

Kansas City Osteopathic Magazine

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KANSAS CITY
Osteopathic Magazine

DEVOTED TO
INTRODUCING, EXPLAINING AND ADVANCING
THE SCIENCE OF OSTEOPATHY.

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OSTEOPATHY.

[Substance of an address by Prof. L. W. Welsh at the January reception to students of the National School of Osteopathy.]

DESIRE to congratulate the students here assembled, on their choice of Osteopathy as a profession. I do not do so for the material reason that no other profession offers equal facilities for quickly acquiring financial independence, though I believe that to be true. As a new profession whose popularity is constantly increasing, it will probably be many years before the demand for Osteopaths will be equalled by the supply. Osteopathy, therefore, if in itself a worthy profession, presents an exceptional opportunity to the earnest young man or woman who desires a field of work eminently remunerative, and relieved also, to a large extent, from the discouraging pressure of competition met with in almost every other business or pursuit.

But I do not congratulate you on this account, but because of the greatness and worthiness of this profession. The healing art is justly held in the highest esteem because of the blessedness of such a ministry to suffering humanity. In alleviating the burdens of the sick and suffering, in carrying light and hope, health and happiness into troubled hearts and homes, it blesses the ministering physician as well as his patients, and enables him to feel that his life is, indeed, a ministry of good. Of the Osteopath this can be said with even more truth than of the doctors of the other schools, for he carries with him the consciousness that his services, intelligently rendered, never work ill to his patients, which is confessedly not always the case in the administration of medicines.

There is room in this world for every man who is earnestly and intelligently trying to do good, but I believe Osteopathy is so far in advance of the ordinary medical practice that if I were given choice between a thorough knowledge of Osteopathy and that of the most learned and skilled practitioner of medicine, I would unhesitatingly choose the former. I say this simply because the principles of Osteopathy are natural and rational, and its results demonstrate the superior efficacy of its treatments. On the other hand, medical practice is so almost wholly empirical, and so confused and contradictory in its principles as to be doubtfully entitled in any true sense to be called a science at all. As Dr. Bernays, of St. Louis, says: "Anatomy is a real science,

while medicine is not. Medicine is largely theoretical and empiric." Such admissions can be multiplied by the hundreds. The existence of surgery itself is a demonstration of the impotency of drugs. However, I would not by any means, adopt the saying of the celebrated Dr. Oliver Wendell Holmes, that "Medicine is a humbug." I am not denying that medicines may often be efficacious. I am simply asserting what I believe to be the demonstrable superiority of Osteopathy as a science and a system.

In attempting to give a definition of the new science, we can't rely on etymology. Bone disease gives no more idea of the character of the treatment, than the literal meaning of allopathy or homoeopathy gives of the practice in those schools. The word Osteopathy is not found in our standard dictionaries, and in none in its technical sense. Nor is the word "desensitize." We are too young for that. Both, however, have come to stay, and must have their place and meaning in the language. I think the term Osteopathy an unfortunate one, since we treat the nerves a hundred times more than we do the bones. Because we use the bones, is no justification for a name that means disease of bone. The Osteopath is not a "bone-doctor" by any means; still, there is no more opprobrium in that term than in "pill-doctor." The definition given by Dr. Still, the founder of the science, is as follows: "Osteopathy consists in skillfully tracing out and readjusting mechanical disorders which interfere with natural functions, thus enabling nature to maintain her equilibrium, which is health." Some one else calls it "Applied Physiology." Others speak of it as "Manual" or "Mechanical Therapeutics." To the masses it is pretty well known as "The Science of Drugless Healing."

Sometimes we try to define it by showing what it is not, and Dr. Pressly, of Philadelphia, puts it in this fashion: "It is not mysticism, but mechanism; it is not prayer, but physics; it is not faith, but work; it is not Christian Science, but common sense; it is not faith cure, but fact cure; it is not magnetic, but vivific; it is not massage, but mastery of the body by trained hands and brains; it is not mental, but mechanical; it is not pharmaceutical, but physiological; it is not artificial, but natural; it is not ideal, but real; it is not hypnotic, but dynamic; it is not destructive, but constructive; it is not trance, but truth; it is not spiritualism, but animism; it is not hallucination, but health."

When we consider the scope of Osteopathy, we discover that none of the definitions that have been given will cover the whole content of Osteopathic treatment. There are many treatments to which the readjustment definition will not apply, and as the practice continues to extend, especially in the treatment of acute diseases, it may be questioned whether or not the term manual, or mechanical, will be found broad enough to include all phases of legitimate Osteopathic methods. It seems to me that the Osteopath may claim *all non-medicinal agencies that can be used as aids to nature*, as falling legitimately within the scope of his science and practice. The great doctrine of Osteopathy is "*Natura medicatrix morborum*," and in its development along this line a practically limitless field lies open before the student and investigator. [Since the above was written I have noticed the following in the *Northern Osteopath* for January, which expresses practically the same idea: "It

(Osteopathy) has a meaning far beyond the original interpretation of the term, and it now embraces *all natural means which are in harmonious accord with the laws of life* for the removal from the body of all diseased conditions.] From time immemorial the doctors have talked of the *vis medicatrix naturae*, but to Dr. Still belongs the honor of practically applying the theory, and leading the way in this return to nature, to a natural and rational therapeutics.

The basic principles of Osteopathy are so simple, and yet so profound, that while they can be readily taught to the learner, their complete elucidation is a problem beyond the reach of mind. The great unfathomable terms with which we deal are Nature and Life. It is these forces the Osteopath studies—the natural powers of the human body, its molecular activities, its mechanical appliances, its vital functions, its remedial processes within itself, its wonderful nervous mechanism, endowed with power to manufacture every chemical necessary to the body;—and to the extent that he has learned to master these, that he "holds the facts and forces of the body at his fingers' ends," to that extent, with Osteopathic skill, he is able to direct them towards the natural condition, which is health.

When you have become diplomates in Osteopathy you will discover, if not before, that not a few in the medical fraternity regard the Osteopath as not entitled to the distinction implied in the term "Doctor." You may have occasion to remember that there are doctors and doctors—deserving ones and undeserving ones, in all schools of practice. Some one has said that real doctors, like poets, are born, not made. However that may be, of two things you may be sure; the unworthy Osteopath has his counterpart in hundreds in the old schools who can neither read their sheepskins nor intelligently treat diseases; and the other thing is, that the Osteopath who knows his business, who is thoroughly grounded in the studies and principles that form the basis of a genuine Osteopathic education, is, to say the very least, not less entitled to the distinction of "Doctor" than the most reputable practitioner of medicine.

If useful knowledge is to be the criterion, he is more than willing to place his knowledge of the human body and its powers, in which drug doctors are notably deficient, against their knowledge of medicines, most of which are so dangerous that it is a crime to sell them or prescribe them except under the strictest regulation of the law. The doctor of medicine is rightly named. He is a doctor in drugs, 107 of which in daily use, are, according to an eminent chemist, confessed poisons. And, if we may believe these doctors, they haven't themselves much faith in the efficacy of their drugs, and the giving of them is more or less experimental. Which is the better therapeutic equipment,—skilled chiefly in the nature and action of drugs, or skilled in human anatomy and human physiology, skilled in the complicated machinery of the body, and in the healing potencies and recuperative agencies and energies that are resident in the body?

If results are to be the criterion, the Osteopath is even more willing to abide the test. We owe much to the great investigators in anatomy and physiology and other fundamental branches, the knowledge of which is essential to all physicians. We cannot be too profoundly grateful for the patient and accurate researches of the master minds in the old schools,

who are our authorities in all these great underlying sciences. We recognize the steady progress that has been made in these departments of real knowledge. No doubt, in *materia medica* also, there has been progress. But it is very doubtful whether the wonderful elaboration of therapeutic methods in modern times can be called progress. Diseases are better known, the multiplication of new remedies knows no end, but how about advancement in effecting *cures*? Is it not singular that, after so many centuries of research, the old schools have discovered not more than two or three remedies that they claim to be absolute specifics for certain human ailments? But Osteopathy *cures*, and its cures are permanent, because they are natural. Its greatest record so far, has been made in the treatment of chronic cases, but as it is being applied more and more to acute diseases, it is proving itself equally efficient in such cases also. It is steadily reducing the list of the so-called "incurable" diseases, and cures from 75 to 80 per cent. of all cases which come to it as a last resort. The Osteopath possessing the ability to accomplish these things, is a true physician, however ignorant he may be of drugs or other matters not helpful to him in his art of healing. Of course I use the term "physician" here, not in its primary sense, but in its secondary meaning, as one "authorized to treat diseases," a "doctor."

There is one other matter that I wish to bring to your attention as students. This is the day of specialists. The medical profession has its specialists in almost every line; specialists for the eye, for the ear, for nervous diseases, &c., &c. The surgeon's specialty in every case seems to be cutting! One doctor in a recent medical journal says that he hesitates to call a surgeon in consultation in any case of appendicitis, because the surgeon will almost invariably insist on an operation, though 80 per cent of such cases recover without an operation. This penchant of the surgeon for cutting is so well known that a man on a trip East is said to have taken the precaution to have sewed to his shirt the following bit of information: "My appendix has been cut out!" He was evidently afraid that in some sudden attack of unconsciousness, he might be turned over to the tender mercies of the surgeons, and they would go for his appendix, *volens volens*. One of the blessings of Osteopathy to the afflicted is, that it renders many of these surgical operations unnecessary, and another is that it is materially limiting the field of operation of the specialists in other directions as well, as, for example, in eye, and ear, and nose, and throat work.

