

The Osteopathic Physician

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HEALTH, SCIENCE SIMPLY TOLD

THE OSTEOPATHIC PHYSICIAN

HENRY STANHOPE BUNTING, A. B. D. O. EDITOR

HEALTH IS NATURAL
DISEASE, UNNATURAL



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(Continued on back inside cover page.)

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THE OSTEOPATHIC PHYSICIAN

HENRY STANHOPE BUNTING, A.B., D.O., EDITOR.

A Popular Journal to aid those who, having health, wish to keep it, and others who having lost health, would regain it.

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VOL. I.

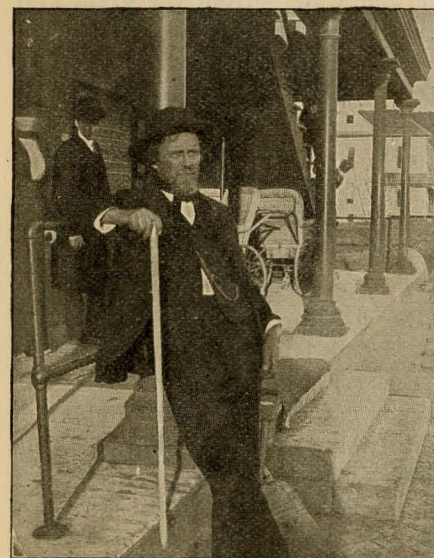
Chicago, Ill., January, 1902.

No. 4

HOW I CAME TO BE AN OSTEOPATH.

A. T. STILL, M. D., FOUNDER OF THE SCIENCE.

[Extracts from the Autobiography of A. T. Still.]



THE SAGE OF KIRKSVILLE

At the age of 73.

In the year 1874 I proclaimed that a disturbed artery marked the beginning to an hour and a minute when disease began to sow its seeds of destruction in the human body; that in no case could this be done without a broken or suspended current of arterial blood, which by nature was intended to supply and nourish all nerves, ligaments, muscles, skin, bones and the artery itself; and that he who wished successfully to solve the problem of disease or deformities of any kind in all cases without exception would find one or more obstructions in some artery or some of its branches.

At an early day in my medical studies this philosophy had solved for me the problem of malignant growths and their removal through restoration of the normal flow of the arterial fluids

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—which, when done, transfers the blood to the venous circulation for return and renewal after the process of renovation is completed by the lungs, excretories and porous system. Fevers, flux, headaches, heart and lung troubles, measles, mumps and whooping cough, and all diseases met and treated since that time according to this theory have proven to my mind that there is no exception to this law.

The rule of the artery must be absolute, universal and unobstructed, or disease will be the result.

I proclaimed then and there that all nerves depended wholly on the arterial system for their qualities, such as sensation, nutrition and motion, even though by the law of reciprocity they furnish force, nutrition and sensation to the artery itself; and further proclaimed that the brain of man is God's drug store and has in it or subject to its control, all liquids, drugs, lubricating oils, opiates, acids and anti-acids, and every quality of chemical that the wisdom of God thought necessary for human happiness and health.

In my study I began with the bones. I associated them in attachments by adhesive ligaments, which bind every bone to every other bone of the body. These receive and operate belts, straps, pulleys, aprons, and all of the necessary forms of the softer parts of this great machine which is to be operated by the force known as animal life. Having completed the study of bones—the relations of one to all others in form; how beautifully they work; how nicely they are attached; how well formed to receive attachments of muscles and ligaments; how nicely

divided and spaced in such condition as to allow the blood vessels and nerves of all kinds to ramify through all other tissues and deliver all fluids of life and action in every minutia to the common whole—I was lost in wonder and admiration.

I was led to ask the question, "On whom or what does this engine depend for its motive force?" Whence all this skilled workmanship—seen in full motion, quietly, heroically and with infinite exactness hauling, delivering its nicely prepared elements to each and every station where construction must receive and blend without a murmur with the next motive force? Whose duty it is to keep all vessels, channels and routes for all substances cleaned and purified by the invigorating powers of bodily fluids as these flow over, nourish, oil, smooth, lubricate and water—from the great system of aqueducts commonly known as lymphatics—the bones, nerves, blood-vessels, stomach, bowels, heart, liver, kidneys and every part of the body?

God has placed all the principles of motion, life and all its remedies to be used in sickness inside this human body. He has placed them somewhere in the structure *if He knew how*, or else He has left His machinery of life at the very point wherein His skill should execute its most important work. As we are unwilling to attribute to Deity anything but perfection, and would be highly offended at any one who should even hint at such an idea, we must see that our acts are in line with our words. Not only in a general phraseology must His works prove His perfection, but we must see

and know that His work of animal is partly a failure before we are justified in our conclusion to assist His man to subdue even a fever by the use of a drug of any kind.

Who could, even if he should try, prove a trace of failure or neglect in the completeness of God's work in any part of this masterpiece of architecture, man? Would He call an incomplete job even good, or be so deceptive as to say very good, and know it was not truth? Does not a man of reason see he must find failure in the machinery of man before he is justified in giving suggestion of amendments to the Architect who designed the machine and set it in running order?

I have given you the reasons why I believed I was warranted in testing God's skill as a doctor, and must proceed cautiously to my duty. How to do, was the all absorbing question of my mind. I finally concluded that I would do like unto a carpenter when he knows he has the elements to contend with and desires to cover an old house with new shingles. If he takes the shingles all off at once, he exposes all that is in the house to rain, hail or whatever may be in the elements. A wise carpenter would take off a few at a time and cover what he had exposed before proceeding further. I knew it would not do to take the shingles of hope (medicine) off the afflicted all at once. I felt that such a move, with my knowledge of cause and effect, would be calamitous. Soon I met a case of flux, and being a physician, and familiar with the remedies for such disease, such questions as these arose: What was God's remedy? Has God a drug-store? Does he use a

sedative for flux? Does He use sweating-powders, such as Dover's and so forth? Does He use astringents? Does He use alcohol in any form in prostration, and if He does, what does He use it for? And why is it that one dies with flux and another gets well after having used the same remedies? Would our dead patient have lived had we kept our drugs out of him? Did the convalescent have the power to resist both disease and drugs?

When all remedies seemed to fail in my first case of flux I felt I had done my duty and no censure could follow in case of death. Myself and counsel had agreed that this case was bound to die.

Without any instruction or text-book to be governed by, I concluded to take one shingle off the spinal cord in my new philosophy and see if I could not put a new one in its place that would do better. To my great surprise I found the flux stopped at once.

That shingle proved it contained all the opium, whisky and quinine that God thought necessary to cure flux. That shingle took the pain out, took the fever off and stopped the discharge from the bowels; and my confidence in drugs was very badly shaken then and there.

My first case of flux was a little boy of about four summers, in Macon, Mo. He was trudging along the dusty road with his destitute mother. I placed my hand on the back of the little fellow in the region of the lumbar, which was very warm, even hot, while the abdomen was cold. I thought it strange that the back was so hot and the abdomen so cold; that the neck and back of his head were very warm while

the face, nose and forehead were cold. I began to reason. In all my life I had never asked myself what flux was. All the authorities I had read or met in council could not get their eyes off the effects rather than causes. They met pain by anti-pain medicines and bleeding of bowels by astringents that closed the issues from which the blood came. I wondered why doctors were so badly frightened when flux visited their own families, if these remedies were to be trusted. I knew that a person had a spinal cord, but really I knew little, if anything, of its uses. I had seen in reading anatomy that the front of the spinal cord supplied motor nerves and the back side of the cord sensory nerves, but that gave me no very great clue what to do for flux. As I began to feel and manipulate at the base of the brain, thinking by pressures and rubbings I could push some of the hot to the cold places, I found in so doing rigid and loose places on the muscles and ligaments of the whole spine, while the lumbar was in a very congested condition. I worked for a few minutes on that philosophy and told the mother to report next day. She came next morning with the news that her child was well. Flux was then prevalent in Macon, where I was visiting when this occurred. That mother brought other sick children. As nearly as I can remember I had seventeen severe cases of flux within a few days, and cured all without drugs.

Other cases of summer and fall diseases appeared in that city, and I was called to treat many, which I did with success. I soon found I was in possession of a large practice.

I was called to see a young woman said to be hopelessly ill with nervous prostration from fall heats. All hope had been abandoned and she had been given up to die. At the end of a number of medical councils her father asked me to step in and look at her. I found the young lady in bed and from the twisted way her head lay on the pillow I suspected a partial dislocation of her neck. On examination I found the Atlas or first joint of her neck one-half inch too far back, so it had shut off the vertebral artery from supplying the brain. I carefully adjusted her neck and in four hours she was out of bed, slicking up for company.

A preacher assembled my brother's wife and children for the purpose of prayers for me. Prayers were sent up to tell the Lord I was possessed of a devil. He stirred up such a hurrah in Macon that those whom he could influence believed I was crazy. Children gave me the road because I said I did not believe the Lord was a whisky-and-opium drug doctor; that I believed when he made man that he had given him as many legs, noses, tongues and qualities as he needed for any purpose in life for remedies and comfort. For such arguments I was called infidel, crank, crazy, and God was advised to kill me and save the lambs.

