what the term Osteopathy comprehends, but to give reasons why we do not practice drug medication. If the reader fully understood the Osteopathic viewpoint of the cause of disease it would be quite sufficient for him if we said we do not administer drugs, because drugs are ineffective in the restoration of any abnormality in the bony or soft structures of the body. But too many are yet slaves to the drug habit. Their ancestors back to the time when "medicine" and "black art" were synonymous terms were adherents to that practice, and the present generation is but the progeny of that development. They are believers in the drug system of treating disease not on account of any rational basis whatever that they could advance for their belief, but they have come to it by tradition.

The great majority of these have more confidence in drugs than has the physician who administers the potion.
or the pill, and would be surprised if they knew what standard authorities on medicine have to say regarding these very drugs. I shall here quote what Osler has to say regarding the treatment of a few of the more common diseases. Dr. Osler, by the way, is Professor of Medicine in the Johns Hopkins University and Physician-in-Chief to the Johns Hopkins Hospital, Baltimore, Md.

Dr. Osler has written a large book on "The Practice of Medicine," and it is being used in practically all the large medical schools throughout this country as a text book, and it is from this text that I shall quote:

**TYPHOID FEVER.**

(Page 46.) "In hospital practice medicines are not often needed. A great majority of my cases do not receive a dose. * * * The question of medicinal antipyretics is important—they are used far too often and too rashly in typhoid fever. An occasional dose of antifibrin or antipyrin may do no harm, but the daily use of these drugs is most injurious."

**SMALL-POX.**

(Page 67.) "The fever when high must be kept within limits, and it is best to use either cold sponging or the cold bath. * * * These measures are much preferable in small-pox to the administration of medicinal antipyretics. * * * The question of the preventing of pitting is really not in the hands of the physician. It depends entirely upon the depth to which the individual pustules reach. * * * Use oils, liniments and the like to make the white scurf slower in coming off, and protect the ripening papules from the light. The constant application on the face and hands of lint soaked in cold water, to which antiseptics, such as carbolic acid or bicarbonate may be added, is perhaps the most suitable local treatment. Vaseline is particularly useful, and may be freely used upon the face at this stage. It frequently relieves the itching also. *

* * * For the severe hemorrhages of the malignant cases nothing can be done, and it is only cruel to drench the unfortunate patient with iron, ergot and other drugs.

"I have not mentioned any of the so-called specific or the internal antiseptics which have been advised in such numbers; so far as I know, those who have had the widest experience with the disease do not favor their use."

(Dr. Osler was in charge of the small-pox hospital at Montreal, Canada, during that terrific siege of that disease in 1885, and gained his experience from a prolonged and extended practice.)

**SCARLET FEVER.**

(Page 84.) "Ordinary cases do not require any medicine, or at the most a simple fever mixture. * * * Medicinal antipyretics (fever mixtures) are not of much service in comparison with cold water. * * * Many species have been vaunted in scarlet fever, but they are all useless."

**LOBAR PNEUMONIA.**

(Page 134.) "Pneumonia is a self-limited disease which can neither be aborted nor cut short by any known means at our command. Even under the most unfavorable circumstances it may terminate abruptly, and naturally without a dose of medicine having been administered. * * * There is no specific treatment for pneumonia. The young practitioner may bear in mind that patients are more often damaged than helped by the promiscuous drugging which is still only too prevalent."

**ERYSIPelas.**

(Page 160.) "The disease is self-limited, and a large majority of the cases get well without any internal medication. I can speak definitely on this point, having at the Philadelphia Hospital treated many cases in this way."

**RHEUMATIC FEVER.**

(Page 174.) "Medicines have little or no control over the duration or
morriages of
thing can be
ed to drench
with iron, ergot
any of the so-
mental anti-
vised in such
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r their use.”
of the small-
al. Canada.
of that dis-
experience pra-

TUBERCULOSIS.
(Page 336.) “No medical agents
have any special or peculiar action
upon tuberculous processes.”

ARTHITIS DEFORMANS.
(Page 404.) “Arthritis deformans
is an incurable disease.”

CHRONIC RHEUMATISM.
(Page 405.) “Internal remedies
are of little service.”

DIABETES (MELLITUS).
(Page 430.) “Medical Treatment.
—This is most unsatisfactory, and no
one drug appears to have a direct cur-
ative influence.”

APPENDICITIS.
(Page 830.) “There is no medical
treatment of appendicitis. There are
remedies which will allay the pain, but
there are none capable in any way of
controlling the course of the disease.”

