A New Science: Ortektepolig.

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It is a significant fact in history that all philosophies relating to natural phenomena, all movements for reform, all solutions into a higher plane and a larger life, trace their inception to the minds of individuals. In narrower confines the phenomena is noticeable. When we investigate the history of human health and medical methods for combating disease, we are not surprised to find that single minds have fashioned the mysterious phenomena relating thereto, and have given it meaning. The underlying principles around which other minds later built, may group facts and philosophies less fundamental. Do we have not Harvey who gave us the important fact of blood circulation; Hahnemann, who gave to us the system of “small doses” and the theory that “like cures like”; Pasteur develops the germ theory; Dietrich applies the principle of anticipated surgery; while Durey advances her belief that sickness cannot exist in living matter because matter itself cannot exist except in the realm of imagination.

Osteopathy is no exception to the rule.
It not only had its origin in the brain of one man, Dr. Andrew Taylor Still, but for nearly twenty years it was cradled and nourished and perfected within the boundaries of its birthplace, entirely unknown to the outside world, still with sufficient strength and continuity to withstand the undue influence of an unprogressive people. It was launched forth as a candidate for favor, among the numerous systems of healing.

The history of Doctor Still reads like that of many a pioneer who came from the east in the young days of Kansas to help her out a new commonwealth. His father was a physician, and this profession the son took up with an earnestness which was the prelude to a successful career. As a practicing allopath and surgeon, he contributed in the times of "bleeding Kansans" and later in life few quite a local reputation. But being a man of acute observation and with a mind of great analytical and synthetically power he became dissatisfied with the workings of the drug system of healing and began the search for a philosophy that did not depend for its progress on outside influence. Why is not the human
Every capable of running smoothly by itself? Did an all-wise Creator fashion a machine which would not work without the internal application of some external and inorganic substance? If the body be a machine what was for anything but fuel? Such questions as these began to occupy his thoughts daily. This in connection with the observed inefficiency of drugs and always of the uncertainty of their action, finally led him to lose all faith in drugging as a practice of healing. As his mind rejected the old theories his reasoning along the above lines began to fashion itself into a philosophy of health and disease.

It was in 1874 that the first dim of a real desire in this philosophy made its appearance in his consciousness. Thenceforth a new idea was central in his study and in his practice—the idea that man must be recuperated from within, and Nature undistorted must do the healing. And what were the conditions necessary to this work of Nature? Directly that each part of the mechanism in the body should be in normal relation to each other part? But how was this happy condition to be realized? The question demanded much for an answer. With the
main principle firmly fixed in his mind, Doc-
tor still quietly realized that the all-important
factor in solving this problem was the thor
acquaintance with Nature herself as mani-
factured in the human body. As he applied
himself anew to the study of anatomy, phy-
ology and physiological chemistry—absolutely
essential in the practice of the new method.
For years he labored. As each new application of
his system proved successful, he threw aside
his old drugs. Consequently his practice swelled
and people began to regard him as slightly
understood; so that he soon found his prac-
tice limited to those who were persuaded that
he possessed a “gift” for healing. But as the
results of his new methods began to show them-
selves in widening fields and indisputable
cures were being effected, his practice began
to increase, as they began for the first time
took another into his confidence with the
intention of demonstrating that if he was
a “gift,” it was one which could be trans-
ferred to others. Thus his son became
the first pupil in the first school of Osteopathy.
Our own the father-protector. After months
of study and practice under the direction of
the "old doctor," the son became almost as pro-
pinent as his father. With this experience the
new science began to attract the attention of
prominent and intellectual people of the neighbor-
hood. They reasoned that if this peculiar
"gift" could be transferred by teaching, then it
could not be a "gift," but must be in the
realm of actual science. Applications as
students who came in as rapidly as to such
an extent that it was deemed advisable to
open a school, and the first of this kind in the
world was inaugurated at Kirksville, Missouri,
in 1892. From this time the growth of the
science and of the institution at Kirksville has
been phenomenal. Only a brief reference can
be made to it, however. From the first sign
or once six years ago was constituted the stu-
dent body with Dr. A. T. With as faculty, then
has developed a college at present consisting
of over four hundred students and a faculty
comprising fifteen instructors. From a
small cottage has developed a magnificent
four-story structure containing fifty-seven
rooms and costing $30,000 in 15 present
form - two additions having been built in
as many years.
In close connection with the college and its hospital in phenomenal growth is the Infirmary. Here are to be found constantly from four to six hundred patients from every clime, afflicted with diseases and malformations of every character and in every stage of sickness and convalescence—the blind, the halt, the deaf, diphtheric, consumptive, epileptic, insane, deformed—old and young, rich and poor—a great heterogeneous mass of suffering humanity waiting—and not in vain—for relief.