I bade them adieu in 1875 and went to Kirksville, Mo., where some three or four thinking people welcomed me and my infant science—osteopathy. I found a few beginning to think. Since 1875 the change has been beyond all dreams or prophecies.

EDITORIAL.

¶Osteopathy does no harm where it fails to cure.

¶“If I could only escape my awful headaches!” Why don't you try the osteopathic treatment?

¶It is a quaint way that Dr. Still has of tracing his steps in the early development of the osteopathic idea. None who reads his simple recital of searching after physiological truth, as epitomized in this issue, will fail to warm up kindly toward the eccentric sage of Kirksville. We should thank God for the minds that do not move in ruts.

¶Human life is lengthening, says the current number of *The World's Work*. That is only to be expected with a better knowledge of hygiene and dietetics, with better made houses, clothes and better food, and—perhaps most important of all—with the general reform in medical treatment which is away from drugs and back to Nature. Osteopathy has a hand in this lengthening of human life. So has every one who respects the human body as a high-grade machine and endeavors to regard the laws of its being.

Golf a Health Ally.

¶Golf is proving a great benefit to city folk. It carries office men and society women into the open and gives plenty of exercise along with fresh air and recreation. It looks, really, as if the world were making rapid strides to a knowledge and practice of better hygiene. Why shouldn't human life be lengthened if people take better care of themselves, quit taking drugs and in time of physical ailment resort to such common-sense treatment as osteopathy?

Drink Water, Let Drugs Alone and Trust in Osteopathy.

¶Water as a medicine will be esteemed for its shining virtues more fully by the average person after reading the testimony of two medical papers quoted in this issue. The secret of this medicine is that it is a food and not a medicine at all; and the corollary is true also that only medicines which are foods and can be assimilated by the body are fit to use as medicines. It should be borne in mind that most drugs used as medicines either stimulate by irritation or force lethargy upon the tissues, and in neither case is the action natural. So one would better stimulate the kidneys and liver to activity by drinking sufficient water, while putting these organs in the best working form possible through osteopathic treatment, than to put his reliance in drugs, however honored by time and servile custom.

Why the Osteopathist Does Not Fight Serums.

¶There is no dog-in-the-manger spirit about osteopathy. There are not enough osteopathists in the United States at present to treat one hundredth part of the diseases like diphtheria that visit every community. Of course, the osteopathist would not say in the face of such a condition, “Osteopathy or nothing.” The osteopathist is not one who kills to prove a theory. He says—as all sane people should say and deserve no unktion for it—“Do the best you can.”

“If you cannot protect your children from diphtheria by osteopathy,

do the best thing possible within your reach. Let your doctor administer anti-toxin. He claims it is doing great good. He offers statistics which look hopeful. There is some justification for the theory on physiological grounds, even if the idea is repulsive. Perhaps it will do good—and God grant it may not do harm.”

Perhaps the osteopathist is a trifle liberal in this view for one who condemns the use of drugs, but he recognizes that there is a poison at work in the system of the little one stricken with the diphtheria scourge, and that it ought to be neutralized. If your physician does not know this machine God has framed in the person of man well enough to utilize its fresh stores of arterial blood to overcome such death-dealing poisons, why better that he should borrow corrupt blood from a horse to do it—if he has good reason to think that will accomplish the work—than that the little sufferer should fight unaided.

There are usually two or more ways to a given point. The problem is the best. The best is the safest. The best is usually the quickest. Osteopathy never kills, neither with poisons nor with bigotry. We say, speed the day when osteopathy will be available everywhere, to *all* the people.

Osteopathic Centers in Spine Cause Worry.

¶Most people know that osteopathy treats diseases directly through nerve centers along the spine. Physicians of other schools often ask how this can be done. Can the nerve cells of these physiological centers be reached, with human fingers, they inquire?

They can. They can be reached in the same way that Nature always reaches nerve centers when there is need of arousing them. Certain nerves that ramify through the back have the express responsibility of transmitting messages to these centers. The osteopathist uses these. He puts his message on these wires, so to speak, and it goes to headquarters.

Bright students of anatomy who have learned this elementary fact of spinal architecture, to-wit, that the spinal cord only runs half way down the back, are always taking the osteopathist to task for treating spinal centers below the end of the cord—*where no cord exists!* Every few days some physician writes this paper for an explanation. Sometimes they write facetiously, as if they had discovered a flaw in osteopathy.

The explanation asked is simple enough. A bundle of nerves continues from the point where the spinal cord ends. It ends, in fact, by merely breaking up into a brush of nerves. These pass out from the long spinal canal in pairs between the vertebræ clear down to the coccyx, just as similar pairs of nerves given off above from the cord proper pass out between the bones. These nerves, low down the back, are subject to the same pressures and obstructions, *where they pass out between bone, ligament and muscle*, as the nerves given off higher up from the middle of the cord. When interfered with their work of arousing centers is likewise interfered with. This work may be stimulated or interrupted altogether. But the center, higher up inside the cord, will

feel the mischief and react to it by a perversion of its natural function. Soreness will be felt usually at the lower point, where this trouble exists. Thus a center is disturbed by an irritation low down in the back.

There are two kinds of centers, therefore: those nerve cells actually located in the spinal marrow, which anatomy and physiology well know, and those local areas along the spine superficially which we call osteopathic centers, where connecting nerves have been put by Nature, so that the physician can reach them—if he is an osteopathist; and these latter we refer to ordinarily in diagnosis and treatment. Their discovery was part of the elementary basis of osteopathy, and their use in curing disease is a demonstration adequate enough for the most skeptical.

There Are Enough Sick to Keep All Schools Busy.

¶It is admitted by the foremost advocates of the regular school of medicine that there are only five or six specific (or alleged sure-cure) drug treatments known. Ask a practitioner of ripe years and good attainment about this, and he will name them about in this order: (1) mercury and the iodides for a certain disease that is highly contagious; (2) iron for anemia; (3) quinine for malaria; (4) digitalis to slow the heart; (5) opium to deaden pain, and (6) arsenic and strychnine (poisonous irritants!) to stimulate. To these should be added vaccination for smallpox and anti-toxin for diphtheria, which, medical men are claiming, get better results than even the best of the few drugs mentioned.

Here, then, on the fingers of one hand doctors can count all the drugs out of the thousands they have used and still use which they believe to be fully efficacious. And when this is said remembrance of the anemic patients whom iron has *not* helped, the malarial patients who have eaten quinine for years *without being cured*, not to detail the complete *failures* of the rest of this favored group, and the awful consequences frequently following the use of vaccination and anti-toxin, reminds us that this limited drug and serum list is far, alas! very far, from being certain and reliable in action.

So, in prescribing all the balance of the pharmacopœa, each physician is repeating blind experiments that have been repeated often enough already to prove them pretty thoroughly useless, if not pernicious.

This being true, isn't it asking too much of legislatures and courts to crowd out systems of manipulative therapeutics like osteopathy in order to give a perpetual grant to the medical men to cure what they can with these doubtful specifics and to keep on giving a thousand more drugs already proven to be failures?

Osteopathy would be satisfied to give other schools as many diseases as they profess to cure for their portion and devote its time treating the balance, or the so-called incurable cases. It made its earliest fame curing incurables. The ills numbered in this catalogue cannot be counted on the fingers of one hand, however, for they number scores and scores of diseases, acute as well as chronic. In fact, we

believe that any disease may be caused primarily by purely mechanical causes.

Legislators would do well, instead of passing measures to hamper osteopathic practice, so to frame statutes that none but regularly graduated osteopaths, licensed by recognized osteopathic schools, and also licensed by the State, could offer themselves as practitioners. In Illinois and other States any person who chooses to pose as an osteopath may do so. The result is detrimental alike to the people and the profession. The osteopathist wishes to have the State establish a searching examination for all candidates who wish to practice his system. Surely none outside the osteopathic profession ought to oppose this ambition. It is in the interests of good practice and, therefore, of the people.

How Mind Cure Relates to Health.

¶Faith without works is dead in the care of the human organism. It is all right for mind curists and faith curists to deny that the body is to be regarded. They give answer to their own folly by eating three times a day—material food, not philosophical afflatus—and they rest their weary brains and muscles once each twenty-four hours on downy, restful beds!

Mind curists and faith curists of all shades of belief and practice have possession, however, of one great truth. It is one of the greatest truths which science has established. It is one of the easiest truths to prove within range of human experience. This truth is that the mind has a wonderful—it seems, sometimes, well nigh omnipotent—control over this human engine, the living body.

Correct, wholesome states of mind induce healthful physical reactions. Perverted thoughts, such as anger, jealousy, envy, hate, discontent and every form of selfishness of which mankind is capable all disturb the healthful reactions of the body and make folk sick. Not alone mentally ill, but sick physically. Such evil passions destroy the digestion, rob us of appetite, banish sleep, induce gout and rheumatism by stoking up the system with excess of acid and in a thousand ways inflict that surest penalty of selfishness—physical suffering, premature death.