THE CIRRHOSES OF THE LIVER.
(Page 576.) “Ordinary cirrhoses
of the liver is an incurable disease.
** So far as we have any knowl-
edge, no remedies at our disposal can
alter or remove the cicatrical connec-
tive tissues which constitutes the ma-
teria peccans in ordinary cirrhoses.”

CHRONIC BRONCHITIS.
(Page 625.) “Cure is seldom effect-
ed by medicinal remedies.”

CHRONIC INTERSTITIAL
PNEUMONIA.
(Page 652.) “** Nothing can
be done for the condition itself.”

PERICARDITIS.
(Page 695.) “The patient should
have absolute quiet, mentally and bod-
ily, so as to reduce to a minimum the
heart’s action. Drugs given for this
purpose, such as aconite or digitalis,
are of doubtful utility.”

ENDOCARDITIS.
(Page 705.) “We know no meas-
ures by which in rheumatism, chorea,
or the eruptive fevers the onset of
endocarditis can be prevented.”

VALVULAR HEART DISEASE.
(Stage of Compensation.)
(Page 730.) “Medicinal treat-
ment at this period is not necessary, and is
often hurtful. A very common error
is to administer cardiac drugs, such as
digitalis, on the discovery of a mur-
mur or of hypertrophy.

ACUTE BRIGHT’S DISEASE.
(Page 872.) “No remedies, as far
as known, control directly the changes
which are going on in the kidneys.”

CHRONIC BRIGHT’S DISEASE.
(Page 877.) “Essentially the same
treatment should be carried out as in
acute Bright’s disease.”

NEURASTHENIA.
(Page 131.) “Treatment by drugs
should be avoided as much as possible.
** The family physician is often
responsible for the development of a
drug habit. I have been repeatedly
shocked by the loose, careless way in
which physicians inject morphia for a
simple headache or a mild
neuralgia.”

Here then, devoted drug friend, are
a few statements from a man who
stands in the front ranks of the med-
cal profession for you to ponder over.
You will ask if medical men are not to
use drugs, what are they to do? The
recommendations by Dr. Osler in all
these cases are proper diet, hot and
cold applications of various kinds,
hydropathy in its various forms, exer-
cise, rest, proper climatic condi-
tions,
et al., etc., as the peculiarities of the case may demand. All of these natural agencies are employed by the Osteopath. In addition to these resources, or rather, over and above all these, stands the art known as Osteopathy. All these various devices mentioned by Osler are simply minor accessories to Osteopathy.

The object of this article, as I have stated before, is not to explain the philosophy underlying Osteopathy, but simply to inform these tenacious drug fiends, who think they must take drugs of some kind for any ailment whatever, that they have more respect for and confidence in drugs than have the doctors who prescribe them. If the best medical doctors view with askance drug medication, why should you or we Osteopaths endorse that practice? The fact of it is, reader, the most we can hope for a drug to do is to give temporary relief, but this relief is too frequently at the expense of so much vital force and destruction of normal tissue that in their ultimate effect they are after all harmful.

Osteopathy Defended.

The Only System Which Regards the Body as a Unified Mechanism—Restores and Repairs.

To the Editor of the Brooklyn Eagle:

Permit me to say a few words regarding Osteopathy. When one reads opposing letters describing this new science as “rubbing,” etc., one smiles in half pity at the undisciplined habit of mind that is so ready to pass judgment on the prisoner at the bar before hearing, or even wishing to hear evidence.

The over-impulsive human minds jump at conclusions and rejecting the possibility of being mistaken, declines to inquire or investigate.

Osteopathy is no more “rubbing” than is flying or swimming! Osteopathy is the only system which regards the human body as a unified mechanism whose well being depends upon perfect mechanical adjustment. The Osteopath might be called a specialist—a spine specialist—for by his success he proves that it is in this much overlooked, well nigh ignored region that most of the ordinary ills of life have their causation.

The spine is the great highway of irrigation whence flow the life-giving circulation and nerve forces. A healthy, supple spine would be rare to find. A slight deflection or curvature, a spot where the vertebrae have grown together, a hardened tissue (resulting from long-indulged improper posture, from fall or jar or other causes) are deviations which have grave significance to the watchful anatomist, explaining some mystifying misery in brain or limb or viscera, long endured and never understood by other method or diagnosis. Hence the failure of drugs because readjustment is needed, and relief comes—relief which mechanical readjustment alone can give. Thus Osteopathy takes out of nature’s path the impediments which otherwise make impossible her own repair. The Osteopath, with his own acquired skill, turns on the life current which has been choked at its controlling nerve centre and the impoverished limb, trophied into lifeless proportion by brace or plaster, is restored to its natural size and vigor; or the blood-starved organs are likewise thus invigorated.