But, after all, even the Osteopath is said to be a specialist. Certainly he needs to be an expert in anatomy and physiology—but so ought all physicians to be. These are not specialties, therefore, in the sense which we have previously used the term; but as these are the instruments of the Osteopath's trade, and as the doctor of medicine seems to have overlooked them in his ardent pursuit of "physic" and the festive microbe, it would appear not inappropriate to call them the Osteopath's specialties. A knowledge of them, or rather, I should say thorough mastery of them, will give you confidence in your attainments, for such knowledge is real and lies at the basis of any true therapeutics. It is these branches to which you will give your chief study. Master them. Make yourselves specialists in them. To the extent that you do so, you will be able to understand the distinctive principles and opera-

tions of Osteopathy, which are based upon them; to see clearly that our science, in its truths and its methods, is not something that has been conjured up in the imagination of its originator, but rests upon the ineradicable and irrepealable laws of Nature; and to the same extent you will make yourselves worthy, intelligent and successful Osteopaths in your practice among men.

OSTEOPATHY IN OBSTETRICAL PRACTICE.

A. PRATT EVANS, M. D., D. O., DIXON, ILL.

THE Osteopath, as a rule, has had but little practical experience in this branch of the practice. Up to the present time he has been seldom called to the "lying-in chamber." In the first, place he seldom becomes "the family physician." In the second place, he has been "migratory," as it were; not remaining in one place long enough to acquaint himself in such a way as to be called to such cases.

Having used Osteopathy some two years in connection with a general practice, I have had ample opportunity to see the wonderful results obtained by its use in obstetrical cases. The prompt relief of pain, as well as the rapid dilation of the os uteri is most marvelous. Osteopathy shows its superiority over other methods of healing in most all pathological conditions; but in no condition does it show up to a better advantage than in the lying-in state.

Physicians of other schools are unable to understand, and can not believe, that labor can be shortened, or be made less painful, without the use of instruments or administration of anaesthetics. Nevertheless, it is a fact that the use of Osteopathy makes the use of instruments unnecessary in a large per cent of cases where they would, under ordinary methods of treatment, have to be used.

The following suggestions are such as my experience has shown to be valuable:

After having carefully examined the case and decided that labor has actually begun, have the nurse give the patient a sitz-bath and see that the bowels and bladder are empty. If by this time the pains are good and strong, have the patient put to bed, sit at the bedside with the face toward the foot of the bed; place the hand on the pubis, gently pressing the muscles downward; give continued Osteopathic treatment of the clitoris, using gentle pressure at first, and increase it as labor progresses. This treatment causes the circulatory fibers around the os uteri to relax with but little pain. The treatment should be kept up without intermission until there is full dilation of the cervix and the presenting part has reached the inferior state. As soon as this stage of the labor is completed, cease the treatment of the clitoris, and apply strong treatment to the three lower lumbar vertebrae. Labor progresses quite rapidly under this treatment, and is comparatively painless. As the second stage draws near to its completion, have the patient take the left lateral position, always being sure that the bladder is empty at this stage. Lubricate the perineum and soft parts thoroughly with carbolized oil or some emollient, and apply a hot, soft napkin over the anus and perineal body; then placing right hand over perineum, with cloth intervening, so

that the thumb lies parallel but external to right labium, the third and little fingers parallel but external to the left labium, the index and middle fingers being placed over the fourchette, to support the fetal head and prevent too rapid expulsion thereof; then without absolutely resisting the descending head, push the perineum forward toward the pubis so as to stretch it and distend the sphincter ani, whereby the length of the perineum is greatly increased,—repeating this at each pain. The perineum is in this way stretched and the head passes outward under the pubic arch, in most cases without even a rent in the fourchette. The head having been expelled, the shoulders are guarded with equally great care.

In cases of uterine inertia, the drawing down of the whole pudendum will in a short time produce uterine contraction.

Too much cannot be said in commendation of the Osteopathic principles in these cases. If only all men of the other schools understood them, women would suffer much less, and there would be fewer instrumental accidents.

THE PNEUMOGASTRIC NERVE.

BY EUGENE FIELD.

Upon an average, twice a week
When anguish clouds my brow,
My good physician friend I seek
To know "what ails me now."
He taps me on the back and chest,
And scans my tongue for bile.
And lays an ear against my breast
And listens there awhile;
Then is he ready to admit
That all he can observe
Is something wrong inside, to wit:
My pneumogastric nerve!

Now, when these Latin names within
Dyspeptic hulks like mine
Go wrong, a fellow should begin
To draw what's called the line.
It seems, however, that this same,
Which in my hulk abounds,
Is not, despite its awful name,
So fatal as it sounds;
Yet, of all torments known to me,
I'll say without reserve,
There is no torment like to thee,
Thou pneumogastric nerve!

This subtle, envious nerve appears
To be a patient foe,—
It waited nearly forty years
Its chance to lay me low;
Then like some blithering blast of hell,
It struck this guileless bard,
And in that evil hour I fell
Prodigious far and hard.
Alas! what things I dearly love,—
Pies, puddings, and preserves,—
Are sure to rouse the vengeance of
All pneumogastric nerves!

Oh, that I could remodel man!
I'd end these cruel pains
By hitting on a different plan
From that which now obtains.
The stomach, greatly amplified,
Anon should occupy
The all of that domain inside
Where heart and lungs now lie.
But first of all I should depose
That diabolic curve
And author of my thousand woes,
The pneumogastric nerve!

SOME CURIOUS FANCIES.

Strange Beliefs of Three Centuries Ago.

BY EDWIN M. DOWNING.

THIS IS an era of great progress in surgery: scarcely a generation ago was an anæsthetic first employed; later followed the introduction of antiseptics; still more recently came the subtle, penetrating gleam that reveals the hidden interiors. Modern conservative surgery has, it would almost seem, little to ask for in the way of new aids or lights, for with the X-ray to guide, local or complete anæsthesia easily and quickly produced, and all fear of sepsis removed, operations not dreamed of a half century since are now performed without eliciting more than a passing comment. But notwithstanding this advancement, who will say that we are not still groping, working blindly in the dark? It may be that future generations will read the works of our great authorities with a pitying smile at our ridiculous ideas, and our lack of definite knowledge.

We are also in the midst of a great conflict between the several systems, regarding the theory and practice of medicine. Each school claims, at least in so far as principles are concerned, that reason and experience unite in pointing to it alone as the exponent of the correct system of therapeutics. Each is ready to demonstrate the errors and absurdities of the others. Can they all be right? Since they are irrevocably opposed, this cannot be. Which then are wrong? Is it not possible that our grandchildren will regard the prescriptions of the medical man of to-day as preposterous as the incantations of the wizard, or the pow-wows of the medicine-man? This may seem extreme, but in the face of the opposing theories it is not an illogical probability.

The last decade has seen the wonderful development of a new claimant for recognition among therapeutic agents. Under the name of Osteopathy has grown up as in a night, a system of healing that has startled the medical world. Without the use of drugs it reduces fevers, excites a normal secretion of digestive fluids, relieves so-called heart disease and produces perfect circulation, removes undue pressure from respiratory organs, restores the equilibrium of the nervous system, replaces the tired, worn-out feeling with a sense of fresh invigoration. Without employing the knife it dissipates tumors and morbid growths, straightens distorted limbs, removes the obstruction or lesion of the helpless paralytic and sets him on his feet with fully restored sensitive and motive power, takes the kyphos out of the curved spine, loosens joints long stiff, reduces dislocations, re-establishes trophic activity in the wasted organ or atrophied limb, and builds it up new and sound. Withal, the results of Osteopathic treatment seem magical, and it might well be asked if we have not reached, by this new method of healing, the highest attainment possible in the treatment of disease. And yet, wonderful as its results have shown it to be, we are but at the beginning of its possibilities. Though we may well be proud of what has been done, our knowledge is so limited that we can hardly claim to have mastered the alphabet of the human body. Therefore, it is wholly reasonable to suppose that coming years will reveal to the physiologist functions and

actions of which we are unaware. It is not improbable that the histologist will discover that many of our present theories and conclusions are untenable. But there is no discouraging thought in this. Rather there is an inspiration to learn, and to promulgate as rapidly as learned, what we may, according to our ability.

These thoughts are suggested by reading the life and work of Ambroise Paré, and it may not be wholly uninteresting, even to laymen, to note some of the changes that time has wrought in practicing surgery and medicine during the little more than three centuries that have passed since Paré's active work ended.

Ambroise Paré was born in 1510, in a village which is now a part of Laval. He died in Paris in 1590. During his long life of eighty years, he was surgeon to four Kings; he followed international and religious wars at intervals for thirty-two years, and practiced in Paris for more than half a century. To get a better idea of his surroundings, let us mention contemporary names and events. Eighteen years before his birth, Columbus had discovered a new world, and exploration and conquest were being pushed. When he was born, Louis XII. was King of France, Henri IV. when he died. In England Henry VIII. reigned when he was born, and Elizabeth was on the throne when he died. While he lived and worked, Raphael and Titian painted, Shakespeare and Rabelais wrote, and the theological world was turned upside down by Erasmus and Luther, Calvin and Knox.