This is not a theological utterance. It is plain physiology. It is practical psychology. It is common experience. It is every-day common sense. It is not the exclusive property of any creed. It is not a discovery of that modern church which is just now putting this truth to such admirable application in the lives of its members. It is an older truth than Sacred Writ, being not only the common property of the Hebrews and all Christian faiths, but likewise having been known and uttered by the philosophers, sages and moralists of all places and ages. Buddha and Confucius taught it.

Honor to whom honor is due. Christian Science did not discover this important physiological truth. It was revealed ages ago as a moral truth before men knew of the circulation of the blood and the existence of nerves and gastric juice. It has been rediscovered and reaffirmed as a physiological and a practical truth over and over in our time. Physicians have told the people about it, and the peo-

ple for the most part pay little or no attention to it. Even physicians themselves know it for the most part as a matter of theory, not practice. So that everyone knows and believes, if he will only stop to think, that bad thoughts and immoral moods damage the health. Likewise fear, excitement, worry, disappointment and grief will do it.

But it is due the Christian Science faith to recognize that it is inculcating this knowledge into the lives and thoughts and works of its members in an exalted and beautiful way. The world knows that these people are far better off for their wholesome mental attitude. Undoubtedly it will bring an increasing reward of healthfulness. Would that all churches and creeds taught their faithful to live out this doctrine! It would be a happier and more healthful world if all men and women realized and acted out this creed of healthy thinking, maintaining a cheerful serenity of mind, full of that altruism which marks not only the happiness of the individual, but which makes for proper physiological activity within the body.

I believe in giving Christian Scientists full credit for really doing this in large measure. That they often accept only half of truth by ignoring the physical universe and denying the authenticity of their God-given bodies is to be deplored. Such a position carries its own refutation in all the well ordained acts of the life of him who preaches this sort of half-truth. His food, his clothes, his home, his every comfort make sufficient answer.

We have a body and it does get woefully out of order sometimes.

Right thinking helps to keep it in order. It also helps to restore order in conjunction with proper treatment. If there is a mechanical lesion in the spine it will take an osteopath to get it out. But if the trouble is the result of sour thinking, of alkali moods and acid rhetoric, simply correcting the mood and reforming one's way of living ought to be adequate medicine.

This makes it plain, too, why every physician is solicitous, whatever the cause of the disease and whatever his treatments, to get the mind right, to attune the patient with the harmonies of life rather than its discords. "Get the mind right" is an old maxim in medicine. It would be a glorious thing if everybody would live up to this principle, whether doing it from religious, moral or scientific motives for it all amounts to the same thing in the end—better health.

Those Lock-Jaw Deaths from Using Anti-Serum.

¶For two months medical experts have been investigating how those St. Louis school children came to be killed by lockjaw after taking anti-toxin serum to cure diphtheria. It was first claimed that there were no lockjaw bacilli discoverable in the serum. Experts then argued that certain putrid substances called ptomaines can be carried in serum, which are sufficient to cause lockjaw without the presence of the germ. This would make, if true, two dangers instead of one in the use of anti-toxin. The St. Louis Board of Health finally disclosed the fact that "Jim," the horse kept at the poorhouse stable for supplying the anti-toxin, developed lockjaw and was

shot. Commissioner of Health Armand Ravold admitted that not alone this horse, but four or five others, previously used for the same purpose, had in succession died of lockjaw. How St. Louis school children have escaped other epidemics of lockjaw, therefore, may well be wondered at.

Much criticism has been aimed at the St. Louis Board of Health through the medical press by way of saddling responsibility upon it for this misfortune. *The Medical Dial*, of Minneapolis, expresses great surprise that "no means were employed to immunize this horse against tetanus, a precaution which is always taken by those who profess to supply a pure toxin." But a startling charge follows that the janitor of the poorhouse was entrusted with the bottling of this serum! Where were the city bacteriologists and physicians at this important moment? The lesson is drawn that city boards of health have no business competing with the private manufacturers, who are alleged to have all facilities for making and keeping the stuff pure. A lengthy quotation follows, which reads like the serum prospectus from Park, Davis & Co., the well-known makers of serums, and I think, in fact, that is just what it is.

So much for investigation and argument. The point is still unsettled, but its victims are not less dead. The statement has been made that in the hundreds of thousands of applications of anti-toxin no similar bad results have occurred. Unfortunately this is not true. The city of Milan, Italy, experienced a similar calamity last spring, when scores of diphtheria patients were stricken by artificially pro-

duced lockjaw. The serum institute was promptly closed, and feeling against the treatment for a time was violent. In the United States the past few months many cases of lockjaw have followed upon vaccination.

So the use of this animal extract principle in medicine is yet far from being understood, and its benefits and dangers both are very much guesswork.

Osteopathy as a school is willing to let practitioners of other schools use serum, if they want to, and if they can prove serums to be an unmixed blessing, let the truth be known. Truth is in the interest of everybody. Yet we do not want it forgotten that there is always a certain amount of danger in the use of these serums, as such accidents now and then prove; nor should it be forgotten that osteopathy has long ago demonstrated its ability to treat diphtheria successfully without anti-toxin and without drugs. We treat the bacillus to a liberal dose of living arterial blood, bearing in its healthful tide the same germicidal principles which the bacteriologist prefers to borrow as diseased blood from the horse, and—strange as it may seem that Nature should rival the cunning of man!—this treatment gets results. It aborts the disease. It greatly diminishes the death rate. And, inasmuch as the curative powers of living blood are reckoned as a part of osteopathic therapeutics, it is not too much to say that *osteopathy cures diphtheria*.

On another page will be found a dissenting voice in the medical council as to the efficacy of anti-toxin serum. *The Medical Brief*, a St. Louis pub-

lication, has a considerable following in this contention, especially among homeopaths, although itself an organ of allopaths and certain proprietary medicines. This will serve to show that the serum advocate is far from having unanimous indorsement from his own colleagues, and that much can be said against the rationality of serum treatment.

Resolved, We View with Alarm, Etc.

¶Every few months under our government the office-holders and office-seekers of one great party get together to review the course of the opposite party and to pass resolutions appropriate to their feelings. The party in the ascendancy is always denounced for ruining the country, or being just about to, while the party out of power orders new lumber and consults new political carpenters with the ambition of building a platform that will attract all the people at the next election rally. In proportion as the winning party succeeds in pleasing the people the party coveting power "views with alarm" in splendid resolutions the *harm* resulting from this situation.

Is there not something akin to this procedure in the review of osteopathy and its work which leaders of older schools of medicine are continually making, yet without attempting to get the least bit more knowledge of the system under discussion? Now and again eminent editors and practitioners record their opinions in cold type as to why and wherefore the people make a mistake in seeking help from osteopaths—usually, they say, because "osteopathy is only a scientific form of massage," while in a subse-

quent utterance they recommend in its place the cruder services of the uneducated masseur—"honest massage," they call it—and tell the people that that is even better, or, in any event, just as good.

Still this does not stem the tide of popular favor that is setting toward osteopathy. The people have tried it as a sovereign remedy for their ills and it has proven its worth. It does the work they seek in countless cases when physicians of other schools plus masseurs have failed. Gradually the older branches of the profession have come to recognize this. Now they are asking with greater earnestness and frequency: "If the people must have osteopathy, how can we train ourselves and our masseurs to fill the want?"

It is not a matter for congratulation and joy to many of the profession, evidently, that medical science has *at last* evolved a school of therapeutics which discards drugs and achieves its ends by more rational, because more natural, methods. It is viewed rather as a misfortune, a harm, that science has climbed out of its rut and chosen to progress in a new direction; and the ambition immediately takes form "to capture the principles of the other party" and "entrench the old machine still stronger in popular favor."

Such an expression of medical opinion has been made recently by the editor of *The Northwestern Lancet*. The popularity of his view is attested by the extensive copying it has received by the medical press. This editorial said:

"What is the kernel of therapeutic truth in osteopathy? Simply that the

more or less judicious movements of diseased parts cure such parts. This fact is demonstrated by the position of the Ling system in Swedish medicine. by the cures wrought among us by the imported masseurs and their imitative rubbers, and by the great popularity of osteopathy among the laity.

"What is the harm of it? The harm of it is its indiscriminate application as a "cure-all"—a system of cure—by its enthusiastic but poorly educated leaders.

"What is the profession doing to reclaim this lost territory to its own? With us the little done is left to the untrained or the imported. Nothing is done to popularize the method, and this remedy of undoubted therapeutic value is wholly neglected in our smaller communities. The time is ripe for a well-officered and well-equipped school of massage and physical culture."

Now to sift out the admissions of this statement piecemeal: (1) Osteopathy is founded upon a truth; (2) other systems of mechanical treatment also get results without using drugs; (3) osteopathy has found wonderful favor among the people; (4) what is the harm of it?—that the people like it too well for the good of the drug system, which, if it does not claim to cure all ills the flesh is heir to, does arrogate to itself, notwithstanding, the exclusive franchise to keep on trying to and the right to prevent other systems trying to do what it admits it fails to do; (5) the osteopath is poorly educated, yet the older branches of the medical profession are fighting to-day in many States to keep the osteopaths from framing legislation with so high

an educational qualification that false pretenders will not be allowed to represent themselves as regular graduates of osteopathic schools! (6) what shall we, the party in power, do to keep the younger reform party out of power?