Like the skillful gardener who removes obstructing debris from his choked up drain, Osteopathy restores irrigation with life-giving fluid to the discouraged, depleted organs, and, reinforced and nourished, it becomes automatically equal to its own repair and specially ordained functions.

What we want is a science, not that will deprive us (plus the attending shock) of affected organs, but a science that will help nature re-establish herself along lines of natural healthful circulation and wholesome well being.
We recognize that it requires a great deal of technique to cut out an organ or portions of it; but advancing progress will more and more demand a scientific method that shall preserve and not destroy.

Osteopathy has come to stay; has come to share honor and triumph with the best methods of the true healing art, and to help push aside and to supersede such of the prevailing methods as are proving themselves dangerous and unworthy of the best scientific thought now demanded by progressive man. Enthusiasts, and well we may be! Search for some lost treasure for years—weary years it may be, full of distress or pain. Search for it, I say, and, searching, find. In such case enthusiasm is permissible, and cannot be out of place.

A narrow minded scholar, pointing to a row of Darwin’s books, once said: “There is a man I have been opposing for years past although I have never read a word he has written and never intend to.”

Let none be guilty of so bigoted an attitude toward true Osteopathy. Let us thrust aside all unworthy pseudo-practitioners and make it difficult for them to pass as belonging to the true school. But in casting out the false let us hold fast to that which in the near future will be recognized both by doctor and layman as a boon and benediction to suffering humanity. Prove all things. By their fruits ye shall know them. Hold fast to that which is good. EXPERIENCE.

New York City, January 26, 1902.
Brooklyn Eagle, Brooklyn, N. Y., February 3d, 1902.

**Medical Legislation.**

It makes no difference who nor where they came from, nor how many of them. They may be able, good and skilled physicians, having enjoyed their rights and privileges in New York, Virginia, or other States in the Federal Union, but they cannot be allowed to exercise their rights and privileges in Illinois and Indiana, without first making application and paying their money. No, sir. In Indiana and Illinois, now, their diplomas or their certificates from sister States, their franchises as doctors of those States, are of no use to them until their owners shall pay down the cash.

It amounts to nothing that doctors from other States have become resident citizens in Indiana; if they have sick children or friends for whom they, and they only, are desired as physicians, if they subscribe “under any circumstances,” they are considered as having violated Indiana law, and the State Board of Registration and Examination may have them arrested, fined, and upon refusing to pay, are liable and may be put in jail, and kept there until they can find time, friends and money to fee a lawyer to take their case into court, where it may be for months or years before it is decided and relief obtained.

The truth is, the rights, immunities and privileges to practice medicines are fixed and maintained by national authority. The constitution entirely exonerates State legislatures from having anything whatever to do with legislation to regulate the practice of medicine. The Indiana and Illinois legislatures have just as much authority to enact laws to regulate the cooks, and the weekly washings of the washerwoman, as they have the practice of medicine.

Why do they not have an act regulating the clergy and the preaching of the gospel in Indiana and Illinois? The States have just as much authority to levy a tax and require a minister of the gospel to get a license to preach and to pray as they have to demand money and a license of a physician.

After a medical college has been chartered to educate, qualify and authorize men as doctors to practice medicine, the supreme law of the land recognize them as professional citizens whose rights and privileges in com-
of Osteopathic treatment, I am wholly free from my old suffering. But you, Mrs. B., do as you like about it.

(If certainly seems strange how obstinate, obtuse and self-satisfied with their own understanding of matters so many people are. They are slaves to worn out customs. Progress is but fiction to them. Investigation to them is transgression. They have no respect for other people's opinions. What possible harm could it have been for Mrs. B. to consult the doctors who have cured Miss K. She had nothing to lose, but much to gain, if nothing more than to learn the meaning of Osteopathy.)

The methods of old-school physicians and Osteopaths vary materially —vitality. One of the phases of illness which is very closely observed by the Osteopath is whether or not there is an overplus of unappropriated fluids of nutrition. This condition is often as bad as a deficient supply.

