

OSTEOPATHY IN LINE OF APOSTOLIC SUCCESSION WITH MEDICINE

Address before the Graduating Class of February 1899, by DR. J. MARTIN LITTLEJOHN, Ph. D., LL.D.,
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TONIGHT I appear before you to offer you my own and my colleagues' congratulations upon this auspicious event in your history. After twenty months of careful study and patient waiting you have reached this climax in your career and now you are ready to go out into the arena of professional life to take part in the healing art. My greetings are offered to you in the spirit of one who has sympathy with you not only in your studies but now as you enter upon your professional career: and I trust you will accept of the assurance that our friendly sympathy and unbroken fellowship go out with you into life with the earnest desire that you may be successful and that your professional career may be an honour to us, your teachers, and that it may reflect great credit upon the science of osteopathy.

As we look back over history of the healing art we are met at every point by controversy and bitter strife. As we survey these controversial struggles we are prone to ask, how far this modern age has been able to rise above the mere routine of dead orthodoxies and to look at the problems of medicine in the light of modern science and the improved methods of science. We must first learn that we have to deal with things, the actualities of life rather than mere words, that all that is gained must be reduced to the category of personal observation. To do this everything must be introduced into the fresh and living light of both facts and nature. This represents the modern spirit of scientific research, in virtue of which alone we can arise out of the dead dogmatisms of the past so as to make progress in knowledge and in art. The spirit is to be imbibed in the laboratory, the dissecting room and the hospital. To attain this there is the wide field of natural history opened up before you, because here you learn there is a true and central unity in nature which we are apt to lose sight of our specialisation of departments of study. Even in the simple objects found lying in the petals of a flower we find depths of thought more practical and educative than all the scholastic contentions of 1,000 years. During the middle ages and to a large extent in ancient times the scientific method was exactly the opposite of this, designed to present to the mind the abstract and from the abstract to reason towards facts. Often the facts were not reached and then the process ended in a phraseology that meant nothing. Thus Democritus and Lucretius reduced the essential principles of all things to a concourse of atoms. The study of medicine was bound up for long ages in nominalism, the study of words and ideas of the mind taking the place of symptoms and causes of disease. The result of this occult nominalism is the pharmacology of modern times, occult ideas requiring the occult qualities of medicine. It was only gradually that this occultism was laid aside. It came about by the study of external objects, rather than mere ideas or fanciful notions of things. Vesalius in the 16th century laid the foundation of the study of modern anatomy, followed by a long line of illustrious anatomists who paved the way for Harvey.

Other sciences have forged ahead fired by the enthusiasm of Galileo who ventured for the first time to speak of independent facts in regard to astronomy. Medicine alone during these passing centuries has been a laggard. The healing art continues to a large extent to be governed by precedents, largely because the art of medicine is steeped in antiquity and gathers most of its principles from a period that antedates the Christian Era. Today the old school of medicine uses as it inherits the language of Cnidus, and it follows out the prognostics of Hippocrates. Today we realise that this is an age of knowledge, of the higher life and of the higher ideas and is in this spirit that the last daughter of science, Osteopathy, raises her head and claims to inherit all that is good in the past history of the healing art. "They who want the necessaries of life want also a virtuous and an equal mind" said the Chinese sage. It is impossible in the age of progress to "go around in an eddy of purposeless dust."

THE CLIMAX OF ALL MEDICAL HISTORY

It is here that Osteopathy comes in to claim the field, not as a restoration of any lost art, not by building up any system of mysticism, but in presenting itself to the world and to the medical profession in particular as the climax of all medical history. One thing that you, as graduates, must remember, is that you have to keep pace with advancing science. Constant worry and interruption incident to your professional life will tend to weaken the habits of continued and sustained attention to study. Physicians are apt to fall into routine habits, giving up all that is not absolutely necessary, abandoning professional reading or doing it hastily. It is this that has brought the old school physician into such a bad condition today, because it is so easy to prescribe the first medicine without thinking of details, treating apparent symptoms without inquiring into the cause of the symptoms. This tends to perfunctory duty, the physician excusing himself on account of lack of time. We wish to emphasise the idea that it is the obligation of every Osteopathic physician to find or else to make the time necessary for doing this work. It is an imperious intellectual and moral necessity on the part of those who wish to be educated and advanced Osteopaths to keep up with the most advanced literature of the science. "Reading maketh full man, conference a ready man and writing an exact man." These are the words of Bacon. It is this exactness that is one of the rarest qualities associated with him who is an expert in medical diagnosis. Medicine above all other branches of knowledge represents the feeling and expression of the age. It includes not only the science and the knowledge of the age but also the ignorance of the age. In each epoch we find the prominence of particular truths, the abstract preceding the concrete on account of the fact that the mind usually works within itself before it begins to work on the external world.