In that last clause we get the milk of the cocoanut. It is the old story of class interest. Some active men in the medical profession seem to fear that the people will one day quit consuming drugs. Well, be it said, to the glory of the profession and the wisdom of many of its best exponents, such an emancipation is earnestly, devoutly, wished for by many of the greatest men in medicine—men who see above the plane of selfish interest, which fixes the horizon of the lesser fellows. Be it said also that many of these eminent practitioners give scarcely any drugs at all to their patients. Their voices are heard in public and private utterance decrying the mischief wrought by drugs. Practitioners of this splendid type welcome and indorse osteopathy for the good it is doing.

As for the medical profession starting a school of massage, there are many of them now, and osteopathy will welcome many more. We should like to see a gymnasium, with public baths and an establishment for massage, on as many corners as are now devoted to drug stores. If physicians are anxious for training in the new American system of drugless therapeutics, however, we refer them to any one of the dozen successful schools of osteopathy which are now established in this country.

A Habit Which Explains Many Mysterious Happenings.

That the morphine habit is increasing among the people of this country there is no doubt. Physicians, druggists and the importers and dealers themselves attest to this. In one city fifty per cent of all the morphine is purchased by persons who use it without a physician's order.

The habit is usually acquired through the victim having first taken the drug to allay pain or discomfort.

The fascination of the change from pain, distress and insomnia to quietness, comfort and sleep is intense, and overcomes all reason and judgment. After a short time of repeated use of morphine the reason is obscured. First the higher ethical brain succumbs, and all sense of right and wrong slowly disappears.

The failure of veracity is the first symptom. This goes on to extreme lengths. Associated with it is egotism, which grows with the degeneration of its victim. Often this is the most prominent symptom. Secretiveness and cunning also increase to an astonishing degree.

Some of the most dangerous among forgers and confidence men are morphine takers. Fortunately the period of great mental acuteness along these lines is of short duration. The unstable brain does not permit any continuous line of acts to be performed with equal cunning and judgment. While the secretiveness lasts, together with low cunning and selfishness, it is found after a time that the reasoning

faculties become benumbed, so that they cannot originate or adapt themselves to new conditions.

During the first five years the morphine habit is often practically unnoticed. The patient may be a little odd in some respects—more bright or dull at one time than at another, or, perhaps, now sensitive and again indifferent. His ordinary occupation may be carried on without noticeable changes. His habits will deteriorate and he may explain them as due to some physical condition.

Later, however, more marked changes appear. The business man becomes unreliable and changeable, and the society woman develops a taste for slander and exhibits unusual emotional changes, and finally retires from society. The workingman becomes unfit and uncertain, and is discharged, or may be detected in some dishonest transaction. The failure of the higher brain takes away the former consciousness of duty and respect for law and order. Impulses to steal become very prominent in some cases. Immoralities of all kinds and senseless intrigues follow. Childish lying and foolish concealment, with egotistical boastings, are often common.

Sometimes these faults are associated with much acuteness, and the writings of some authors have been marked by delirious imaginations and egotistical conceptions, which, for their strangeness and novelty, have been considered original. Curiously enough, these proportions are not uniform and vary widely. They are rarely on the same key or of the same quality, and have a decidedly insane tinge.

Many of the morphine takers, having good constitutions, are able to use the drug for many years and partially conceal the habit. They are likely, however, to become invalids, or to seek seclusion, and the erratic character of their brain work and reasoning suggests disturbances going on. Others become broken down or imbeciles, criminals, tramps, paupers, and eventually die of some intercurrent disease.

It is a fact not well known that a considerable proportion of the crimes and business failures which disturb the world are the result of the secret use of morphine. Scandals in society, intrigues, divorces, stupid, unreasoning acts among persons of previously average sense, are often due to the same cause. Trampism, pauperism, prostitution and many other evils are very often associated with the use of morphine and excesses in other drugs. In most cases the use of narcotic drugs has preceded these conditions. In some cases the use of liquor tends to indulgence in drugs. The narcotism which comes from beer and spirits very often finds an increased pleasure in morphine, and, hence, turns to it.

"Morphinism" is the most fatal and destructive of modern nerve diseases, and when once contracted is with great difficulty escaped from.

Osteopathy contends that drugs which cause such absolute, uncompromising debauching of body, mind and morals ought to be branded and known by names that proclaim their real work instead of being palmed off on a suspicionless and defenseless public as "medicines." Far better for society that such drugs were never known;

better that a few sufferers should suffer, if need be, for the want of deadening their sensibilities to pain, than that manhood and womanhood should be steeped in these hell-brews and dragged by wholesale into the bottomless pit of despair! Before God and man it is a fearful responsibility which physicians assume in giving such poisons to one's kindred—parents, husband, wife, children. Who shall pay the recompense in one's own home should son or daughter be led, as in countless homes sons and daughters already are being led, by these agencies into lives of misery and shame? And when druggists dispense these agencies of death without physicians' orders it is a crime meriting the strictest penalties of the law.

Not one person in a hundred who resorts to such drugs has any business to use them. Since, on the testimony of medical men themselves, such drugs *do not cure diseases*, we, as osteopaths, warn the people—seeing that physicians of other schools do not seem much disposed to—that it is better not to play with fire. Nor do we take a crutch from under the sick without offering them something better to lean upon. Osteopathy is a better way to health.

Retort in Kind.

[From the Western Druggist.]

Funny Fellow—Customer (to drug clerk): Have you any cough drops? Clerk (inclined to be funny)—Yes, sir; to keep you from a coffin. Customer—Oh, very funny; I never cinnamon like you. What do they sulphur?

THE DRUGGING EVIL IN AMERICA.

[From the Review of Reviews.]

We cannot with good grace dismiss the general practitioner and his requirements without speaking in plain language in condemnation of the "drugging habit," of which he is still guilty to a remarkable degree. Cabalistic prescriptions are still as thick as flies in summer, and the majority of our patients pay willingly and handsomely for our wisdom transmitted to them in the shape of nauseating mixtures from the time-honored shelves of the apothecary shop, says Augustus Caille, M. D., in discussing "The Family Doctor."

I know from personal observation that our cousins across the water do not prescribe or swallow one-fourth as much medicine as we do in our country. With but few exceptions, the entire vegetable and mineral kingdoms have given us little of specific value; but still, up to the present day the bulk of our books on materia medica is made up of a description of many valueless drugs and preparations. Is it not to be deplored that valuable time should be wasted in our student days by cramming into our heads a lot of therapeutic ballast?

If our professors of materia medica in the undergraduate colleges are reticent in advancing the truth, the whole truth and nothing but the truth, it is time for us to tell them that they are to a large degree responsible for the desire on the part of the many practitioners to prescribe frequently, and without good cause, an unnecessary quantity of useless drugs. Every few weeks new drugs and combinations of medicaments are forced upon

physicians with the claim that they are specifics in the treatment of disease; and the physician, in his anxiety to alleviate his patients' sufferings, because the simpler and more reliable agents have failed him, is gulled into trying the newly extolled remedy, only to find that it is still less efficacious than the old one.

The common-sense practitioner knows by experience that the constant, frequent prescribing of innumerable drugs only ends in detriment to his patients. A working knowledge of hygiene and dietetics, climato-, hydro-, and mechano-therapeutics, simple medication, and few drugs are the successful agents in internal medicine; and the sooner the physician will condense his pharmacopœia and materia medica to a vest-pocket edition, the more readily will his efforts meet with success in the practice of his profession.

Effect of Sunday Clothes.

[From the New York Press.]

True piety is found among the people who make a wide distinction between their Sunday clothes and what they wear on week days. The same people call Saturday night "tub night." They take a wash then and feel elevated until Monday. Such folk seldom go wrong.

A Surgical Truth.

[From Puck.]

"And what do you regard as the greatest triumph of modern surgery?"

"Collecting the bills," promptly responded the great practitioner.

WATER A GOOD MEDICINE.

[From Medical Talk]

Can drugs stimulate the liver?

Can drugs stimulate the kidneys?

We like to quote a good thing when we see it, especially if it is in the orthodox medical journals. When we find such articles our trouble is that they are couched in language absolutely meaningless except to those persons who are acquainted with the technicalities of medical jargon. In a recent editorial in *American Medicine* there is an article with the following head: "Can the hepatic function be stimulated therapeutically?"

Put into common language, this sentence means, "Can the liver be stimulated by drugs?" The author then goes on to say that all the so-called liver stimulants, which, of course, include calomel, podophyllum, and other drastic cathartics, that all these remedies, either separately or compounded, do not in fact stimulate the flow of bile from the liver.