Tumefaction is one of the frequent ills with which the Osteopath has to do. There is no part of the body exempt from tumefaction. Swellings occur in arteries, veins, nerves, stomach, bowels, liver, etc. The pressure on the nerve fibers prevent the operation of the excretory functions of the lungs or any part of the pulmonary system. Veins refuse to do their proper work by reason of irritation of the nerves; arteries reach fever heat. The methods of treatment of the M. D. and the Osteopath are radically different. The one conforms to what nature urges and demands; the other to what theory and usage demand.

That the machinery of the body should have been so long ignored is a strong reflection on the intelligence of all the scholars and physicians of all the ages. Osteopathy takes the human machine, finds what is out of line in it, and puts it in line.

Osteopathy does not turn its graduates out by the hundred, much less by the score, in Philadelphia, but such as it does send forth enter their profession with a sound and thorough training for their profession.

In all the disturbances to normal life conditions, the first thing to demonstrate to the mind is the cause.

Fever is often as productive of good as burning stubble is productive of better fertility of soil. To crush out a fever is often a mistake. It is very often the only proper thing to let it burn out the accumulated dirt resulting from improper care.

There is one point on which Osteopaths, advanced as they are, still hesitate to assert. It is the part that electricity —human electricity, let us say—plays in the restoration of functions and in the forcing refuse out of the body. What is fever? It is electric heat; an effect only. The processes of Osteopathy are calculated to generate or stimulate electric action, and this generated force does not wait or need to be told where to go or how to extend its force along the highways and byways of the body. This is a field which progressive Osteopaths are investigating, and which in their hands will probably open up a wide field.

The M. D. drives straight for the stomach as an avenue through which to reach disease. The Osteopath finds nerves, veins and arteries between each and every rib, between each bone of the back. These he recognizes as of more importance to look after than to send some compound to the stomach. The Osteopath knows every muscle is provided with veins, arteries and nerves, each there for a specific purpose. His experience soon demonstrates that frequently the functions they are there to perform are not performed fully. Instead of giving a drug to take a roundabout and more or less uncertain way through the stomach to reach the objective point, he goes to the other end of the chain of human agencies at once.
The numerous readers of the Journal of Osteopathy wonder more and more as they read and reflect at the fact that cures are possible without drugs. To eat, to digest is the most natural act. It is instinctive with earliest infancy, and accompanies us until the shadows of death gather. It was, therefore, the most natural course for the early medicine man to follow food with medicines to combat ill health. It has remained for this later age to take a higher ground and to see with different eyes and to use different agencies. We now comprehend that the human body is a finely devised machine, made up of many parts all intimately related, made up of finer instrumentalities than the mind can fully understand, constituted of agencies that exhibit the supreme mechanical skill. This conception of the human body is of modern outgrowth, an outgrowth of the industrial and mechanical age. To the earlier healers and curers and medical practitioners no such advantageous viewpoint was had. Today the fact that the human body is a supremely refined piece of divine machinery, with unlimited capacities of unrealized potentialities, of supreme endeavor possessing functions, the interrelationship of which constitutes the endless study of the world's most able and earnest students.

It was the development of mechanism, the realization of the inner capabilities, the utilization of latent agencies and outer and visible facilities embodied in coals and ore and wood and textiles and all other products of soil and earth and air and sunshine that brought boldly and sharply before the intellects of this age that man was a machine, a Divine machine, if you will, and which demanded the consideration that a machine requires, which lies at the basis of the new and glorious and enduring science and profession and practice of Osteopathy.

Osteopathy stands out from all the world has ever taught or known or thought, distinctive, defiant, as it were, not with hostility, but armed with the panoply of Truth and the power of Knowledge, to carry into each and every home a realization of this new and newly-evolved factor in human progress, and especially in the art of restoring health through the harmonious co-operation of all the life-giving agencies.

The fundamental points of all these words is, that that treatment or medication which does not recognize the human system primarily as a finely-constituted piece of machinery, and adopt treatment accordingly, is not on the right track. The machinery idea of the human body is the correct one. None of the older schools of medicine ever caught this thought, not even in surgery, and it is for this reason that surgery as practiced prior to the past decade was attended with so many discordant results.

But the popular mind, honest and sincere as it is in its effort to reach Truth, is overwhelmed by heredity and custom and environment. Many who seek the benefits of Osteopathy borrow the cloak of Nicodemus. Better borrow it than not profit by its bountiful
gifts. The stumbling block to be gotten over is that there is in reality a fundamental reality in curing ills without drugs. This is the point of combat in each inquiring mind. Is it possible; is it true? How can it be true?