The medical science is now passing from its infancy to manhood, gathering up the copious generalisations of past history so as to subject them to the inductive examination necessary to their testing. Osteopathically we are attempting to reduce an art to a science. The elements in our hands are being shaped for future form. Although we can see only the meager outline of a nobler and higher structure, there is yet to be raised up by this upbuilding a larger science than any that has occupied the field in the past history of medicine. "To the father of all ages let us commit this future, with humble yet courageous and unfaltering hope." Osteopathy presents to us all a fascinating study because in it we are concerned with the details of our physical and mental life.

FUNDAMENTAL PRINCIPLES OF OSTEOPATHY.

The name Osteopathy was applied by Dr. Still to the new science on account of the fact that the displacement of bones occupied the first place in the order of discovery by himself of causes or lesions producing diseased conditions. Like every other name given to a new science it does not include all that the new science embraces, but indicates the germinal point from which the new science started. Osteopathy represents a new view of the science of therapeutics. The practice of medicine is not covered by symptomatology and the prescription of some medical drug. Osteopathically it means the discovery of the cause or causes of the disease and the correction or removal of the cause or causes of the disease. Pathological conditions may be briefly summarized under three heads, (1) misplacements of bone, cartilage, ligament, muscle etc.; (2) disturbances in the fluids of the organism, including blood and lymph and other secretions of the body; (3) disorders and derangements of the nervous system, including its centers, ganglia, plexuses and fibers. Corresponding with these in Osteopathic Therapeutics we find, (1) scientific manipulations that aim to correct displacements in the bony or tissue structures of the body; (2) scientific manipulations that are designed to rectify the disturbances in the circulation of the body fluids and to restore their normal condition, especially blood conditions and defects in the blood circulation;

(3) scientific manipulations that utilize the nervous system with its fibers, plexuses, ganglia and centers with the view of correcting disordered nervous conditions, toning the general system or its local parts promoting trophic conditions of the nerves and muscles, and stimulating a normal correlation of the psychic with the physiological and vegetative functions of the human system.

The entire body is for functional activity; hence there is nothing waste or superfluous and no room in the body for any abnormal condition. Hence the slightest deviation from the normal structure involves some interference with organic action and may give rise to untold mischief in the neural or muscular systems. Theoretically, Osteopathy has for its ideal a body whose bone framework is perfectly fitted and delicately set, whose muscles are carefully attached in their origin and insertion, whose blood is freely circulated in every part of every organ and tissue and whose nerve force is the assimilating and life-giving principle in the entire body. There is a sympathy of a physiological character between all the different parts of the body and this sympathy is based upon the nerve force. The laws of nerve energy furnish the principles upon which this uninterrupted sympathy may be preserved and explain at the same time all possible deviations from the health standard. In harmony with these laws order must be restored to the system.

Hence Osteopathy regards the human body as a perfect mechanism, all the parts of which must be in harmonious relation to one another so united together as to form a perfect unit: otherwise the body is in a diseased condition. To apply the scientific principles of Osteopathy it is necessary to have an exact knowledge of the structure, the functions and relations of the different parts of this mechanism and of the mechanism as a whole from the standpoint of Chemistry, Mechanics, Anatomy, Physiology, as well as the morbid anatomy and pathology of the body and to find out the resources of nature available at the call of osteopathic treatment. Osteopathy recognizes that within the body are found those natural remedies, those essentially human principles applicable on the basis of mechanics, those bioplasmic and metabolic processes which when in normal equilibrium form the basis of health and furnish the means of correcting displacements, derangements and disordered conditions. To accomplish this has been the purpose of your education in this school.

OSTEOPATHIC THERAPEUTICS SET FORTH.

The basic principle of Osteopathy is that if the human organism is in perfect health, every body tissue and structure performs its part without interruption, the body structure representing the frame work upon which the other tissues of the body are built and to which they are attached. Hence Osteopathy makes use of the bone frame work in establishing landmarks for physical examination and as a means of restoring misplaced parts of the body. Hence bones become the basis of operative manipulation, so that Osteopathic manipulation is not to cure the bones, but represents the medium of therapeutic operation, just as water is the medium through which heat and cold are applied therapeutically in Hydrotherapy. Osteopathy recognizes the fundamental principle that for the body whether in health or sickness no extraneous medication is necessary, outside of the natural dieting suggested by experience as essential for the sustenance as well as the repair of existing tissues and for the creation of new tissues in connection with the general disintegration and dissolution of the body bioplasm. Osteopathic Therapeutics incorporates within itself the fundamental principle that dietetics represents the essential basis of a healthy and vigorous system. Good food in sufficient quantity, not to excess, and sufficiently varied, together with muscular exercise and normal respiration represent the culinary and gymnastic theories of Osteopathy.