There is some obscurity concerning Ambroise's early life, for while it is certain that he served an apprenticeship to a barber-surgeon, it is not known whether this was in Paris or not. At any rate, he was there in 1533, twenty-three years old, his apprenticeship ended, and by some fortunate circumstance his desire for active work was rewarded by his appointment as "Compagnon Chirurgien," or house surgeon at the Hotel Dieu. During the three or four years that he was at this hospital he had entire charge of patients, with privilege of making dissections and post-mortem examinations. His work here must have been exceedingly painstaking, for it laid the foundation for his future fame. He had no knowledge of the circulation of the blood, for Harvey's work did not begin until after his death. He knew nothing of the absorbent system, and it is not likely that his understanding of the nervous system was greatly in advance of his times. He had no microscope, no thermometer, no stethoscope. But laying aside tradition, he thought for himself, and dared to face opposition. His English biographer * says: "Many of his operations have in these latter days come again into practice, and have been put to the credit of modern surgery." He fails to specify any such operations, so we have to take the statement as it stands. Certain it is, that Paré was original. One evidence of this is his discarding the searing with hot irons of the arteries in amputation, and adopting ligatures as a much better method. He says in reference to this:

"Here I confess freely and with deep regret that formerly I practiced not this method, but another. Remember, I had seen it done by those to whom these operations were entrusted. So soon as the limb was removed they would use many cauteries, both actual and potential, to stop the flow of blood, a thing very horrible and cruel in the mere telling. * * * And truly, of six thus cruelly treated scarce

* Ambroise Paré and his Times, Stephen Paget, 1897.

two ever escaped, and even these were long ill, and the wounds thus burned were slow to heal, because the burning caused such vehement pains that they fell into fever, convulsions and other mortal accidents; in most of them, moreover, when the scar fell off there came fresh bleeding, which must again be staunched with the cauteries, which, thus repeated, consumed a great quantity of flesh and other nervous parts. By which loss the bones remained long afterward bare and exposed, so that, for many, healing was impossible; and they had an ulcer there to the end of their lives, which prevented them from having an artificial limb. Therefore, I counsel the young surgeon to leave such cruelty and inhumanity, and follow my method of practice, which it pleased God to teach me, without I had ever seen it done in any case, no, nor read of it."

Paré left the hospital to enter the army service. At that time there was no regular medical corps in the army. Excepting the King's own physicians, and those attached to a few of the officers, the army depended entirely on the barber-surgeons, irregular practitioners and quacks who dispensed treatment, drugs and ointment to the troops. There followed also women who were skilful in sucking and dressing wounds. But the soldiers were not without their own rough remedies for gunshot wounds. Paré mentions one of these,—gunpowder dissolved in water and drank. We can only guess whether this was administered on the "hair-of-the-dog" theory, or if it was *similia* antedating Hahnemann.

Paré qualified as a master barber-surgeon in 1541, but at that time for eleven years longer he had no regular post in the army. He was "paid by the job." He attached himself to first one great man, then to another, until he was in 1552 appointed surgeon-in-ordinary to the King.

In his "Journeys in Divers Places," he relates many interesting cases that he treated during his army career, and from among them we quote the following:

"Monseigneur the Duc de Guise, Francois de Lorraine, was wounded before Boulogne, with the thrust of a lance, which entered above the right eye, toward the nose, and passed out on the other side between the ear and the back of the neck, with so great violence that the head of the lance, with a piece of the wood, was broken and remained fast; so that it could not be drawn out save with extreme force, with smith's pincers. Yet, notwithstanding the great violence of the blow, which was not without fracture of bones, nerves, veins and arteries, and other parts torn and broken, my lord, by the grace of God, was healed."

Here is another case:

"One of the servants of the captain-ensign of the company of M. de Rohan went with others, to enter a church where the peasants were retreated, thinking to get victuals by love or by force; but he got the worst of it, as they all did, and came back with seven sword-wounds on the head, the least of which penetrated to the inner table of the skull; and he had four other wounds upon the arms, and one on the right shoulder which cut more than half of the blade bone. He was brought back to his master's lodging, who, seeing him so mutilated, and not hoping he could be cured, made him a grave and would have cast him therein, saying that else the peasants would massacre and kill him. I, in pity, told him the man might still be cured if he were well dressed. Divers gentlemen of the company prayed he would take him along with the baggage, since I was willing to dress him; to which he agreed, and after I had got the man ready, he was put in a cart, on a bed well covered and well arranged, drawn by a horse. I did him the office of physician, apothecary, surgeon, and cook. I dressed him to the end of his case, and God healed him; insomuch that all the three companies marvelled at this cure. The men-at-arms of the company of M. de Rohan, the first muster that was made, gave me each a crown, and the archers half a crown."

A surgeon of the present day might be excused for boasting of work like this.

In his account of "The Journey to Metz" made in 1552, occurs the following:

"For the Spaniard is very cruel, treacherous, and so far enemy of all nations: which is proved by Lopez the Spaniard, and Benzo of Milan, and others who have written the history of America and the West Indies; who have had to confess that the cruelty, avarice, blasphemies, and wickedness of the Spaniards have utterly estranged the poor Indians from the religion that these Spaniards professed. And all write that they are of less worth than the idolatrous Indians, for their cruel treatment of these Indians."

If the history of the causes of our late unpleasantness with Spain is trustworthy, the Spanish character has not greatly changed during the passing of the centuries.

It appears that politics entered into the profession even in Paré's time, so that the frantic lobbying of our medicos to secure the passage of laws favorable to themselves and hostile to all other schools, is only a repetition of history, and not a novelty. There appears to have been a perpetual strife, a three-cornered fight between the physicians, the surgeons and the barber-surgeons. Neither would recognize or practice with the others; and Paré, busy man though he was, seems to have had a part in the disputations, and even to have been the instigator of some of the dissensions. Through all his practice he was straightforward and fearless, challenging accepted theories and making his own deductions. This naturally brought him into collision with his co-workers. It is no doubt to his pugnacious disposition that we are indebted for many of his published works, for he had to print his defense of his position in many cases. In all, he printed some ten different works, of which the principal ones are "Universal Anatomy," "Ten Books of Surgery," and "Discourse on Mummy, Poisons, Unicorn and the Plague." Later, all his works were collected and published together, and several editions of these "Collected Works" were printed during his lifetime. In the "Epistle Dedicatorie" to Henri III., in the edition of 1575, he says:

"God is my witness, and men are not ignorant of it, that I have labored more than forty years to throw light on the art of surgery and bring it to perfection, and in this labor I have striven so hard to attain my end, that the ancients have naught wherein to excel us, save the discovery of first principles, and posterity will not be able to surpass us (be it said without malice or offence) save by some additions, such as are easily made to things already discovered."

Paré's English biographer remarks on this: "Ambroise Paré was sixty-five years old when he set this astounding statement about posterity on the first page of his works, more than three centuries ago, and for two centuries and a half it remained not far from the truth." Concerning the range of his work and its characteristics, he continues: "Save art and politics, the works of Paré contain every possible subject: Anatomy and Physiology, Medicine, Surgery, Obstetrics, State Medicine, Pathology, Pharmacy, Natural History, Demonology, and much else. The Divine origin of diseases, the influence of the stars, the power of devils, the nature of the soul, the history of medicine,—he ranges from these to the tricks of beggars and of quacks, the homely remedies of old women, the folly of tight lacing, the best sort of tooth powder, and the right way

to make pap for a baby. The breadth, insight, force, and humanity of his writings, their shrewd humor, his infinite care for trifles, the gentleness and clear-headed sense of his methods,—they are amazing. It is no answer to say that Paré was ignorant, superstitious, credulous, bound hand and foot by mediæval imagination and tradition. Truly, his theories and explanations are childish, and his ignorance of things not yet discovered as profound as our own; but put Ambroise on one side of the patient's bed, and a surgeon of our own day, single-handed, on the other, and you will not find the balance of insight and practicality against Ambroise."

"A Humorous Chapter" would seem a fit heading to that section of Paré's works which treats of humors and temperaments. "An humor," he says, "is what thing soever is liquid and flowing in the body of living creatures, endued with blood." Under "Manifold Divisions of Humors" he classifies them in four parts and tabulates their properties as follows:

HUMORS.	NATURE.	CON-SISTENCE.	COLOR.	TASTE.	USE.
Blood is	Of nature acry, is hot and moist or rather temperate.	Of indifferent consistence, neither too thick nor too thin.	Of color red, rosy or crimson.	Of taste sweet.	Of such use that it chiefly serves for the nourishment of the fleshy parts, and carried by the vessels imparts heat to the whole body.
Phlegm is	Of nature watery, cold and moist.	Of consistence liquid.	Of color white.	Of taste sweet or rather unsavory, for that water which is unsavory.	Fit to nourish the brain, and all the other cold and moist parts, we commend to temper the heat of the blood, and by its slipperiness to help the motion of the joints.
Choler is	Of nature fiery, hot and dry.	Of consistence thin.	Of color yellow.	Of taste bitter.	It provoketh the expulsive faculty of the guts, attenuates the phlegm, cleaving to them, but the alimentary is fit to nourish the parts of like temper with it.
Melancholy	Of nature earthy, cold and dry.	Of consistence grosse and muddy.	Of color blackish.	Of taste acid, sour or biting.	Stirs up the appetite, nourishes the spleen, and all the parts of like temper to it, as the bones.