The young man who enters as an apprentice the field of mechanism knows there is much to be learned before his knowledge will enable him to do his part in turning out the mechanical products which do the world’s work. So in Osteopathy. The learner has much to learn, far more to learn of the human system than is expected of those who follow older systems. And why? Because the cause of illness has to be sought and found in abnormal conditions and relations of the physical body, and not from appearances, and, too frequently, ignorant complaints of patients.

In fact, the Osteopath must find out; and then know. Know what? Know the machine and the machinery hidden under the skin; its workings, its non-workings, its action, its non-action, its harmonies, its unharmonies. He must be able by his mind’s eye and the logic that comes to him by a thorough understanding of all the intricate actions and interactions and invisible relationship of every function to know what is wrong and where the wrong is, what to do and how to do it, to make the wrong right.

Only those who have gone through this preparation can know what it means to be an Osteopath, and only those who have been brought from illness to health are prepared to properly appreciate the far-reaching good that has come to them by the apparently simple adjustments of the outward machinery of the body.

How does the Osteopath cure? By knowing how to apply the principles of Osteopathy along the lines of sensation, motion and nutrition.

An Osteopath is a human engineer.

Partial knowledge of the human body and the interaction of its intricate and diversified functions will not suffice.

The mistake of so-called medical schools is to classify disorders of the body according to results made manifest. Osteopathy turns this upside down and classifies diseases according to what causes them.

The prevalence of sickness, the constant running to doctors, the growth of the patent medicine business, the extension of hospitals, sanitariums and the like, all result from practically the same cause that the conditions which are always present to produce disease are not rooted out. People are constantly getting “better.” Doctors are scattered everywhere, in every block in cities and towns, and every village is well supplied. It never occurs to all the millions, who never cease chasing after physicians, that with all their treatments they never remove that which is ever and forever creating the illness, or is ever and ever preventing the natural forces of the body from doing their best to keep people well. It may seem like harping on the same point, but it is the point to be harped upon or fiddled upon. There is no other error so serious that the masses of people are committing as to keep drugging and overlook the cause.

The cause is always to be found. This cause exists in well people before they are sick. It may exist for years and finally manifest itself, or it may come in a night, in an hour. The masses have not yet learned to recognize that their ills, whether visible or invisible, whether felt and suffered or latent, can be ferreted out and rooted out.

It is an easy matter to be an M. D. He gives a piece of paper which the druggist understands, or he gives a paper box full of pellets. The patient “gets” some “takes” something that he thinks he does for his health. But how, He prescribes and touches them, loosens the conditions that cause illness.

Dyspepsia and the recognition of it, are. The refuse of this clogginpath has in the system, and fluids of the body, health, both path and condition.

The simple facts of sickness are:

Alcohol, friendly to dyspepsia,
Lack of confinement and foundation,
Gradually superior to meats.
Tens of catarrh and it affects the
Fever is exposed that glands, close, not the in follow by a;
are of an expert.

There is a many to press the familiar to the patient uses always a good
that is need
"gets" something for his money. He "takes" something. He realizes (or thinks he does) that he is getting something for his money.

But how is it with the Osteopath. He prescribes no drugs or pellets. He touches the centres of force and loosens the obstructions which causes that condition called sickness.

Dyspepsia is a common ailment, and the recognized remedies, though numerous, are fundamentally the same. The refuse clogs the system. To stop this clogging is the point the Osteopath has in view. The natural juices and fluids of the stomach and its surroundings have, when in a state of health, both curative and disinfectant properties.

The simple purpose in many forms of sickness is to oxygenize the blood.

Alcohol, tobacco, tea, coffee are not friendly to the human system.

Lack of exercise and indoor confinement are twin evils which lay the foundation for breakdown.

Gradually the world is learning the superior value of fruits as against meats.

Tens of thousands of people have catarrh and neglect it, forgetting that it affects the blood.

Fever is fire to burn refuse. Suppose that gas remains in the excretory ducts, closing the porous system, would not the increase of the heart's action follow by reason of the development of an expelling electrical power?

There is a tendency in medical circles to prescribe special and often peculiar diet for the sick. This care is often useless. Plain, ordinary nourishment in nineteen cases in twenty is all that is needed.

A New Book With Pro and Con Criticisms.

A new book recently appeared called Crazes, Credulities, and Christian Science, by Charles M. Oughton, M.D.