This editor goes on to insinuate that there probably is no medicine either old or new that actually stimulates the liver. The later remedies, such as salicylate of sodium and sodium phosphate, as well as the old remedies, are not able to stimulate the function of the liver. He goes on to make the same statement concerning the kidneys that there probably is no drug that can be relied upon to stimulate the kidneys.

This is all good, very good. But there is something better to follow in this word-masked editorial. What, then, he asks, will stimulate the liver and kidneys? The reply is, "Water,"

just "water." Hot water drunk at short intervals until several pints have been introduced into the stomach. He is so insistent upon the water that in case the patient is not able to drink the required amount, it should be put into the stomach through a lavage tube.

After all this wild goose chase among poisonous drugs, after the people have for centuries and centuries been swallowing mineral and vegetable poisons galore to stimulate the liver and kidneys, at last, even among the conservative drug doctors, the idea is beginning to dawn that water, just plain water, beats them all. Think of the multitudes of suffering humanity who send a long distance for some drug doctor, who comes in haste and expense, who arrives breathless and travel-stained, mumbles meaningless jargon over the nasty bottles of his pill bags, who writes his prescription in long, unintelligible words—think of it! that while this farce is going on, there on the stove in the teakettle, which contains pure hot water, is the remedy a thousand times better for the patient than all the expensive remedies which the doctor has brought in such haste to the relief of the patient!

Moral: If your liver is out of order, drink hot water, drink plenty of it, drink it morning, noon, and night. Don't be afraid of drinking too much of it. If your kidneys are out of order, drink water, drink much water; get the purest water you can, but drink, drink, drink, until you have flushed out the sewers of the body and made clean the excretory channels of the whole glandular system.

Two Ways to Treat Dyspepsia.

[From the Southern Journal of Osteopathy.]

The Medical Man knows that pepsin introduced into the stomach will aid digestion, and continue to do so until the amount introduced artificially is exhausted. Supplying the deficiency, however, does not encourage the natural production of pepsin. Indeed, it still further checks its normal preparation and secretion.

The Physiologist knows that such deficiency is due to an improper innervation and blood supply to the glands the function of which is to manufacture pepsin.

The Osteopathist agrees with the Physiologist. He knows where and how to reach the nerve centers from which arise the nerves presiding over the functions of these glands, proper manipulation of which causes the normal production of pepsin and its introduction into the stomach in a normal way as a product of Nature's Chemist.

The Osteopathist prefers the introduction of pepsin into the stomach by the glands, and pepsin, too, which is the product of Nature's Chemist, rather than the artificial product from the Medical Man's laboratory. Dyspeptics may reason this out and choose for themselves between the two methods.

The Difference.

[From Brooklyn Life.]

Miss Slimsby's neck looks like ivory, doesn't it?"

"Yes, but it's really nothing but bone."

It Has Won Legitimate Standing.

[From the Boston Transcript.]

Osteopathy will not heal all diseases. We never saw any 'pathy that would, but we are by no means sure that it hasn't been fighting its way to a legitimate, as it certainly has to a recognized, place among the methods upon which the public may reasonably depend for relief in time of physical trouble.

Osteopathy is not quackery, whatever else it may be considered or called. It is an offshoot as much as any other form of practice. It was started and developed by a learned and skilled physician, and his disciples are by no means made up of impostors.

Checks Old Man's Hiccoughs.

[From the Chicago Daily News.]

For a month Martin Van Allen, said to be the oldest real estate man in Chicago, has been critically ill with hiccoughs at his home, 2629 North Winchester avenue. The physicians have been baffled by the case and as a last resort osteopathic manipulation was tried with gratifying results.

Mr. Van Allen is nearly 70 years old and doctors regard his recovery after a month's hiccoughing as one of the most remarkable on record.

Woes of Mr. Henpeck.

[From the Bulletin of Pharmacy.]

Caller (time, 2 a. m.)—Here's an order from my wife wanting some face powder. Sorry for knocking you up, but daren't go home without it.

Druggist—Be off! I haven't enough of the darned stuff in stock to cover her cheek.

THE ANTI-TOXIN SUPERSTITION.

[From The Medical Brief.]

Science is a great iconoclast. It is continually questioning the authenticity of all inspiration and justly so in matters which can be tried by scientific standards. Science has followed close upon the heels of invention, testing, criticising, accepting, rejecting, modifying and improving all things.

Fakirism of all kinds has always tried to escape this process of analysis, investigation and judgment, from the divine right of kings and Heaven-delegated powers of the early church down to anti-toxin in medicine today. The obscure, mythical and undemonstrable always rests its claims in some intangible, insubstantial property or power which lifts it beyond and makes it superior to ordinary tests.

It is singular that the enlightened and trained mind of the twentieth century medical man can receive the "scientific" explanation of anti-toxin's therapeutic efficiency with gravity. He knows the facts. In his mind's eye he can see the manufacturer's employes injecting rotten bouillon into the horse, sickening the animal. Then he can see them drawing off the bad blood, separating the fluid serum and mixing it with carbolic acid to control its odorous decay and infective properties.

The doctor knows by experience that carbolic acid is an old, tried and valuable remedy in certain types of diphtheria, scarlet fever and allied throat diseases. Yet many doctors, intelligent men, too, are content to accept the hypothesis, undemonstrated and undemonstrable, that the cells of the horse elaborate and charge the

blood with a mythical something called anti-toxin, which neutralizes the poison of diphtheria.

This invention of a morbid imagination is a relic of the superstitious inspirations of the middle ages before men so generally began to study natural law in its various manifestations and relations, to observe, analyze, and think independently of authorities. In the dawn of mind, almost anything could be asserted, its claims bolstered up and sustained by authority. Beliefs were emotional and highly contagious.

That day has largely passed. Experience and logic have done their work. Anti-toxin cannot expect longevity on such a rotten basis. Pedantry, commercialism, dogmatism, class interest (bacteriologists, microscopists, health boards, and notoriety seekers in general), will continue to make a fight for it, aided by the self-limited nature and varying type of diphtheria, together with the real efficiency of the carbolic acid in the serum, but truth is mighty, the scales will sooner or later drop from our eyes, and we shall see that anti-toxin has never existed except in the imagination of its so-called discoverer.

How It's Done.

[From the Doctor's Factotum.]

Medical Student: "People don't want young doctors. How on earth do they get started?"

Professor: "It's simple enough. They just sit in their office and fret and worry over the rent until their hair turns gray, and then the patients come with a rush."

Medicine's Most Modern Folly.

[From the Yale Medical Journal.]

First they pumped him full of virus from a mediocre cow,
Lest the smallpox might invade him, and leave pitmarks on his brow.
Then one day a bulldog bit him, he was gunning down in Quogue,
So they filled his veins in Paris with the extract of mad dog.
But he caught tuberculosis, so they took him to Berlin,
And injected half a gallon of bacilli into him.
And after he recovered—as of course he had to do—
There came along a rattlesnake, and bit his thumb in two;
And again his veins were opened, to receive about a gill
Of some serpentine solution with the venom in it still.
His friends were all delighted at the quickness of his cure
When he caught the typhoid fever, and speedy death was sure;
But the doctors with some sewerage did inoculate a hen,
And injected half its gastric juice into his abdomen.
To prepare him for a voyage on an Asiatic sea
Some blood was pumped into him from a leprous old Chinese.
But his appetite had vanished, and he could not eat at all,
So the virus of dyspepsia was injected in the fall.
Now his blood was so diluted by the remedies he'd taken
That at last he laid him down and died and never did awaken.
With the Brown-Sequard elixir, though, they tried resuscitation—
He never showed a symptom of returning animation.
But the doctor still could save him, he persistently maintains,
If he only could inject a little *life* into his veins!

Elder Dickey on Poor Man's Diseases.

[From the Atlanta Constitution.]

"Rich mens is ez necessary ez taxes, en des 'bout ez popular, sometimes; but dey got mo' troubles dan what I got. Dey all hez dese highfalutin' diseases what no mens kin pernounce, en no matter how much money dey gives de church, de preacher's private opinion is dey ain't ez fur fr'm hell ez next month is f'um Chris'mus! But de po' mens pull thoo' somehow; en w'en dey gives up de ghost hit's allus wid some good, ol-fashion complaint like de measels, or de brokebone fever, or de seven-year eetch, en de rub-down rheumatism. De patch is on dey britches, but de Peace is in dey min'!"

"Qui Palmam Meruit Ferat."

[From the Doctor's Factotum.]

It has been suggested by some one who evidently harbors a kindly feeling for the medical profession, that it is scarcely to be expected, that a physician's name should monopolize a marble tablet made in the "Hall of Fame," inasmuch as the doctors have already been responsible for the erection of such a vast number of suitably inscribed marble slabs in the various cemeteries of the world.

Their Business Methods.

[From Leslie's Weekly.]

"Well," said Bill Yuss, "I've taken a powder for my headache, a pellet for my liver, and a capsule for my gouty foot. Now, what puzzles me is, how do the blamed things know the right place to go after they get inside?"

THE LENGTHENING OF HUMAN LIFE.

[From the World's Work.]