Passing on to the functions and offices of humors, he writes:

"All men ought to think that such humors are wont to move at set hours of the day, as by a certain peculiar motion or tide. Therefore, the blood flows from the ninth hour of the night to the third hour of the day; the choler to the ninth of the day; then melancholy to the third of the night. The rest of the night that remains is under the dominion of phlegm."

Describing "certain juggling and deceitful ways of healing, of cures by such means as fear and surprise, and even by music for spider bite, the music causing the patient to dance so lustily that he shakes all the poison out of his system," he sums up some of these heroic remedies thus:

"But if we may convert casualties into counsel and art, I would not cast the patient headlong out of a window, but would rather cast them suddenly and thinking of no such thing into a great cistern filled with cold water, with their heads foremost;

neither would I take them out until they had drunk a good quantity of water, that by that sudden fall and strong fear, the matter causing the frenzy might be carried from above downwards, from the noble parts to the ignoble."

Of dentistry he has the following expert advice to give:

"Therefore for the better plucking out a tooth, observing these things which I have mentioned, the patient shall be placed in a low seat, bending back his head between the tooth drawer's legs; then the tooth drawer shall deeply scarifie about the tooth, separating the gums therefrom with the instruments and then if spoiled as it were of the wall of the gums it grows loose, it must be shaken and thrust out, by forcing it with the three-pointed levatorie, but if it stick fast, and will not stir at all, then must the tooth be taken hold of with some of these toothed forceps, now one, then another, as the greatness, figure and site shall seem to require. I would have a tooth drawer expert and diligent in the use of such toothed mallets, for unless we know readily and cunningly how to use them, he can scarce so carry himself, but that he will force out three teeth at once, oft-times leaving that untouched which caused the pain."

He believed in the devil, evil spirits, sorcery and witchcraft; that the devil and his angels were permitted to plague men with diseases, to put foreign bodies inside them, and to possess and enslave them; and gives an account of

"That which happened in the year of our redemption, 1589, in a certain town called Fugestal, in the bishopric of Bistet, exceeds all credit, unless there were eye witnesses of approved integrity yet living. In this town one Aldrich Neussesser, an husbandman, was tormented with grievous pain in the one side of his belly; he suddenly got hold of an iron key with his hand under the skin, which was not hurt, the which the barber-surgeon of the place cut out with a razor, yet for all this the pain ceased not, but he grew every day worse than other; wherefore expecting no other remedy but death, he got a knife and cut his throat. His dead body was opened, and in his stomach were found a round and loggish piece of wood, four steel knives, part sharp, and part toothed like a saw, and two sharp pieces of iron, each whereof exceeded the length of a span; there was also as it were a ball of hair. All these things were put in by the craft and deceit of the devil."

Charms, spells, amulets, white magic and the like, he admits, can cure disease, but says such cures are not permanent:

"I have seen the jaundice, all over the body, disappear in a night, because they hung a little sentence round the patient's neck; I have seen fevers cured by words and ceremonies; but they came back again worse than ever. * * * They say it cures a quartan fever, if the patient drinks wine stirred with a sword that has cut off a man's head. * * * A rope that has hanged a man, tied around your forehead, cures the headache; it is pleasant to know this way of practicing medicine."

When Paré was more than seventy years old, a gentleman of many titles had a bad fall from his horse, and Ambroise was called to attend him. So serious was the accident that five other surgeons were sent for to assist him, and eventually the patient recovered. During his convalescence he asked Ambroise why he had never given him any mummy. Mummy and unicorn were two drugs held in high esteem at that time, but Paré hated mere mention of them, and his patient's question drew forth the "Discourse on Mummy, Etc.", which he dedicated to the unfortunate victim of the accident.

The name of mummy signifies what it was, or was supposed to be: the resinous or aromatic portions of Egyptian mummies, scraped or pulverized. For some reason beyond our power to guess or imagine, it was given internally to cure contusions and "falls from high places; yea, the very first and last drug of almost all our practitioners in such a case at the present time!" But this "flesh of decomposed, cadaverous, dead bodies" Ambroise would have nothing to do with; he had never seen it

do anything but give the patient a pain inside, and make him sick; the ancient Jews, Egyptians and Chaldees, never dreamed of embalming their dead to be eaten by Christians. Of mummies two thousand years old, he says: "I leave you to think what good meat and drink they would make now." But after all, mummy sold in Paris was not always the genuine article:

"As a matter of fact, neither the physicians and surgeons who prescribe it, nor the apothecaries who sell it, are at all sure what it really is. * * * Some people believe that mummy is made and manufactured in our own France, and that they take the bodies by night off the gallows, eviscerate them, dry them in an oven, dip them in pitch, and sell them for good, true mummy, saying they bought them of Portuguese merchants, who brought them from Egypt."

Small wonder that Paré refused to prescribe this, "the sovereign'st thing on earth for an inward bruise." "As if there were no other way of saving a man fallen from a height, contused, and grievously hurt, but inserting and burying inside him another man; as if there were no way of recovering health, but by a more than brutal inhumanity."

Unicorn's horn was an antidote to all poisons. Nobody knew whence it came, what it was, or how it acted, but fortunately it was of such great virtue that it mattered not how much or how little one took of it. The sort considered approximately genuine, rhinoceros or narwhal horn, sold for more than its weight in gold. Rondeletius wrote that he had as good results in cases of poisoning with plain ivory-dust. "Which is the reason," he says, "why for the same disease, and with like success, I prescribe ivory to such as are poor, and unicorn's horn to the rich." Horns, tusks and bones of all kinds were sold and used as unicorn's horn, and Paré was unprejudiced enough to make thorough tests of their efficacy. He kept a toad three days in water with a little piece of the horn, and the toad was as lively as ever at the end of that time. He tested the belief that if a wet ring were drawn on a table with a moistened piece of unicorn's horn, around a spider, scorpion or toad, the animal would die sooner than cross the ring; they did nothing of the kind. Summing up his experiences, he says: "I can protest this much, that I have often made trial of it, yet never could I find any good success from its use. Let us come to reason; there is neither taste nor smell, nor air, nor nourishment in it; therefore it cannot act on the heart."

Could Paré revisit his field of action at this time, he would be astounded at the refutation of his statement that "posterity will not be able to surpass us save by some additions, such as are easily made, to things already discovered." The fallacies of his day are no longer taught, and many of the superstitions of that period are not even remembered. Notable progress in many directions has been made by laboratory research. But it is easy to fancy Ambroise, after looking with amazement at tuberculosis microbes, inquiring of the bacteriologist: "Well, good sir, these bugs of yours that by yon glass and metal tubes are revealed, are the cause of all phthisis, say you?" "Yes." "Pray tell me, then, how rid you the patient's system of them?" And learning that no remedy has been found, would he not conclude that of practical knowledge and ability to cure disease, we have not so much of which we can boast over him? One authority recommends the use of a certain drug in certain conditions. Another equally eminent, declares that such

cases indicate something entirely different, and denounces the use of the medicine referred to, as highly dangerous. Our current medical literature abounds in instances of these contradictions. The late Dr. Campbell Black of Glasgow, who was famous as a clinical lecturer, frequently repeated that "medicine is no more an exact science than millinery." Tradition still largely governs medical teaching, as liberal practitioners of all schools are willing to admit. In proof of this is the following, taken from "Currents and Counter-Currents in Medical Science," an address delivered by Oliver Wendell Holmes, before the Massachusetts Medical Society, at the annual meeting, May 30th, 1860.

"There is good reason to doubt whether the nitrate of silver has any real efficacy in epilepsy. It has seemed to cure many cases, but epilepsy is a very uncertain disease, and there is hardly anything which has not been supposed to cure it. Dr. Copeland cites many authorities in its favor, most especially Lombard's cases. But De la Berge and Monneret (*Comp. de Med.* Paris, 1839.) analyze these same cases, eleven in number, and can only draw the inference of a very questionable value in the supposed remedy. Dr. James Jackson says that relief of epilepsy is not to be attained by any medicine with which he is acquainted, but by diet. (*Letters to a Young Physician*, p. 87.) Guy Patin, Dean of the Faculty of Paris, Professor at the Royal College, author of the *Antimonial Martyrology*, a wit, and a man of sense and learning, who died almost two hundred years ago, had come to the same conclusion, though the chemists of his time boasted of their remedies. 'Did you ever see a case of epilepsy cured by nitrate of silver?' I said to one of the oldest and most experienced surgeons in this country. 'Never,' was his instant reply. Dr. Twitchwell's experience was very similar. How, then, did nitrate of silver come to be given for epilepsy? Because, as Dr. Martin has so well reminded us, lunatics were considered formerly to be under the special influence of Luna, the moon (which Esquiro, he it observed, utterly denies) and lunar caustic, or nitrate of silver, is a salt of that metal which was called luna from its whiteness, and of course, must be in the closest relation with the moon. It follows beyond all reasonable question that the moon's metal, silver, and its preparations, must be the specific remedy for moon-blasted maniacs and epileptics!