The comments on it in the medical journal in which its appearance was announced are as follows: “Our first thought on reading this very excellent little book was one of regret that there could be any necessity in this country for the composition of such a work; our second thought was that the book would probably do little good where it is most needed. These reflections, however, were not inspired by any defects in the book itself, for it is an admirable and trenchant essay in criticism, but by the inherent hopelessness of the subject. We write deliberately when we write that there is an inherent hopelessness in this whole subject. The history of mankind proves conclusively that such crazes and crimes of credulity and superstition as Dr. Oughton seeks to expose, are the natural outgrowth of a rich but rank civilization. They are like the ill weeds that flourish in a rich soil which is not thoroughly tilled. The history of the Roman Empire during the earlier centuries of the Christian Era, is so illustrative of this fact, and so suggestive of some phases of our present condition, that we often wonder that the lesson from that source is not more fully recognized and more widely taught. Buckle pointed out most accurately that a people’s literature does not advance before, but follows after their mental development. The stream will not rise above its source. Hence, in this country, our boasted popular education and our popular literature, being not above the level of the popular intelligence, furnish no adequate equipment for criticizing and combating such rank impositions as Christian Science. A large number of people, in spite of a common school education...
and a reading acquaintance with the newspapers, will follow such a leader as Mrs. Eddy, and when her time is up they will follow some one else. The flock of human sheep. Such is the teaching of history. The only hope of civilization is in a higher, and still higher, education among the few who are capable of receiving it, and then up they will follow some one else. The flock of newspapers, will follow such a leader of intellectual and spiritual outgrowth as Mrs. Eddy, and when her time is in science and in society. The whole tribe of Eddyolators is not capable of ten not to assist the author in flinging hell wether can always be found for a strong possibility.

Osteopaths take a different view of the above book and the above criticism. They think that there is another way of looking at this book. The book in question is an attack on Christian Science, and kindred isms. It is written from the M. D. standpoint. The author forgets there are other standpoints from which to view Crazes, Credulities and Christian Science. He never suspects his standpoint of antagonism is built on shifting sands. Our criticism is written not to assist the author in flinging stones at these crazes, etc., if that is the proper phrase to use in speaking of them, but to indicate to him that it is the false, hopeless, unscientific and unprogressive policy of Old School that fosters such isms and cultivates the ground for them further—when it makes their successful hold upon a considerable portion of the public a strong possibility.

It is easy to throw stones. No such sect as that which Christian Science stands for could grow up in a night, as it were, without a place for it having been made by conditions which probably has been long gathering. With Christian Science in itself we have nothing to do, but as a symptom of intellectual and spiritual outgrowth there is much that could be said to the discredit not only of medical schools but theological schools as well.

Viewing this subject with a philo-

Dr. A. Noel Smith, of Dover, N. H., very properly says:

"The best and surest way to treat habitual constipation is to prevent it. The drug element must be eliminated as much as possible in the management of these cases. We are creatures of habit, good or bad, and "habit" is the key to the whole situation here. We can educate the peristaltic movement and the rectum in the regular elimination of the excretory products and thereby prevent both of these isms—"habit" and the excretory products."

The learned author in his course of denunciation has not caught the fundamental point. Specialized medicine, medication, and the like, is but a symptom of the primary disease. This little book is but a longer and more involved discussion of the primary disease, man. It is evident that his friends go out in numbers and limits. Osteopaths leave off.
The force of Osteopathy largely lies in the fact that it addresses itself to a line of agencies that stand closer to the source of life than medicines. Osteopathy has discovered that this line of force lies back of and deeper than those visible agencies or functions on which medical science so very largely depends. It uses these finer and more delicate forces rather than the cruder forces of the human system and in so doing has the co-operation and co-ordination of forces which express the life that exists throughout the body. Life is in blood, in tissue, in fibre, and that life, Osteopaths call upon to exert its energy to arrest depletion and assist in restoration of sapped energies. All this is fundamental with the Osteopath. Those truths take him to the foundation of being and lead him to seek remedies there and to secure the co-operation of all those hidden agencies implanted in the system from brain to muscle and bone.

The old schools do not do this. The writings, the talkings, the publications which speak for them all go to show in almost all treatment, that the functions which stand closest to our daily life are those through which health must be had and relief sought.

Osteopathy takes an entirely different view of medical science, of the human being, of the laws of life, of the relations of functions. It sees that Life and Mind are representatives or exponents of an invisible and all-controlling force. Medicine as practiced overlooks the most vital cause in the universe, the all-prevailing cause, the only cause to which all things visible are referable, viz., the fact that there is a vital force primal, intrinsic, inherent and persistent, which constantly manifests itself in all things visible. This force, which we know only in its manifestations, brings all things into existence from man to protoplasm, and from protoplasm to man, and develops organism and organization, maintains and sustains, repairs and heals, and does all that is done. All man can do is to open the door that leads to this source of life. Osteopathy opens it, and it does it in a direct, intelligent fashion, clearly recognizing the why of it all.