But in other fields the new science has borne the peril of victory. Reasoning from experience and from a knowledge of human nature that any physician, however a great author, and subject to persuasion and authority, the influence among the graduates have carried the hammer of Antioch into legislative battles. The history of their struggles for state recognition would abound with incidents suitable for a popular volume. But first it is to be said that thus the influence of various friends, fire bars, Chautauqua, fourteen, Michigan, North Dakota, and town, was recognized by statutory enactment. The right
to practice. Many regular graduate from any legally chartered school of Osteopathy, who have complied with all the conditions named. Their qualifications place the Osteopath on an equal footing with the "regular" practitioners. And this is all that they have asked, learning again from experience that if placed in the field in fair competition results would favor the Osteopath. Their legislative campaigns are being pursued in other states with many encouraging signs of success, and it appears that time is all that is necessary to break up Vermont, the United States the giant medical trunk, thus giving to individuals the right to choose who shall heal their ills and tend of their loved ones.

But the question is often asked "What is Osteopathy?" A specific answer cannot here be given. That only is secured by a thorough course at the school where the science is taught in all its relations. But we may suggest the working hypothesis of the system. The osteopathic reason is, primarily, there is a machine, planned and constructed by an all-wise creator who never makes mistakes. Within the body are found every substance necessary for the
harmonious working of the machinery. If every part of the machine be in its proper position, every organ and tissue be free to perform its natural function, allowing an unobstructed flow of all vital fluids, harmonious and health follow as a necessary consequence. If any of these parts be displaced, any organ be interfered with, if in any way the natural flow of vital fluids be obstructed and disturbed, health is destroyed. The discovery of the abnormality, or the irregularity in the body, depends on the knowledge of anatomy and physiology of each of the organs. The irregularity being discovered, its removal becomes the concern of the osteopath. This is done entirely by mechanical manipulation made to suit individual cases. Having adjusted the machinery, normal physiological processes will again obtain, and nature herself will renovate the system and once more assume her right of way.

The principle is what osteopathy is; the following, what it is not. These are often for the reason that many persons get the idea that osteopathy is an old method of practice, with merely a new name.

Perhaps the earliest error made in contrasting the new science with other movements was that
Fourth in the list of the important factors is the patient's belief in the truth. The treatment being entirely physical, osteopathy has no care whether the patient believes in the science or not. Any modification of this statement is necessary, however. Osteopathy recognizes the fact which is becoming more established as it is better understood that the mind and the body are intimately connected. And since mental conditions affect life processes in the body, however tortuous results, the mental condition clearly be one of naturalness and peace. If this state is secured by faith in the science and in its exponent — and it is often unerringly so — then faith is a very desirable ally.

A common error is made in confounding osteopathy with massage. If comparison is to be made at all, the correct position to take would be that massage may be employed by the osteopath as one of the numerous applications of the osteopathic principle. The osteopath will use the procedure termed massage if that procedure will bring about the desired result, i.e., the removal of obstruction to life processes. The increasing of the circulation, on the other hand, is directed only toward the stimulation of shrinking organs, and the exer-
curing of sluggish times—treating the effects of abnormal conditions rather than removing the cause.

As well as it may seem, the new philosophy is often confounded with Christian Science. In their primary assumptions, the two are antithetical. In searching causes of disease by adjustment of machinery, Christianity certainly recognizes the materiality of the machinery to be adjusted.

Christian Science, on the other hand, reasons only by the presence of Spirit—the body being only an “apparent seeming,” and hence, by clothing the patient that as a necessary consequence his sickness is also a mere “seeming.” The “scientist” would have him care himself by bringing his inferiority in pretensions.

Such are some of the numerous misconceptions which have been current among the people, since the work of the new system has been making itself felt throughout the communities where ever it has gone; and misconception will continue to be the rule till people are willing to investigate the science and discover for themselves if it has sufficient foundation to be claimed among the sciences, and if it possesses as is claimed by the author, the exhaustibility of great mathematical demonstration.
But what if its future? Is it not a mere passing vision which springs up in a time of uncertainty and is regarded as a possible source of suffering bodies, but which cannot follow in the footsteps of many a “foot” which has gone before? Such is unlikely to be the case for the reasons stated in the following facts:

1. Its unqualified effectiveness in curing disease within the fact that the “why” of the cure appeals to all reasoning minds.

2. Its remarkable hold upon the legislation of the country. Its system without great provision for the future fully secures the legislative recognition that Orthopathy has received in spite of the organized opposition by the medical clinics in the various states.

3. The present and growing facilities for its propagation are excellent, this inadequate to the demand. There are in existence besides the parent school at Stillwater, institutions for teaching the science, in the states of Minnesota, California, and Illinois, all of which have been making rapid strides in improvement. The requirements of these schools are strict. A twelve

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integrated chemistry, physics, pathomotor theory and diagnosis of disease, minor surgery, and the principles and practice of obstetrics, in all of which the greatest proficiency is required.

The social and intellectual standing which it has received argues for its permanence. For it counts among its personal friends: President William McKinley, William Fuller, the governors of Vermont, Michigan, Missouri, Iowa, North Dakota, and hosts of others of more than ordinary position.

Finally, what rank will the new science take among the systems of healing? Is it another and its most ancient friends expect to see it thrive? All other systems at present are in vogue. And to present seems to be well taken. For when we consider the remarkable success it has achieved in the world of suffering, the entire kindness of the treatment even if the treatment be productive of no good results, the actual experience already gained in competition with other systems, we must admit that the new system has a bright prospect. The last thing a system is its ability to cope with difficulties. If, as indications are at present, the new shall be able, since greater efficiency, to displace the old, then the rank gained shall not easily be assailed.