"Yet, the practitioner who prescribes the nitrate of silver supposes he is guided by the solemn experience of the past, instead of by its idle fancies. He laughs at those old physicians who placed such confidence in the right hind hoof of an elk as a remedy for the same disease, and leaves the record of his own belief in a treatment quite as fanciful and far more objectionable, written in indelible ink upon a living tablet where he who runs may read it for a whole generation, if nature spares his walking advertisement so long." (*Medical Essays*, Appendix, Note A.)

This fully substantiates the introductory proposition of this paper, that medical teaching and practice is to-day unsatisfactory and contradictory.

It is hoped that the glances given of the life and work of Paré will have proven profitable, and that a comparison of his opportunities and those of our day will prove a stimulus to more earnest study of nature's own restorative agents. If an apology is needed for the presentation of the subject, let it be offered in the words of another as we again quote, in conclusion, from the biography before referred to: "Ambroise Paré's methods are antiquated, his theories were all wrong, his books are the forgotten treasures of a few great libraries. Our methods, our explanations, will also be superseded; our books, many of them, will not even be treasured. He has kept his hold on men for three centuries by force of character, and by that alone."

BREATHING.

CONTRIBUTED BY M.

The alternate expansion and contraction of the lungs in the action called respiration, is the chief source of mechanical power to all the organs in the body. This one source of power gives active combination, or unity, to all organs, even to the inferior viscera of the abdomen. This fact is manifest in the alimentary canal where the movement (peristalsis) is rhythmical and chiming with the in-take and out-flow of the breath. Mechanically considered it must be so, because the alimentary canal, beginning at the lips, runs down through the lungs, receiving their compression, from which rolls forward much of the same energy and motion to the lower structures.

The stomach and other abdominal organs, we discover by touch of the hand, are subject to rhythmical breathings coming down from above. The same is the case with the lacteals and thoracic duct. The latter runs up as the alimentary duct runs down, through the active respiring space in the chest—the air pump of the body. Thus the digestive series from the mouth to the mouth of the subclavian vein, and including the myriad of mouths between these two, all eat and drink in alternate moments, as the lungs draw in their food, the air. And in the next moment these mouths swallow along the whole line, then eat (suck) again, and swallow, and so on. If some of these mouths by reason of being cramped by prolapsed organs, or subject to undue nervous excitement, attempt to suck and swallow out of time, then they choke or strangle, and so fail to take up the nourishment that the system employs them to procure. This is one reason why nervous people do not get fat.

It is by rhythmic action that the lungs are continually drawing up the food from the alimentary tract into the blood. And this action is (in health) seconded by every part of the tube successively contracting and expelling it, somewhat as the arteries contract upon the blood and produce the pulse.

And by the same agency operating through the general frame-work of the body (muscles,) the lungs harmonize and combine the creeping parts and their motions (peristaltic and vermicular) into one active co-ordinate system. It must be clear to every reflecting mind that respiration is the key-note, so to speak, that leads the mechanical processes of nutrition. This consideration does not exclude the chemical utility of air and food or the service of nervous energy in nutrition. It does imply, however, that every natural curative process must be a nutritive process, and that nutritive processes are typified by the movements observed in the act of breathing.

No Osteopath will neglect the endeavor to set up in his patient the normal respiratory action of the lungs—deep and rhythmical breathing. In this the patient may contribute greatly to his own cure by devoting five minutes or so, three or four times daily in voluntary or enforced deep and rhythmical breathing.

Great stress should be avoided, because that will waste nerve force, and in so far (if you are sick) defeat the benefits sought. Let the

regulation be done with the clothing loose about your body and with the least possible expenditure of nerve and will power. *A strenuous will wastes nerve force faster than hard labor*, so don't get the idea that you are training for a prize fight or a sprinting contest.

Try deep and rhythmic breathing a few weeks, or months, with conscientious regularity, at stated hours, three or four times each day. And in the meantime adopt—not simply profess, but adopt—"as far as within you lieth," those Christian Science virtues, sweetness of temper and tranquillity of mind. You need not call it Christian Science unless you want to. You may call it the science of self-regulation and good sense, or you need not call it anything provided you will *do it*. Don't say you can't do it, because you can—I know you can. In case you are scrawny, and nervous, and ill-tempered, just try this along with Osteopathy and see how nicely your sympathetic nervous system, which presides over nutrition, will take up the chorus and sing you a song of good health and good fellowship. There is no "snipe-hunt" in this proposition. Try it!

WHY I AM AN OSTEOPATH.

BY C. T. GRINSTEAD, M. D., D. O.

It has been said that fools will not change their opinions. There are others, the obstinate and the prejudiced, who will hold with equal tenacity to principles that have long out-lived their usefulness. If Columbus had accepted the teachings of the scientists of his day, he would not have discovered America. Fulton and Morse began the exploration of hitherto unknown problems of science, and, as a result, we have the steamboat and telegraph. Andrew Taylor Still, chafing under the disappointments of failure to cure human ailments with drugs and other known methods, was led to seek some new and better way, and has given to the world Osteopathy, or the Science of Drugless Healing.

The best that can be said of the SCIENCE of medicine is that it is purely a science; therefore, it is synthetical rather than analytical. Now, this being the case, why, in the course of time and humanitarian empiricism, may it not happen that what is to-day called a fad, and is the frightful bugaboo that allopaths and homeopaths fear so terribly, become the superior, the master and teacher of them all?

"Fe, fo, fi, fum, I smell the blood of an Englishman," is the cry of hearts too weak to enter on new paths. An experience of thirty years in the practice of medicine and surgery, with access to the best medical and surgical text-books and medical journals, with an ambition to excel in these fields, aided by a liberal share of patronage, should establish the claim of one to speak with some degree of authority and certainty of the merits of the means that have been used to restore the afflicted. The confession must be made that drugs have, as a rule, been disappointing, and often, instead of being followed by results claimed for them, useless. It may be said that the one who would speak thus of drug medication does not know how to apply its principles in the sick room. This may be true, but there are men in the medical profession, of unquestioned learning and experience, who have declared otherwise.

Dr. Austin Flint, author of the leading American text-book on the

practice of medicine, said: "The young doctor in the first year of his practice gives more medicine than he will in the next two. He will give more in the first five than in the next twenty. It is a fact that the better the physician, the less medicine he will give, and, I suppose, when we become perfect, we will give none." Viewed from later developments, these words seem almost prophetic.

The brilliant and satisfactory results of modern surgery place it upon a different plane. My experience with surgery is about all of my professional career that can be remembered with pleasure or pride, save what may have been accomplished by hygienic means, suggestive therapeutics, etc. Becoming acquainted with some of the marvelous cures wrought by the science of Osteopathy, some of them cases that had failed to yield to all the skill that could be brought to bear by myself and others equally competent,—one noted case in which a surgical operation, amputation for diseased knee, had been suggested by me, was cured sound and well, by an Osteopath. It seemed but fair and reasonable that the means and methods used by these so-called quacks and imposters, should be investigated. A careful, and at first a somewhat biased, investigation of the claims of this new science has taught me that by following its precepts, many diseases, heretofore believed to be incurable, yield readily and are cured, and that almost all others are treated more satisfactorily and successfully by the Osteopath than by any, or all, of the old methods. This is why I am an Osteopath. "An honest confession is good for the soul." *The Blue Grass Osteopath*.

Brilliant Surgery.

It is not how much one does in the world, but how well one does it, that is of real account. An amusing story is told of Sir Astley Cooper when on a visit to Paris. He was in the company of a great French surgeon, who was curious to know how many times his English contemporary had performed a certain wonderful feat of surgery. Sir Astley Cooper replied that he had performed the operation thirteen times.

"Ah, but monsieur, I have done him one hundred and sixty times," was the astonishing answer of the Frenchman.

He triumphantly noted the blank amazement on Sir Astley's face, and when his statement had had time to be thoroughly appreciated, allowed his curiosity to lead him to another question.

"How many times did you save life?" he asked.

"I saved eleven cases out of thirteen," was Sir Astley's reply. "How many did you save out of the hundred and sixty?"

"Ah, monsieur, I lose dem all," said the Frenchman; "but the operation was very brilliant."

A Slight Mistake.

The *Medical Record* is credited with the following: This is an instance where a bad cold caused a startling conversation. A modest young newspaper man was invited to a party at a residence where the home had recently been blessed with an addition to the family. Accompanied by his best girl, he met his hostess at the door, and after customary salutations asked after the baby. The lady was suffering from a severe cold, which made her slightly deaf, and she mistakenly supposed he was inquiring about her cold. She replied that, though she usually had one every winter, this was the worst she had ever had. It kept her awake at night a good deal at first and confined her to her bed. Then noticing that the scribe was becoming pale and nervous, she said that she could see by his looks that he was going to have one just like hers, and asked him if he wished to lie down. The paper came out as usual the next week, but the editor has given up inquiring about babies.