We are rapidly gaining in the average length of human life. Better sanitation, the enforcement of precautions against contagious and infectious diseases, and the advancement of surgery and medicine, are causing an even more rapid reduction of the death-rate than the layman might guess. The census bulletin of deaths that occurred in 271 cities of 5,000 population or more shows that 18.6 persons died in 1900 out of every 1,000, whereas in 1890 the number who died in the same cities was 21 out of every 1,000. The average age at death in 1890 was 31.1 years; in 1900 it was 35.2 years. If these statistics be accurate, the saving of human life that has been achieved in a decade is enormous.

And these figures are not at all surprising when one recalls the improved treatment of consumptives, the conquest of diphtheria, and especially the very general return to country life by a very large proportion of the population.

A decided decrease in the death-rate from consumption was to be expected; but it is yet very high. It ought to be lowered with increasing rapidity, for there is practical unanimity of professional opinion—it has, in fact, been demonstrated—that most deaths which this disease causes can be prevented by proper public and private precautions, and by proper treatment in its early stages. Diphtheria may be said to have been taken from the list of fatal diseases. It is not likely that we shall again suffer from yellow fever. Typhoid fever can be

lessened if not eliminated by proper sanitation. While pneumonia and kidney diseases had more victims during the past decade than the decade before, both these can be successfully guarded against in most cases by careful living. Cancer is almost the only widespread fatal disease that claims as many victims as it once did, against which no surely preventive or curative treatment has been found.

The encouraging reflection that this lengthening of life suggests is, that if so much has been gained with such imperfect sanitation as most of our cities yet have and with the present carelessness and ignorance of the masses of people about all hygienic subjects, what may we hope for when the agitation and the public education that have only fairly begun have had their full effect! A hint of the possible lengthening of life is given by the report that forty persons died last year in New York City who had passed their ninety-fifth year.

This forty might be made four hundred or perhaps four thousand; for to say nothing of the conquests of science over contagious diseases and the constantly widening range of saving surgery, the preventive measures that have already been proved effective are enough to lengthen the average life beyond any limit yet dreamed of. Under good sanitary conditions of residence and labor, a man of sound physical equipment, if he escape accidents, ought to live till he dies of sheer old age. It is a matter of knowledge in the first place, and of the practice of prudent living ever afterwards. Most men commit suicide. We say, in our

ignorant politeness, that they die of typhoid fever, of pneumonia, of a liver or a kidney disease; and we mourn for them as if they had lived upright lives and died in obedience to Nature. They killed themselves by disregarding Nature. When public opinion reaches that stage of enlightenment foretold by Huxley, when a man who falls ill is regarded as a fool or as a criminal, human society will be made infinitely more interesting by the large number of persons who retain their maturity into the eighties and later—old men and old women who have garnered a long life's experience before life's charm gives out. A great man can do his important work twice as long, a charming woman will sweeten life about her for an additional generation, and men may undertake longer tasks and execute larger plans. Such an incalculable gain we are making by inches and with the incubus of superstitions and ignorance (what an appalling weight they are!); but we might make it by leaps and bounds if we directed all our educational and social energy to the task of the direct improvement of life. But men and women yet fight stubbornly for the right to shorten their lives and the lives of their neighbors. The cook and the upholsterer, the leader of every social "set," the plumber and the architect, the teacher and the preacher—those that lay hidden traps for us, and those that lay stress on the so-called higher things to the exclusion of knowledge of stomach and nerves—all these are yet more or less death-dealing in their ministrations.

Let us live in the country, drink water from deep wells, spend much

time outdoors, count it a sin to be nervous, shun worry, which is the modern form the devil assumes, sleep long in fresh air, live in plain houses on well-drained hills, eat plain food and ripe fruit, keep our skins clean and keep them whole, regard good digestion as the mark of a gentleman—then we shall play with our great-grandchildren, and we shall see the fulfilment in octogenarian prime of the enthusiasms that stirred us in boyhood.

The lengthening of the average of human life in the United States (and in England, too) must ultimately reduce the rate of life insurance; for under the more favorable conditions of recent decades men have become better "risks" than men of half a century ago were.

But, if the insurance companies are charging us for living longer than our fathers lived, we get the better of them, by the grace of this same old mortality table, when we take annuity policies; for we live to receive annuities longer than they calculated.

There is this additional consolation for the future: since life insurance is nothing less than a tax on us because of the sins of our fathers, for the benefit of our children, the necessity for it will wholly disappear in that generation whose fathers did no sin against health, and whose "average" of life is based on an expectation of companionship with one's great-grandchildren.

Liabie to Mix Doctors.

Don't call in a veterinarian in case of a nightmare.

HEALTH CATECHISM.

A CHAPTER ON PAIN AND ITS CURE.

Q. What is pain?

A. Pain is the protection of the individual against extinction. It is a beneficent, even kindly, provision of Nature to inform creatures what is conducive to their well being and what is opposed to it. It is therefore a conservator of life and makes for proper living, which is health.

Q. Is pain a disease?

A. It is the voice of disease, rather, and is usually but a symptom of disease. Pain, anatomically speaking, is friction somewhere in the shafts, wheels and levers of the machinery of life. It evidences disorder, disturbance, disharmony between working parts. In this sense it is an appeal to the Master Engineers of the body, the skilled physicians and surgeons, for adjustment.

Q. Has pain a psychological significance?

A. Pain has likewise its moral interpretation. It is the penalty for violating the laws of health. It is the retribution which follows—not only positive immoral acts, such as the wrong indulgence of appetite, but even passive infractions of the moral code such as one being ignorant or heedless of what is conducive to health, or cultivating selfishness and sloth, or even mere indulgence of mental passions like jealousy and anger.

Q. Can suffering be inherited?

A. Alas, nothing is more true than that—in the physiological sense, even more than in the moral sense—the

sins of fathers are visited upon children unto the third and fourth generation. That is to say, health impairment, acquired through parental ignorance, wantonness or crimes against Nature, are transmitted to posterity in the form of weakened nervous systems which render succeeding generations more easily susceptible to disease and pains. Thus it is that pain is cumulative; and we of this generation feel many stings that are not invited by our own acts. Our children likewise will have to bear whatsoever our acts entail upon them.

Q. What is the duty of the physician regarding pain?

A. To cure it when he can; to relieve it, if possible, when he cannot cure it; and especially is it his duty not to confer other and severer pains and penalties by his treatment—which, sad to relate, is today almost universally disregarded.

Q. Are all pains curable?

A. Unfortunately, no.

Q. Why are some pains beyond curing?

A. Because pain, as already explained, records the progress of conditions and forces at work in the body which are tearing it down and wearing out the machinery of life. When this destructive work has gone on to a certain point there has been too much damage for Nature to repair.

Q. In what two ways may pain be conquered?

A. By curing, which means removing its cause, and by palliating, which is to say deadening the sensibility of the nerves which convey the pain.

Q. Do pains all have the same sort of cause?

A. Pains have many and different causes. It is the successful physician who finds the right cause for any given pain and then removes it.

Q. What are some of the causes of pain?

A. Anything which interferes with such processes of the body as locomotion, digestion or sleep will cause pain; anything which destroys the tissues of the body will cause pain—fire, caustics, acids, over-work and cutting or tearing tissues. New growths within the body, such as cancers, cause pain. Finally—and of the utmost importance as the progress of medical science is now revealing through the work of the osteopathic school—displacements of parts of the body, however slight and apparently inconsequential, are productive of all sorts of diseases and especially pain.

Q. Can osteopathy cure pain?

A. Very successfully.

Q. Does it need drugs for this purpose?

A. It does not.

Q. How does the osteopathist cure pain?

A. By removing the cause of pain. If that is not possible he palliates. Inhibiting or repressing the nerve centers, giving the pain sensation, is accomplished by graduated pressure of the osteopathic physician's fingers.

Q. Then the medicine the osteopathic physician uses is the work of his hands?

A. Precisely. The only medicines which the body needs to do its work are all stored within the organism. When the machinery of life is in good operative order these medicines—which are good blood and adequate nervous vitality—will keep out disease and keep away pain. When mechanical disorder within the body locks up these agents of health it is not drugs but a release which is needed. This release of health's forces is best achieved by osteopathic manipulation.

Q. Give some examples of pain which osteopathy ordinarily cures.

A. It will relieve nervous headache or cholera morbus or menstrual tortures almost instantly.

Q. You say the osteopathist can cure a severe headache, do it quickly and do it without drugs?

A. As a rule, yes. He cures many headaches after all other systems fail. Some of the most terrific headaches are relieved by this system within a few minutes and are permanently cured with sufficient treatment.

Q. How much treatment does it take to cure bad headaches permanently?

A. That, of course, depends on the case, the cause and many influencing conditions. Some cases yield in weeks and some require months. However, time is not an object in the cure of headaches or any other severe pain with most persons. Inasmuch as drugs cannot cure bad headaches at all, but only deaden feeling for a time, those afflicted with bad headaches are lucky to be able to get cured at all.