To grasp the scope and place of Osteopathy in modern thought in its fullness would lead us into the depths of what the world calls metaphysics, but which is man's term for the invisible processes which are always at work, and on the operation of which all life depends. All things have their relations. The seeker after truth will find that Osteopathy is one of its grand highways. There will be no overturning of error until its truths are realized by the mind and practiced in life and in living.

POWER DOES WORK.

It is always power that does work. It is wisdom and power united that
change matter into other forms. The maker, the things made and the materials of construction are distinct, but constitute a grand trinity upon which the ultimate goal of humanity depends. But it may be asked what all this to do with Osteopathy. Simply this, that it indicates the pathway along which it travels, the objective points it has in mind, the force it uses to accomplish its results.

That strangest of all invisible things, Life, is the cause of living; of development, the cause of health, vitality, the cause indirectly of disease, and it is the cause whereby disease is removed. Drugs do not remove. As far as they do act, in the way they act, they only prepare the conditions, cultivate the field, open the door which enables the life force to act.

**MATERIAL.**

A horse lives on hay and oats, but did any one ever make a horse out of hay and oats? Water, air, sunlight and soil produce trees, but did any one ever make a tree out of these. Certain well known and everyday constituents contribute to the body of a human being, but can these constituents be transformed into a human being in the laboratory? To what do these considerations point. To the fact that material is only one factor in the problem of creation, only one factor in the problem of getting a sick man off his back and onto his feet.

DO DRUGS DO IT.

The use of drugs in sickness is supposed to accomplish this result. Apparently they do. The sick take them and get better. What else is needed. The mind of the public must eventually grasp what it is that drugs really do. When this thought is grasped, the way is open for the higher and the farther reaching truths taught by Osteopathy. The air we breathe, the water we drink, the food we consume, are all materials for growth, but materials only. If it were materials which produced, how does it come that from the same soil, the same sunlight, the same water and air a forest will produce a dozen different sort of trees, besides greens, fern, and other forms of vegetable life.

**ANOTHER CAUSE.**

There is another cause for curing of ills, and for variegated life than the materials used in them. It is to this universal truth that Osteopathy calls the attention of the world. It is to the great underlying fact that it directs attention. Let us go a step deeper, requesting the reader to follow patiently, that he may see the error of past conclusions. They imagine meat makes muscle, and that this or that diet produces given results. The truth is meat or a given diet only furnishes the condition through which the cause can work, and bring about a desired result. On this hangs all the laws and prophets of Osteopathy. The petty ten thousand supposed causes about us are not causes, but conditions. The cause stands eternally behind, forever acting to produce, when the way is opened, the desired result.

**DIFFICULT TO REALIZE.**

The human mind is so constituted and so environed and so pestered with heredity that it cannot fling to the winds the fog of error that envelops it and hides out the white light of eternal truth that fills the abysses of the universe, and seize the truth. Cause and condition are two different things. With cause we have nothing to do. This is the error and delusion into which all man-made systems and institutions have run, in which they are to-day immersed, out of which they cannot emerge, because of the fundamental errors which becloud and confound the mind. There is but one cause, and it whirls planets around the sun and teaches the blade of grass how to grow and the rose to blush.

**VITALITY.**

Vitality is the teaspoonful from the illimitable ocean of primal force which each human being has to trade connected by wire with its source. The Osteopath no more gives a thou to a bottle. No things are that blunt, to reach and to destroy, orderly and delusion and destroy the fix. The thousand light to catch the are not enough to strike. The lighting storm in its course, how not.

The Osteopath enters with the structure the assistance of the mouth, the are never in one of them intelligent nutriment of one is its own puts out a not arises, but, drugs can. The Osteopath enters with the structure the assistance of the mouth, the are never in one of them intelligent nutriment of one is its own puts out a not arises, but, drugs can.

His studies him to know, he can certainly by a danger signal this knowledge starts into serious fire and functions work, ordered or all.