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Contributions regarding the history of difficult cases successfully treated by Osteopathy solicited.

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It is difficult to improve upon the plans of God.

Osteopathy seldom fails and never does harm.

Nature is the great physician, Osteopathy is her hand-maid.

Their wonderful success gives to the disciples of Osteopathy enthusiastic and unbounded faith.

When all the parts of the human machine are made to work without friction, and all obstructions are removed, then nature will bring strength and health.

The cause of disease is a mechanical obstruction to natural functions; the Osteopath can adjust and remove that cause by his knowledge of anatomy.

Nothing is truer than that we study everything but ourselves. Osteopathy can tell you more than any other healing science about the real condition of the patient's body.

Happiness cannot exist without health. There is such an intimate connection between them that the absence of either must result in the decrease of the other. Health and happiness can only exist if they co-exist.

All the skill of the world's wisest men cannot mend the broken leg of the sparrow, cannot construct one cell of the millions that make up the body, nor weave one inch of that delicate fabric, the skin, in which God has wrapped us. The best we can do is to bring our humble services to this great physician, Nature; and this is all we claim to do with Osteopathy.

Our chemistry classes have been inspired with a new enthusiasm by the recently acquired tables, fixtures, new stock of chemicals and the most modern and improved appliances and apparatus. Miss Grace Baker, formerly of Johns-Hopkins University, has charge of this department, and for a thorough, practical course in this branch of the curriculum, the National school is second to none.

The class in Histology is also doing splendid work and making rapid progress. New microscopes of high grade and great power, have just been added to the equipment for this work. They are of the Bausch and Lomb make. These, together with new microscopes and many other new appliances attest the policy of the National School to spare no expense to give its students the best possible facilities and advantages for attaining a most thorough Osteopathic education.

With this, the February issue, many of our subscriptions for the year '98-'99 expire. If this means you, we trust that we shall have your renewal at once. We believe we are not over-boastful when we say that we have one of the very best Osteopathic journals published, and as you are doubtless interested in our new science—the only rational law of cure—and want to keep abreast of the times, you cannot afford to be without the KANSAS CITY OSTEOPATHIC MAGAZINE.

Owing to the repeated requests for a full exposition of the facilities, faculty, curriculum and methods of the National School, we purpose next month to issue a double number for March and April. This issue will be twice the usual size and will contain cuts of our buildings, rooms, apparatus and equipment, together with photogravures of the members of our faculty. We will give much information as to the workings, unsurpassed facilities and advantages of the National, as well as general Osteopathic literature and news. We have already attained a standard of excellence for clear, interesting, and original Osteopathic literature that few of the

journals have even approximated, but in our next issue we shall endeavor to excel even ourselves. Don't fail to get this number.

Dr. A. L. Barber, who has been in charge of the Liberty branch office since the first of the year, reports good work from that locality.

The doctor is one of our best operators, and we are pleased to know of his success.

A Wyoming stock-raiser, dissatisfied with his surroundings and in haste to be rich, recently sold his land and started for the Klondike. A few months later a French mineralogist discovered near the despised ranch, a mine of cobalt, a rare and valuable metal. The whole district promises to become a new centre of wealth. It was upon land sold to enable the former owner to start for the gold-mines of California that the great oil-wells of Pennsylvania were afterward found; and both these incidents accentuate the fact that we are continually within reach of important discoveries and great opportunities, missing them by a hair's breadth of impatience, failure to observe, or lack of preparation.—*Exchange*.

The experiments of our medical brethren, and their search for something outside of the body to remedy the countless ailments of the afflicted, may well be cited as another example of failure to observe things that seem obvious. By experiments on living animals and dead bodies, physiologists long ago learned many results of stimulating or desensitizing nerves, but it remained for the Osteopath to practically apply the knowledge, and to demonstrate that nature did not require the kind of aid that drugs afford, in order to regain her equilibrium.

WE ARE just in receipt of the first issue of *The Blue Grass Osteopath*, a bright little quarterly journal published at Lexington, Kentucky, by Drs. Grinstead and Murphey. We welcome most cordially this new publication to the field of Osteopathic literature. Drs. Grinstead and Murphey are both converts to Osteopathy after years of practice in the "old school" of medicine. Dr. Grinstead gives an excellent article on "Why I am an Osteopath," which we take pleasure in reproducing in this issue.

Dr. Grinstead obtained his Osteopathic education at the National School. We heartily congratulate the people of Lexington on having in their midst an Osteopathic doctor as thoroughly competent, conscientious and cultured as C. T. Grinstead, M. D., D. O.

Professor Magendie, one of the most famous of Paris physicians, says: "I hesitate not to declare, no matter how sorely I shall wound our vanity, that so gross is our ignorance of the real nature of the physiological disorders called disease, that it would perhaps be better to do nothing and resign the complaint we are called upon to treat, to the resources of nature, than to act as we are frequently called upon to do, without knowing the why and the wherefore of our conduct, and its obvious risks of hastening the end of the patient."

Dr. Warren, my honored predecessor in this chair, bought a country-place, including half of an old orchard. A few years afterwards I saw the trees on his side of the fence looking in good health, while those on the other side were

scraggy and miserable. How do you suppose this change was brought about? By watering them with Fowler's solution? By digging in calomel freely about their roots? Not at all; but by loosening the soil around them, and supplying them with the right kind of food in fitting quantities.—*Oliver Wendell Holmes, in Border Lines of Knowledge.*

Had Dr. Holmes lived a little later he would without doubt have become an enthusiastic Osteopath. The above illustration shows his belief in natural methods.

Some Current Opinions on Medicine and Surgery.

"We should not read medical works as we read the Bible. Medical authors are not inspired; they are mere men like ourselves, and we should read their works in a critical mood. Published works are merely the opinions, experiences, and knowledge of other men, like ourselves; and most works are a repetition of what has been expressed before by other writers. How often we consult our library for some special knowledge, and we look in vain for the information we desire. There is so much in medicine which has never been defined; and when we search for light, here, there, everywhere, and find it not, we realize how little is known concerning the great art, which we profess and practice.

If we were to compare the known with the unknown in medicine, as elsewhere, it would be almost nothing on one side of the balance, to nearly everything on the other side."—*Wm. More Decker, M. D., Buffalo, N. Y.*

"Some of the deepest regrets of my life have been caused when witnessing the pathological flush-

ing and nervous distress of some of the subjects in whom I had previously removed the uterine appendages, and the question at times has risen in my mind, would it not have been better to have allowed the poor woman to have continued to suffer from nature's afflictions rather than to have inflicted upon her the serious artificial disturbance. It now fills me with remorse when in operating, I realize that it is necessary to remove entire both ovaries and tubes from a patient who has in blind confidence placed herself in my hands for relief, for I know, in a large percentage of cases there will be disappointments and regrets. For while removing one source of pain, discomfort and distress of no mean magnitude are engrafted by my ruthless surgical imperfections. For the past two years I have been practicing conservative surgery of the uterine appendages, and, I must say, that now the condition must be a grave one, indeed, that would induce me to remove entire, both ovaries from a woman who invokes my surgical skill to restore her to health." *W. E. Green, M. D., in Journal of Orifical Surgery.*

From Prof. Henry Draper, M. D., in a lecture to the students of New York University:

Let us delude ourselves into the belief that we are men and they were children, and leave to future times the pleasing task of pulling us to pieces, and laughing at our faith in drugs and our fragmentary knowledge of the real cause and nature of disease. . . . The tendency of advancing medical men of this day is to determine the efficacy of treatment by experiment, and not by faith and hypothesis. To be sure the patient must be encouraged to hope for the best re-

sults, and not to be harassed by the doubts that beset the mind of the physician, to whom the empirical nature of treatment is only too obvious.

A further quotation:

Medical men are practically compelled to give their patients a visible object of faith in some form of physic, which may be at most designed to accomplish some very subordinate purpose. Cure by the administration of mixtures and boluses is so fixed and ancient a tradition that it is only very slowly the world will give it up.

OUR AMATEURS.

The students of our advanced class are having considerable clinical practice at present. This work is all done under the supervision of an instructor in the operating rooms, and the patients are all improving rapidly.

Besides these cases, many of our students have an amateur practice of their own, where the student diagnoses and treats the case entirely without professional aid. Among these, several of the cases are quite worthy of notice.

The complaint of one of these patients, Mr. A., is that of cardiac functional disturbance, complicated by rheumatism, and caused by excessive dissipation. This case has been under the young doctor's care for the past two weeks. The patient has gained six pounds in weight, his stomach is improving rapidly, the stiffness has gone from his joints, he sleeps well, and has experienced a general rejuvenation. He permitted the treatment only as an experiment, having no faith in our new science and art, but now is an enthusiast over Osteopathy.

Mr. M— was undoubtedly saved by one of our students from the ordeal and danger of an operation for appendicitis. An operation had been decided upon and the date fixed for same, but upon learning of the success of Osteopathic treatment in similar cases, he decided to postpone the operation and give Osteopathy a trial. He put himself under the care of a member of our senior class. At the time he began the treatments, about three weeks ago, he could not walk half a dozen blocks without experiencing great pain and fatigue, and had suffered for years from chronic constipation. These symptoms have entirely disappeared, and to-day he feels that he is a well man, and, needless to say, entertains no more thoughts of an operation.