The success of Osteopathy depends upon the fact that there is a complete establishment of harmonious action on the part of the nervous system in relation to the organs and tissues of the body, and the restoration if need be of perfect circulation in the organic fluids, perfect operation of all the vital forces and the removal of all impediments to the uninterrupted action of bones, muscles,

joints. It is here that the Osteopathic school of medicine breaks away from all other schools. Osteopathy claims that it is the heir of all the medical knowledge accumulated through the ages and it takes the position that the use of drugs as remedial agents is a mistake in Therapeutics. It takes its stand upon the principle that a correct knowledge of and a scientific application of the anatomical, physiological and hygienic principles of human nature form the therapeutic basis of the preservation of health and the prevention and cure of diseases.

It seems opportune that Osteopathy should step in to claim the field of Therapeutics, especially in view of. The interminable conflicts in regard to the value and use of different drugs. Even physicians are losing faith in the cure-all capacity of the pharmacopeia preparations. Osteopathy goes beyond the skeptical stage, for it claims that the use of drugs is a disadvantage to the system and represents an unscientific method of attempting to cure disease. It claims human nature represents a perfect natural organism, having within itself the remedies of nature and therefore possessing the resources of recuperative, recreative and preventative action in connection with the diseases of the body. Disease is regarded simply as a disorder, a derangement or an abnormal growth, so that to restore health involves the elimination of some obstructing elements, the correction of some disordered condition or the removal of some unnecessary appendage. Whether the disorder is mental or physical, Osteopathy claims that the application of the principles of natural law in their bearing on mind or body will remove the disorder. Every diseased condition is traced through symptoms, signs, or pathological conditions to its primary cause in connection with a nerve, muscle, blood vessel, bone, etc. As soon as the cause is located assistance is rendered to nature with the view of re-establishing its normal function. By thus harmonizing the forces of nature, adjusting structural relations, establishing normal functional activity in the nervous, circulatory, digestive, secretory and excretory systems, and in removing obstructions to the free play of the nervous force and the free circulation of blood and lymph there is laid down a normal foundation for a healthy condition of mind and body.

It is found that by the displacement or dislocation of a part of the body whether bone or muscle, there is produced a condition of pressure in connection with a nerve or nerves and a blood vessel, with the result that nutrition and nerve force are shut off from a part of the body. As is often the case in spinal troubles there is a twisting or curvature of the vertebrae, involving direct pressure upon the nerve substance, cutting off the circulation and resulting in a more or less degenerated condition of the nerves and the muscles. It is a well known physiological principle that degeneration takes place in the case of cutting a nerve off from its trophic center, the degeneration taking place away from the center of trophic influence.

That pressure upon such a nerve in the form of a tumor, dislocation, etc., can produce such a degenerated condition is a physiological maxim. To remove such a cause will certainly remove what produces the degeneration and *prima facie* tend to restore the normal condition. The influence of the pressure in connection with osteopathic diagnosis is based upon the physiological principle, that when a nerve is mechanically stimulated with sufficient force to alter the nerve substance we find a pathological condition. The tenderness of certain parts of the body in connection with pain illustrates the physiological principles that the white sheath of the nerves is furnished with special *nervi nervorum periphericorum* which represents the sensory nerves of the pain sensation: in this way the different nerve paths are endowed with special sensibility, partly as a protection to the nerves from dangerous conditions and partly as a signal of such interference with the normal nerve functions.

These are the principles which are found at the basis of the new science of Osteopathy which you are sent out to propagate and apply. We send you out in the full confidence that you are

“Men who their duties know,
But know their rights and knowing dare maintain.”

OLD PRINCIPLES APPLIED BY NEW METHODS

Many people look upon Osteopathy as an outgrowth of Christian Science, faith cure or suggestive therapeutics. There is nothing, however, mystical or hypnotic in Osteopathy. The fundamental principles of the science are common property of humanity, developed in the history of physiological and anatomical research. There is nothing new claimed for these physiological principles except that they are newly set forth. All that Osteopathy claims as new is the application of these principles by scientific manipulation. The human body has been rubbed, massaged, brushed, subjected to vibratory movements; but these are all unscientific as compared with the attempt of Osteopathy to localize every essential landmark of the body system with the view of reaching most remote parts of the organism and even the most hidden portions of the brain through the channel which nature herself has provided for reaching these parts. Hence osteopathic treatment must be accomplished under the direction of a mind that is capable of appreciating the most minute organic relations in the organism. Just as the fingers of the pianist are sensitive to the slightest dissonance of sound, the fingers of the Osteopath must be sensitive to the slightest abnormality as they pass over the body. Hence the science of Osteopathy asks of you to cultivate not only the mechanism of scientific movements and manipulations but also the science of acute and delicately refined tactile feeling. The osteopathic banner has graven on it this motto, "Health is natural, disease is unnatural." Long may it survive to float aloft this banner of truth and of health upon the breezes and to represent nature in the field of medicine.