**THE SICK.**

The sick are harbingers haunting the
Osteopath never forgets this. The medical doctor never thinks of it, never gives a thought beyond a drug pot or a bottle. Nor need he, for his teachings are that drugs cure. He watches his drugs as they enter the system on their dubious errand to the vital centres, uncertain in his mind whether they will do as he wants them to. His drugs jump over innumerable points that nature has planted or erected to absorb assistance. The drug shoots at one point, and is not intended for any other point. It is too coarse, too blunt, to reach the thousands of sensation and delicate agencies that exist in orderly and communicating arrangement. When the body is ill it sets a thousand lightning rods, so to speak, to catch the curing lightning. Drugs are not competent. They do not strike. They act like the wild, desolating storm that spreads destruction in its course.

HOW DOES THE OSTEOPATH DO?
The Osteopath strikes the fine points, enters with his methods the tiniest structure that opens its mouth for assistance or nourishment. These little mouths, these diminutive life centres are never opened for assistance unless assistance is needed, and when opened each one of the tens of thousands of them intelligently selects the sort of nutriment it wants and needs. Each one is its own doctor. Nature never puts out a danger signal until danger arises, but its signs are those which drugs can never see or touch. The Osteopath easily recognizes these signs, his studies and his practice enable him to know, often at a glance, certainly by an examination, what the danger signal means. Armed with this knowledge, he goes to work and starts into operation those multitudinous finer agencies which control the functions which have become disordered or abnormal.

THE SICK OR SEMI-INVALIDED.
The army of semi-invalided who are haunting their sick rooms, looking out of their windows upon life as more or less of a failure, as well as the greater army of men and women who are straining depleted energies to keep up with the great procession in business, or in toil, are patrolling along their accustomed paths, half dead and alive. They are not "sick" as sickness is understood. They are like a machine of 100 pounds per square inch pressure that is dragging along at 50 or 25 pounds to the disadvantage of its owner. In other words, tens of thousands of people are dragging along with half or three-quarters life force, when a maximum vitality is within reach, simply because they are not "sick."

What does bookkeeping mean? What does inspection of accounts, inspection of machinery mean? What does the Board of Directors of the Pennsylvania Railroad do each year when they go out on a tour of inspection, stopping and examining tracks, roadbeds, shops, machinery, etc.? What is the meaning of the endless meetings of industrial managers when they examine into the conditions of their mill and factories? It is all to one end. To see that things are going right, that nothing is rusting or rotting, that each and every man is doing his duty, and that they are getting their money's worth out of him.

WELL, WHAT OF IT.
How many human beings in a thousand do so. If many did they might be set down as "crazy" by their fellowmen. If it is right and sensible to watch a machine, a railroad track, a locomotive, or a business, is it not as right and sensible to watch a human machine?
Right or not right, the watching is not done. The world talks of its advanced, twentieth-century civilization, of its scientific developments, of its great utilitarian devices and systems for health, of great sewerage systems, of an hundred and one measures for the betterment of health and prolonga-
tion of life and the increase of comforts to the point almost of luxuries. And this is all true. But what about the mortal, man? What does he get? Hosts of them a dollar and a half a day and a hole to live in. More hosts rush from morn till night after dollars and never stop until actual incapacity overtakes them, when they take to bed and send for a doctor. Better would it be for many to take to the woods with a blanket and live like self-respecting dogs would under like circumstances live. They would show more sense, have more health when they come back, and not be "out" as much money.

BUT WHAT'S THE USE.

But what's the use? It takes time to do anything; time to eat or sleep or think or work. Osteopathy has come at a time when people, some people, are willing to think. When they think a little further they will recognize that drugs draw the power they exert from the life force in the body, and leaves them with less. That is the reason and condition of so much sickness. There are thousands of people who are always running to doctors. There are tens of thousands of others who need restorative aid, but who do not run. Their latter end is generally one of decrepitude and more or less physical collapse. The fact is, the truth in the drug system will stand no longer than the discovery of the foundation on which it stands. It takes a portion of the principle of a man's life capital to pay the interest on his debt.

This process of robbing humanity of a portion of its life force, its vitality, to cure it, will reach its logical and evolutionary limit in due time. To borrow a figure, the Three Wise Men are already on their journey to Jerusalem to see the babe that is born in the name of Osteopathy to rescue the world from a paganism of medicine that has robbed the foundations of life. The turning point is in sight. Demonstrations of the power of this Truth are multiplying everywhere where Osteopathy has dropped a seed. The people doubt old schools. Their instincts tell them there is something wrong. The wrong is fundamental. It is a defiance of nature. It is an effort to supplant nature by using as a restorative agency what nature abhors. Scores and hundreds are acquiring the knowledge necessary to practice this system, and they are gathering successes in defiance of opposition and ignorance and prejudice.
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