A case of diabetes and incontinence of urine yielded very readily to student treatment. The case was one of long standing, and for several days and nights previous to the treatments, the desire to micturate had been as frequent as every half hour. This case was thoroughly cured in three treatments.

Innumerable cases might be cited of eminently successful treatments given by our students for grippe, headache, constipation, diarrhoea, indigestion, dyspepsia, &c., and it is with no small degree of satisfaction that we note these proofs of the efficiency of our young Osteopaths-to-be.

ARE THE CURES OF OSTEOPATHY PERMANENT?

Notwithstanding the evidence offered of cures almost beyond belief, and the rapid accumulation of such evidence until it is indisputable, anxious inquirers still frequently ask: "Can I hope to be cured so

that my trouble will not return after a few weeks or months, or must I expect nothing better than temporary respite?" After years of suffering from pain and from physicians, and their condition growing worse under disease and doctors, it is not to be wondered at that patients wish to be shown that the alleged cures of Osteopathy are something more than alleviation for a short time.

Can there be another side to the story? Do the cures that Osteopathy is supposed to effect exist only in the imagination? After the exalted state of the patient's mind has passed, is his last condition worse than the first? Are sufferers brought under the influence of a spell, only to relapse again into their former state when the treatment has ceased? Is some magnetic or hypnotic influence brought to bear upon them which, for the time being, so controls their minds that physical ailments are brought under subjection? Does the auto-suggestion of a mind buoyed up to a belief that a cure is to be accomplished, send out a vital up-building impulse that stimulates and tones the organism for a brief period, only to leave it more depressed after the ecstasy has passed? If Osteopathy is a delusion, we must look for such results.

Of the cases that are presented for Osteopathic treatment, more than 90 per cent. are the so-called incurables of the medical doctors. Many of them have swallowed barrels of medicines, and have reached

a point where they believe that a cure is impossible, and only come at the earnest desire of a friend. Most of them have at times received some benefit through medicinal treatment, but relief was not lasting. What does Osteopathy do with these worn-out, hopeless bodies? It cures from 75 to 80 per cent of them, and cures them so they stay cured.

It is not our purpose to discredit the cures of medicine. The true Osteopath never makes an offensive move against the accepted faith in drugs, but when called on to defend his cause can always give a plain answer to any question.

So much has been written on the rationale of Osteopathy that it seems needless to dwell on it. The physiological principles on which it is based have long been recognized. It may not be possible to answer every question that can be asked beginning with *How?* any more than the reason can be given for the action of all the drugs of the apothecary, or how such action is brought about. We may not explain how the inhibitory pressure of the Osteopath's sensitive fingers over certain ganglia instantly allays intense suffering, nor how stimulation of various centers produces certain results that invariably follow. But the manner in which medicines operate is not known. An eminent authority says: "The most valuable medicines in *materia medica* act on principles of which we are entirely ig-

norant. None have ever yet been able to explain how opium produces sleep, or how bark cures intermittent fevers." The only guide, then, as to the results of manipulation and drug administration, is experience.

Here are two methods of fighting disease that are claiming attention of the afflicted. On the one hand is a mode of treatment that undertakes the control of the elements in nature's laboratory, and by restoring them to their proper conditions, positions and relations, removes the cause of disease. Opposing it, is a system that endeavors to bring back a normal condition by introducing a quantity of extrinsic elements which have no place in the economy of the body. There should be no difficulty in choosing between them. The last mentioned, the system of drugging, while doing untold good, cannot fail to often work untold damage, and far too often does not remove the cause of the trouble, which returns as soon as medication is stopped. The first named, the Osteopathic method, never leaves a trail of harmful sequelae, and its practice, since it is but to assist the great physician, Nature, produces permanent cures.

THEY CAN'T DO WITHOUT IT.

As we go to press we are making a shipment of "Osteopathy Complete" to Monsieur H. L. Soudier, 174-176 Boulevard Saint German, Paris, France. So spreads the fame of this great book.

A STUDENT'S LETTER.

One of our students recently received a letter from a friend in the East in which he hinted at "massage" as identical with Osteopathy, and further aroused the ire of the recipient by the remark that he presumed his friend (the student) "hoped to be a regular M. D. eventually," and that he was telling everybody that inquired about him that he was "studying medicine," adding that he knew very little about Osteopathy, but that he was anxious to learn, and always read our magazine with a great deal of interest.

We print below a portion of the letter from our student in reply, which may be interesting as showing how Osteopaths generally take to the "massage" or "medicine" idea, for we think that the student has given in his letter, the position occupied by most others in the profession. [Ed.]

"——— Now prepare for a gentle "roast." I'll say right now, however, before I go any further, that I'll forgive you this time, but don't let it happen again. I don't know whether to attribute it to ignorance, or malicious mischief—in an attempt to tease me, but at any rate, some things in your last letter made me very "wrathful."

In the first place, you speak of Osteopathy as "massage,"—and then you go on to say that you have always read the magazine with a great deal of interest. My dear boy, what has become of all that keen insight and perceptive faculty I once gave you credit for, and which I thought you possessed to such a marked degree? Is it that in our Osteopathic literature we are too vague and indefinite, giving only generalities and not enough of concrete facts, illustrations and instances? Is it because of the frequent use of the word "manipulation," that you get the "massage" idea from our literature? If so, I want to dissipate that idea at once, for you have touched me in a tender spot. If anything makes me angry, it is to be called a "masseur." It is true that massage has proved its efficacy in some cases, but as one of our

writers has said—"It would be as consistent to call an electric car an ox cart, as to define Osteopathy as being massage." Who ever heard of massage being used for cases of diphtheria, asthma, catarrh, fevers, diseases of the eye, ear, nose &c? And yet these and hundreds of other diseases as far removed as they are from the possibility of benefit by massage, are daily being cured by Osteopathic treatment.

And then you add insult to injury by asking if I don't "hope sometime to become a regular M. D.?" Don't you know that the modern up-to-date Osteopath is just about one century in advance of the "regular M. D." who practices no Osteopathy, but relies solely upon drugs and medicines as curative agents? Don't you know that the more liberal and broad-minded of the medical profession, who have the best interests and speedy recovery of the patient at heart—regardless of school or creed—are practicing all the Osteopathy they can get hold of? And that many of them are coming to our Osteopathic schools for instruction—and this after spending years in medical schools and practice? And don't you know that probably 99 per cent. of the cases that the Os-

teopath gets are the chronic and so called "incurable" cases, given up by the "regular M. D.," and that of these the Osteopath benefits 90 per cent. and absolutely cures 80 per cent? Who ever heard of a medical student of as few months experience as I have had in Osteopathy (or even an M. D. of years' experience, for that matter) curing in three weeks treatment a case of retroversion of the uterus? See page 120 of January magazine. That was a case of my own diagnosis and treatment, and was really a remarkably ready response to Osteopathic treatment, in a case where the patient had been treating for years with M. D's. and specialists in that line, with no relief whatever.

And yet, you think that I'd go back to the dark days of medicine to become a "regular M. D.?" I think that medicine is to Osteopathy about what astrology is to astronomy, the one all bluff and guess-work,—a pseudo-science, the other an exact science based upon irrefutable conclusions. The average M. D. reasons by deduction, and usually lets the patient diagnose his own case, and treats the *symptoms*, while the Osteopath reasons inductively, always making a thorough examination, and treats and removes the *cause*, then the symptoms disappear. Now, I don't want you to think that I am getting "swelled up" and conceited enough to think that I know it all, and have learned more in a few month's study than many bright men who have spent years in a medical college, and in practice. I'm not puffed up, and I realize that I have everything yet to learn, but the reason that I can get a result so far beyond anything possible, in the same time, in a medical course, is that we study along the

right lines. Instead of putting in three-fourths of the time studying *materia medica*, botany &c., and learning the innumerable Greek and Latin names and hieroglyphics of the pharmacopœia, and the actions of the various drugs, the Osteopathic student gets a thorough knowledge of the human anatomy and the functions of the various parts, and learns to utilize the restorative and curative agents resident in the body, which an all wise Creator has placed there for that purpose. We do not rub, and slap, and push, and pull, and knead and pinch (*a la* massage), nor do we put into the organism a foreign substance which is to reach the afflicted part through the circulation, affecting other parts equally, and generally creating another disease to counteract the effect of the one already manifest. Neither do we "brave disease by imagining it a myth," and tell people there is no such thing as pain, and that if they'll only believe they are well they surely will be, that the mind alone creates the disease. This is another idea that many people have of Osteopathy.—confounding it with the various faith and mind cures, magnetic healing, &c., and I want to disabuse your mind of that idea at once. We recognize, of course, the intimate relations and influence of the mind upon physical conditions. We study and utilize "suggestive therapeutics" as far as its principles are applicable and consistent. But the principles of the practice of Osteopathy are simply these: The Osteopath stimulates or desensitizes the nerve centres controlling the affected parts, regulates and adjusts dislocations and mal-adjustments, and removes obstructions, thus freeing the vital and recuperative fluids and forces of the body, and nature

is thus assisted in performing her normal functions, and health ensues.—*Natura Medicatrix Morborum.*

So, as you love me, don't tell my friends that I am "studying medicine." I confess I used to do that myself, before I knew very much about Osteopathy, thinking that it sounded a little bigger. But as I read and see more of Osteopathy and its wonderful progress, development and efficacy, I am proud now to say, "studying Osteopathy." And if you could read, as I do, the leading medical journals of the world each month, and see how little faith the best of the M. D's. really have in their doses as possessing intrinsic therapeutic value, you would be of the same mind. So please say in the future, "studying Osteopathy," and if they don't know what that is, tell them it's time they did, and that the more they investigate and study its principles the greater surprise they'll have in store for them; and perhaps after reading this lengthy dissertation, you may be able yourself to give them some enlightenment on the subject. At any rate, I trust you can certainly assure them of one or two, things that Osteopathy is not—for instance, "massage," "medicine," Christian Science, faith, or mind cure, &c.