Q. Then it all depends upon the cause?

A. Exactly. The cause must be remedied before a headache can be completely cured. Ordinarily a simple uncomplicated headache can be cured at once. Such an occasional headache only requires a single treatment. Those dependent upon stomach, kidney or uterine disease or ænemia are much more serious and slower to be remedied, and, as already explained, a few—such as from worn-out kidneys in Bright's disease—cannot be cured at all. They may only be relieved.

Q. If a patient suffering with some incurable disease suffered great pain which after a fair trial the osteopathist could not relieve what would he do?

A. Recommend the case to a practitioner of drug medicine for a proper opiate.

Q. The osteopathist would not give morphine or such a drug, then, himself?

A. Of course not, because he does not practice that system. Neither would he operate on a case of appendicitis if convinced it was required. He would turn over the case to a specialist who gives most of his time to that work. The osteopathist is himself a specialist in his own manipulative system, and therefore physicians of a drug system, not regularly trained and graduated in an osteopathic school, are no more fitted to treat osteopathically than the osteopath is to prescribe medicines.

Q. Then osteopathy is not bigoted about drugs like opiates in extreme necessity?

A. Of course not. Osteopathy is bigoted in nothing. It is a broad science. It countenances the use by

other schools of even harmful drugs *sometimes*, in incurable chronic cases of suffering, where the need is very great, simply as a choice between two evils, but it does not use them, nor countenance their general use, and it is the very exceptional case only where osteopathic methods will not give relief.

Q. Are neuralgias treated successfully by osteopathy?

A. Most successfully and usually with much promptness. Neuralgic headaches, side aches, joint aches, limb aches, lumbago and such ills find in osteopathy a prompt specific.

Q. Are rheumatic pains susceptible to the same treatment?

A. Yes, as a rule. Osteopathy has been successful in curing rheumatism in even its worst forms, after all other plans of treatment failed. It is therefore a conqueror of rheumatic pains.

Q. Will osteopathy cure sciatica?

A. It generally does. In most cases its relief from the pains of this dreaded ill are experienced to a great degree even from the first treatment.

Q. How about inflammatory pains as in bruises?

A. Blood pressure from congestion at the seat of trouble has everything to do with these pains. It is this pressure upon sensory nerve fibers that hurts. The osteopathist can do much to relieve that pressure by insuring that the veins leading from the spot are unobstructed, and that drainage therefrom is facilitated. Good, pure blood and unobstructed nerve currents are nature's only acceptable method of healing all injury, including inflammations and congestions like bruises, and hence these condi-

tions come within the scope of osteopathic treatment.

Q. What is the pain of cholera morbus due to?

A. Excessive peristalsis, or rhythmic contraction of the bowels. This may be so severe as to close up the channel of the intestines for short lengths through a brief time. The part is rendered bloodless at the same time by squeezing itself. That irritates the nerves worse, which begin violent actions to get enough blood. This condition is experienced usually when one feels sickening, griping pains in the pit of the stomach. This is first occasioned by overwork on the part of the nerves of the intestines in trying to hurry along green apples or whatever else may be causing the irritation. Nothing could be more simple than the application of osteopathic philosophy to practical work in such a case. Pressure is put upon the right nerves; their normal quietude is quickly restored; the bowels relax; a full blood supply is secured, which promptly feeds and soothes the irritated nerves; nerves resume their functions and muscular waves are restored to the intestines, but without their previous anarchy and rebellion, so that normal digestion is restored. Hence pains—which became subdued in an instant by osteopathic inhibition—are in the course of a few minutes or within an hour or two completely cured.

Q. Is this not an important discovery—that an osteopathic manipulation will conquer such an agonizing ill?

A. Doubtless. Yet not more important than many single exhibitions

of osteopathic skill in relieving suffering.

Q. Yet one more question: How are osteopathic fingers able to relieve woman when racked with menstrual tortures?

A. By cutting off the pain sensations as they are traveling along the spinal cord from the organs affected to the brain. We do this effectually. Pain is only felt as pain after it reaches the brain. If it can be interrupted en route no pain is experienced. Of course that is not a cure of the cause of pain, whatever that may be in a given case; and this cure is perhaps a matter of patient treatment for months, or, it may be, a year. But the ability of osteopathic fingers to lighten the burdens of invalid woman in her monthly crises, with instant results, is of itself enough beneficent progress in medical science to give the new system immortal fame.

Q. Does osteopathy cure dyspeptic pains?

A. Yes.

Q. Why are the drugs commonly used by physicians to relieve pains to be avoided?

A. Because their use is fraught with great danger to body, mind and morals, so much so, indeed, that their general use is regarded by osteopathists as a crime. Their use is so branded by many eminent men in medicine. This subject is too vast to consider in a paragraph, and will be discussed at some length in this department in the February issue.

Painful in the Extreme.

The man with the gout says that mischief is afoot.

DIET AND DIGESTION DEPARTMENT.

MODERN CONCENTRATED DIET AND OVER-NOURISHMENT.

Not least among dietetic errors of the day is the marked tendency on every hand to too great a concentration of food. As an ordinary thing people in health, not to say others grappling with certain diseases, like constipation, do not require food so concentrated. Indeed, they cannot properly digest it.

First of all, the practice is resulting in too full feeding. The practical result is not to diminish the volume of one's ration at all, as might be supposed, but enormously to overnourish the system. Overrichness of the blood is caused, inasmuch as one soon learns to eat just as much of the condensed foods as of ordinary diet. Its second result, by omitting cellulose and other roughness, is productive of constipation, the sure precursor of various more serious troubles. That means the alimentary tract is rendered unfitted for digesting even a normal diet, not to speak of the mass of over-rich food thus forced upon it.

Let it be clearly understood that I am not declaring against the value—even the absolute need—of refined and highly concentrated foods in many disease conditions. In alimentary disturbances like gastritis, gout and typhoid fever and a score of other ills, where there is need of nourishment with as little useless fermenting bulk as possible—not to say quinsy and

other ills, when solid food cannot be swallowed—the use of only the purest and most concentrated foods is beyond question helpful. I have reviewed already the advantages of these prepared foods, chief of which stands Plasmon, the precipitated albumen of skimmed milk. But I am now considering, not the diet of the sick room, but for average healthy persons.

With the refinement of methods in preparing foods man has little by little enriched his food, until into his relatively small stomach he may now crowd three times a day, as a usual thing, a greater absolute quantity of nourishment than the burly ox will gather in a day's forage. This is because little by little foods have gotten richer and richer in nutritive principles. Sweets have been refined into pure raw sugar, and from a little sprinkling of it, which doubtless was the early extent of its usage, many persons now consume it at the rate of half a dozen spoonful at each meal, which is just that much additional sweet added for flavoring, whatever the amount already prepared in the dishes. What is the effect? Simply that this almost best of fuel-foods, when used in rational quantities, is stoked up in the system by many individuals in sufficient stores to warm and give energy to a dozen persons. Of course, the body cannot take care of this excess fuel without considerable harm. The liver is clogged up

and digestion is permanently weakened, gastro-intestinal fermentation develops, the teeth decay, in many cases the complexion becomes bad and the breath fetid.

Stop to think a minute how much sugar some persons consume. Three spoonfuls in breakfast coffee, and, if two cups is the indulgence, twice this amount; two spoonfuls on oatmeal or cereal; perhaps one or two more in prunes or apple sauce, and, if batter-cakes are included, the amount of syrup consumed may equal nearly a teacupful of sugar. Of course, this is an exceptionally sweet diet, yet one to be met with at anybody's table. The other two meals may be less rich in sugared foods, but with rich desserts and preserves and sugared coffee again, the average for dinner is apt to be as high.

Now, when it is considered that originally man ate sugars only as he found them refined by the sunlight in ripe fruits and vegetables, and that from consuming sugars in that wholesome dilution he has come to eat the refined product by the pound, along with a very heavy diet of all the other elemental foods, the harm to digestion in readjusting to this abuse must be evident.

Fat foods are eaten with equal intemperance. Fat, like sugar, is an elementary food, a heat-producer, and therefore an energy-maker, having the advantage of being readily stored for future demand in the normal healthy body. Less fat is needed if much sugar is eaten; and vice versa. Both serve about the same economy in the body. It is common to find one already convicted of eating ten times as

much sugar as he needs, also consuming, or trying to consume, about the same relative excess of fat foods. Consider the fats one may easily eat in the course of a day with two or three helps of butter at each meal, cream in abundance, bacon, ham, rich fat beef, pork, mutton, fowl, gravies made of pure grease, the lard that goes into fried potatoes, eggs, pastries, etc., the olive oil of salads, nuts and other desserts. It only requires a hint upon this point also to convince one that while mankind once ate fats sparingly, fats now are used in great concentration, as well as overabundance, in the average meal. Therefore it is very easy to consume many times more fat than the body can well dispose of. Result? Again the liver is clogged up, digestion is impaired, the blood is rendered impure, fat is apt to be stored in excess in the system, and disease in one form or another is the certain penalty.