I fear I have wearied you perhaps, by "talking shop" so much, so I will quit on that line, hoping that this long discourse will make at least one convert to the new science of drugless healing. I never know when to stop when I get to talking Osteopathy, for I'm so enthused and in love with my profession, that I believe it to be the only thing, and the coming school among the curative sciences."

"STILL" AT IT.

"Sticks and Stones are not Thrown at Fruitless Trees."

No better evidence could be shown as to the present prosperity and power of the National School than the continued persecution of it by the American School of Kirksville.

The President and Vice-President of the National hold diplomas certifying to their graduation from the American School. These are signed by A. T. Still, President of that institution and founder of the science. Both diplomas show the highest proficiency, as the lowest grade on either is 99 per cent., and both bear grades of 100 per cent.

Nevertheless, a relentless persecution, and unprincipled warfare has been waged against these two by their *alma* (?) *mater* ever since their graduation.

An exposition of the methods resorted to, and the vile calumny and slander employed by them would fill many pages of our journal, but we do not propose to weary our readers with a recital of these facts. Nor have we ever followed this practice to any great extent. Silent contempt has seemed to us the best way to deal with such an underhanded foe.

When the higher courts, all judges concurring, decided in our favor the recent case, in which, through base treachery, they endeavored to have our charter annulled, we supposed that we had seen the end of their bitter and useless fighting. What was our surprise then, to find in the last issue of their journal that they are again on the warpath. In this case their method is so contemptible, and their purpose so knavish, that our only answer is a damage suit for \$50,000. We have no fear of the result.

A Personal Letter.

Dixon, Ill., Jan. 20, 1899.

Dr. E. D. Barber, Prest.,
Kansas City, Mo.,
Dear Doctor:

I have heard again from Dr. W. ———, and I shall write him to go and see you. The ——— college is after him. They make a big blow.

I am doing elegantly here,—five new patients this week. I have had overtures made me in regard to opening a school and sanitarium here.

I am doing so much better than I ever dreamed of, I want to again thank you and especially Dr. Helen, for getting me interested in this wonderful science. The result of the treatment is so marvelous, I tell you it is a blessing to humanity.

Yours fraternally,

A. PRATT EVANS.

BOOK REVIEWS.

We have received from the author a book bearing the title: "A Manual of Osteopathic Therapeutics," by Clifford E. Henry, Ph. G., M. D., D. O. The work is a small one, containing but 88 pages; price, \$2.00. Orders may be sent to the author at the Northern Institute of Osteopathy, Minneapolis, Minn.

Of the character and contents of the book, Dr. Henry says in his preface: "In presenting this small volume to the public, I have been careful to make it as concise as possible, and yet, at the same time, cover the principal points. In the classification of the Osteopathic movements, as first suggested by myself, I feel that I have helped in the advancement of the science. * * * I have confined myself to explaining the physiological actions of the movements by illustrating the case in point by a typical case. * * * I have intended this book as a text-book while in college, and a reference book when in practice."

In classifying diseases and treatments, Dr. Henry uses medical nomenclature, and by grouping general classes, succeeds in simplifying the subject. It is to be regretted that in a work like this, of a scientific nature so many glaring and inexcusable typographical errors should be found, but these will, no doubt, be corrected in the next edition, which ought to follow very soon, as the book should be in the hands of all Osteopaths.

A whaling skipper; in the old days, carried a medicine-chest and a table of directions. One of the rules ran, "For sore throat with fever, give a tablespoonful of number fifteen."

"Well, it so happened," explained the captain, "that fifteen was all used up. So I gave the man a dessertspoonful of 'number five' and another of 'number ten,' and I don't think the chap that drew up the table could have been good at figures. Or else, what's just as likely, the medicines were all shams. Either way, it was hard on poor Bill. He died in half an hour, with a dreadful pain in his inside."

He opened the door cautiously and poking in his head in a sort of suggestive way, as if there was more to follow, inquired: "Is this the editorial rinktum?"

"The what, my friend?"

"Is this the rinktum—sinktum—sanc-tum or some such place, where the editors live?"

"This is the editorial room; yes sir. Come in."

"No, I guess I won't come in. I wanted to see what an editorial sanctum was like, that's all. Looks like our garret, only wuss. Good day."

It takes a clever man to find a good word to say on every occasion. It is said of Thomas Bailey Aldrich that he once received a letter from his friend, Prof. Edward S. Morse, and found the handwriting wholly illegible. Mr. Aldrich was not at a loss for an answer. In due time there came to Mr. Morse the following reply:

My Dear Morse: It was very pleasant to receive a letter from you the other day. Perhaps I should have found it pleasanter if I had been able to decipher it. I don't think I mastered anything beyond the date, which I knew, and the signature, at which I guessed.

There is a singular and perpetual charm in a letter of yours—it never grows old, and it never loses its novelty. One can say every morning, as one looks at it "Here is a letter of Morse's I haven't read yet. I think I shall take another shy at it to-day, and maybe I shall be able in the course of a few years to make out what he means by those t's that look like w's, and those i's that haven't any eyebrows."

Other letters are read and thrown away and forgotten, but yours are kept forever—unread. One of them will last a reasonable man a lifetime.—*Youth's Companion.*

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We make a specialty of teaching our students the proper treatment, by suggestion, of all chronic, functional and nervous diseases and habits of every kind, and all stubborn diseases that have resisted ordinary methods of treatment. We teach them the kind of suggestions that each patient requires. All intelligent men and women can learn Suggestive Therapeutics, and they can learn to do effective work with it.

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We give special attention to the personal treatment of all chronic, functional and nervous diseases, and habits of every kind here in our private office and in our school, such as Insomnia, St. Vitus' Dance, Paralysis, Hysteria, Melancholy, Headache, Hallucinations, Monomania, Neuralgia, Rheumatism, Asthma, Amenorrhoea, Sterility, Constipation, Dysmenorrhoea, Loss of Voice, Writer's Cramp, Menorrhagia, Deafness, Gout, Impotency, Self-Consciousness, Bashfulness, Fear to Speak or Sing in Public, and Morbid fear of all Diseases, Incontinence of Urine, Urethral Strictures, and Nervous Prostration.

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WRITE FOR CATALOGUE.

"Osteopathy Complete."

BY DR. E. D. BARBER.

"Osteopathy Complete" is the first and only book written on the subject of Osteopathy, with the exception of the small book, "Osteopathy," by the same author. Its production is the result of the many letters received from those who have purchased this small book, which contains 176 pages. The satisfaction, enthusiasm, the suffering relieved and cures effected by the methods as laid down in this volume, though crude and gotten up hastily, and the large number of questions regarding subjects that were not mentioned in the small book, all justified and necessitated a larger and more complete work.

The arrangement of "Osteopathy Complete" is entirely new, but immensely practical. The following will give an idea of its arrangement:

- Preface. Introduction. Osteopathy. Skeleton adjustment. Glandular activity.
- Free circulation of blood.
- Co-ordination of nerve force.
- Preliminary miscellany.
- Researches of Dr. Elmer D. Barber.
- Osteopathy in a nutshell.
- How to apply Osteopathy.
- How to make the examination.
- A few important questions and answers.
- Man as a machine. Principles of Osteopathy.
- Anatomy and physiology of organs of respiration.
- Diseases of the organs of respiration. (Medical terms as applied to each disease of the organs of respiration). Definition of same.
- Symptoms, cause and treatment.

Anatomy and physiology of the heart. (Medical term applied to each disease.) Definition of same. Symptoms, cause and treatment for all diseases of the heart.

The above plan is carried out as nearly as possible throughout the entire work. Special attention has been devoted to the Gynecological and Obstetrical departments. A short treatise upon Dietetics is also included.

"Osteopathy Complete" contains nearly 800 pages, including 51 etchings and colored plates, printed upon the best of paper and strongly bound in cloth. All the principles of Osteopathy are fully explained, together with treatment for over 500 diseases. The index is complete, covering 20 pages.

The special features which render this book invaluable to the Osteopath not a regular graduate of medicine, are the definitions of all medical terms, together with symptoms, which, with a perfect index, enables the operator to instantly turn to any point in doubt.

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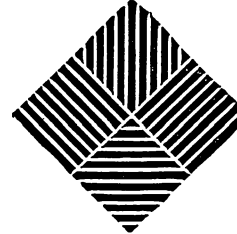
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