Excessive supplies of albumen in the food must come under the same indictment as fats and sugars, for they overload the blood with richness and lead to as great overstimulation and breaking down of organs. The vegetable acids and condiments are consumed in the same unreasoning manner. A very little vinegar is good for the system. A teaspoonful in the stomach will retard digestion for an hour. How many spoonfuls do some persons use? Salt is absolutely necessary to the body. A little salt will do. Some persons cultivate the salt taste until every dish must be as salty as mackerel. Peppers and sauces are used in the same overindulgence. Everything we consume seems to be pre

pared with greater and greater concentration. When it comes to intemperance in the use of stimulants like alcohol and caffeine the active principle contained in tea and coffee, the penalties exacted are too well known to bear repetition. Overindulgence in these drinks is one and the same in effect as overeating. Each as a form of intemperance is immoral. The point I wish to make clear is that there is much intemperance in our civilized life besides that associated with intoxication. And, lastly, when intemperance in crowding drugs into the body for narcotic or stimulating effects is added to the foregoing discussion of foods the wonder is that sickness is not universal.

Now to get back to the central idea of this talk. Mankind is prone to overeat. His liver has grown to be four times as big for his size as the average quadruped liver. That is because the liver has been given four times as much to do in digesting foods as there was any need of. On top of this evolution of the human intestinal tract, extending, perhaps, through many thousands of years, we have now come to new factors which are fraught with peril. Food chemistry and inventions in refining machinery have been directed so busily toward cheapening and bettering foods—considering the greatest possible concentration of food values for a given bulk a betterment, because it represents economy in price—that we as a race are in danger of killing ourselves—do actually kill ourselves—with dyspepsia and other disorders as rapidly as gluttony can accomplish it. Perhaps we as individuals are not wholly to blame. We

have not been sufficiently instructed in the dangers of modern food concentration.

One application of this principle will answer the purposes of argument. There is much constipation. Nothing is more productive of constipation than food refinement and concentration. There is enough potential constipation in fine white flour to lock up the bowels of the world. It is not because the best of bolted flours is not good as a food—it is *too good*. Man does not need so much nourishment. In siege and famine the ultra-richness of each biscuit doled out is of the utmost importance. On the well-filled tables of luxury it is not. When the government makes tests of one grade of flour and another and reports that fine white bolted flours are best it means in respect to relative values in nutriment, weight for weight, nothing else. It does not mean from the standpoint of physiology. It does not mean as it affects the digestions of everyday users. That is another matter for other investigators. As an incontrovertible fact, nothing is so favorable to constipation, if the tendency is there in the alimentary tract to begin with, as bakery goods made of fine white flour. The reason is that in milling the flour the bran is extracted. Bran contains all the cellulose—not to speak of certain phosphatic principles that are useful as food—and cellulose in food is nature's ordained way to stimulate the peristalsis of the bowels. The nerves that carry on this work of bowel rhythm—and bowel rhythm is the muscular part of digestion, embodying whatever motion is needed in the digestive process—are stimulated

both by bulk and the roughness in that bulk. Without the contact of cellulose and other principles like it in diet these nerves are not sufficiently stimulated; they go to sleep; sluggishness supervenes where there should be action.

This explains why white flour, although richest of bread foods, weight for weight, is poorest as a diet for those with constipation or a tendency to it. It explains why whole wheat bread is the ideal food in such conditions. In proportion as the bran is milled out this food becomes harmful to sufferers from constipation. It explains why the seeds in figs, the fiber in fruits and dates and the hulls in green corn and even popcorn are helpful.

It is worth knowing that many alleged whole-wheat flours are fakes. The whole-wheat product put out by the Franklin Mills is reliable. One wanting the real article can just as well as not make it at home. This may be done in two ways. Either mix with the best fine white flour good bran in the proportion of two parts of flour to one of bran—which makes the ideal breadstuffs for sluggish bowels—or have a little hand mill in your home and grind your own wheat, just as everybody once did the coffee bean. By either of these processes the person afflicted with constipation will know what he is getting.

In view of these considerations it is a safe rule to eat less, to be more frugal with fats and sugars, and to use whole wheat bread. On this plan we shall undoubtedly live better, because healthier, and in consequence live longer.

PRIMEVAL MAN ATE A MIXED DIET.

[From the Medical and Surgical Monitor.]

A great sanitarium in a neighboring state just north of us teaches that all men at all times should live on an almost exclusive vegetable diet. A book is sent out to propagate the faith with the title: "Shall We Slay to Eat?" It is not necessary again to enter upon any discussion or present biological facts drawn from comparative anatomy, physiology and natural history to prove what man should eat. Findings in caves and mounds show that he has always eaten a diet of ample variety. It is sufficient to say that universal experience is against an exclusive vegetable diet. Few vegetarians can long maintain health and strength. They can not in a normal way resist attacks of disease. They are not strong mentally or in muscle. The conquering and energetic races of men have always and now eat animal food. The skulls of prehistoric man prove that man has always been omnivorous. We know that savage tribes have lived on game, fish, oysters, milk, eggs, insects and various animal foods. A diet consisting too exclusively of vegetables we frequently find in practice to be responsible, as we believe, for diseases of the digestive organs, bad temper, stupidity, diseases of organs of circulation and various criminal tendencies and moral delinquencies. This fad arose in this country from the study of esoteric Buddhism. Many who attempt to practice vegetarianism become mentally convalescent after a time and return to the common-sense practices of the race. The authority of race practice

should govern the living of normal healthy men. Medical men of sound mind have never advised any peculiar system of living or dietetics. Grahamism, fish diet, oat meal, omitting breakfast—all originated outside our ranks and are endorsed mainly by irresponsible cranks, dyspeptics, or those in their mental dotage. Try everything by the common standard of race practice and the universal opinion of mankind. Thousands of years of experience conducted by millions of individuals have fixed upon a common consensus of opinion as to right practice. Anyone standing out against the race should be able to give a good reason for his position. Vegetarians do not.

ALCOHOL NEITHER FOOD NOR MEDICINE.

[From the Medical and Surgical Monitor.]

Alcohol, which is fashionable to take for the health, is one of the worst kinds of medicine. The controversy about alcohol is old and unsettled. It was precipitated in recent times by Prof. W. O. Atwater who is studying foods for the government. He attacked a text-book on physiology which is in use in our schools. I do not defend these books, for they teach much error. His definition of food, that is, "a builder of tissue or yielder of energy," is open to criticism. Many drugs and poisons are builders or changers of tissue and yield energy. Alcohol is oxydized in the body, but many things not food are also oxydized. If it is a food, it is not commonly used so by the profession or public. We use it as a stimulant and drug, much as we use other drugs,

such as morphine and atropine. The manufacture of liquors is not conducted so as to give them food value. The effort is to make them cheap and with great intoxicating power. Their social use which most appeals to humanity is forgotten. The strong defense of alcohol is that it contributes in a social way to the happiness of vast multitudes of men, especially on the continent of Europe. Few physicians in the world believe that it contributes to long and healthy life. We do know, and almost any clinic which you may visit will teach you, that it is the cause of much suffering and disease.

FOOD ADULTERATION STRIKES AT HEALTH.

[From the Western Druggist.]

Wholesome foods may be administered in such a way or in such excessive quantities as to injure health. If this be true, how much greater must the danger be if food offered for consumption be changed in its nature, so as to become a positive poison, by the addition of foreign bodies? Perhaps there is no one evil now prevalent in this country, not even the intemperate use of alcoholic drinks, which is of more vital importance to the health of the people than adulteration.

Not long ago Dr. H. W. Wiley stated before the Senate Committee investigating the adulteration of foods that all adulterations of human food might be comprised in three classes. The first he described as adulteration with bodies which are harmless; the second, the addition of positively injurious bodies, and the

third the abstraction of some valuable constituent from the food, either leaving the food without this constituent altogether, or replacing it by one less valuable. Bread made from wheat flour, especially if it be made as nearly as possible from the whole grain, is recognized by physicians and physiologists as being practically a complete human food, with a certain definite ratio existing between the proteid matter which it contains and the fats and carbohydrates. It is evident at once that the addition of other starchy matters will disturb this ratio and thus render the food less economical, by increasing enormously one of its constituents without changing the quantities of the others. For the ordinary healthy stomach such a change in the food would be of no consequence whatever, but we can readily imagine cases where, with disturbed digestion and imperfect secretion of the enzymes which produce fermentations characteristic of the digestive process, the increase in the amount of starch would produce a positive injury. We know that starch is digested first in the mouth by the action of the enzymes of a diastatic nature, secreted by the salivary glands. The slight alkalinity of the digestive fluid favors the action of the salivary enzymes. When the food reaches the stomach, in natural digestion, it becomes acid under the action of the hydrochloric acid secreted by the glands of the stomach. The enzymes of the peptic ferments are also secreted in large quantities and act rapidly upon the proteid matter of the food, converting it into pep-

tone. This action is favored by a slight acidity. It is evident, therefore, if the digestion of the starch does not proceed under the most favorable conditions in the stomach, any excess of starchy food may interfere seriously with the proteolysis. The mixing of Indian corn starch, therefore, with wheat flour, while it is an adulteration of the first class, being the addition of a harmless or innocuous substance, may in the cases mentioned above become a positive injury to health.

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