THIS SCHOOL IN LINEAL DESCENT FROM HIPPOCRATES.

I think the time has come when Osteopathy must definitely declare the attitude it intends to assume in the field of science. The time of probation and preparation is now almost if not altogether passed. If Osteopathy is not to sink down into the oblivion which has swallowed up many momentary and transitory outgrowths of science it must take a definite stand and when it has take this stand it must remain like the adamant rock, immovable. The world is curious to find out how we stand and what we stand for. You are the men and women who must help to solve this question. Do not sink down into the platitudes of merely mechanical operators. Realize first of all that you are wedded to science and that you have pledged a life long devotion to a noble science, a wonderful profession and to the cause of liberty and humanity. No man, no group of men, no single profession or part of a profession self-constituted has the right to arrogate to itself the claim to deal exclusively with diseases. If there is anything that lies deeply embedded in the heritage of truth borne to this Western Hemisphere by the pioneers of liberty who left the civilization of the old world because of old-time tyrannies, it is the truth that liberty is and must be unlicensed. For our profession then let us claim, not that we are cut off from the apostolic succession of the medical fraternity from the days of Hippocrates to this day, not that we are unchurched from the fatherhood and brotherhood of medicine, but that in lineal and legitimate descent we are the heirs of those who, as true physicians, have in every age made claim to cure diseases, to prevent those abnormal conditions that threaten disease and death to the members of our human family.

OSTEOPATHY ENTITLED TO CONSTITUTIONAL PROTECTION.

We must face the consideration of two great problems, first, what is the standing of the osteopathic profession and, secondly, what is the preparation necessary to preserve that standing so as to perpetuate our profession that has been and is blessing to large numbers of the human race. The first

question is to be solved in the light of our relations, (1) to diseases, what diseases we can deal with, what benefit we can be to those who are affected with those diseases and the therapeutic principles that we can apply in dealing with them. My idea of therapeutics may be explained perhaps in the words of Hilton, "By therapeutics I do not mean to imply the action of drugs, but rather the influence of what I might venture to call natural therapeutics." Medical therapeutics has a history that we do not wish to cut ourselves away from. Osteopathy believes that a new classification of diseases is possible on the basis of a new ethology and that in the application of osteopathic therapeutics new remedies peculiarly natural are available. Nature has certainly the power of repair, for the Lord of nature has "implanted in man a recuperative power from the accidents and mischances of his precarious existence". Hilton speaks of growth as "the anti-type of repair," indicating the innate capacity of the tissues to repair themselves. By growth we understand those metabolic processes that involve the destruction of certain elements and the new developments of other elements that form the basis of the real upbuilding processes of the body which are going on continuously in every organ and tissue of the body.

(2) This question is to be solved in the light of our relations to the public at large. While we must not cater to the public, the first thing we must do to establish our profession is to fix it imperishably in the hearts and affections of the people. No movement that does not appeal to popular sympathy and that fails to arouse popular enthusiasm deserves to succeed. This nation is built upon the essential foundation of popular rights. Whatever does not minister to the popular interest is alien to the intention of the framers of our constitution and whatever deprives the people of their rights and tends to monopolize is unconstitutional.

(3) This question must be solved in the light of our relations to the laws and the constitution of this nation and of the nationhood of states. Whatever is illegal and unconstitutional must ultimately be swept away. This nation above all others is constitutional and if Osteopathy is to stand it must not forget that it must assume a constitutional position, because a temporizing policy may stand for a time as a makeshift but ultimately we will be forced to face the law and fall into line. To combat the law is to seek self-destruction. The great trusts are gradually being undermined because they are built up in antagonism to a free constitution. A medical drug monopoly must ultimately share the fate of all other monopolies, because class legislation is unconstitutional and class privileges involve injustice. Whatever rights have not been surrendered in the free constitution are inherent in the people. Legislation is not for the benefit of a class but of the whole community, hence medical laws must constitutionally protect and benefit the citizens. The true relation of medicine to the state is that which involves the fact that medical legislation must be for the benefit of the people; added to this is the other fact that the state has a right on the grounds of public policy to lay down certain requirements necessary on the part of those who shall be employed by the state as its physicians in state or national offices. This does not destroy the right of the people freely to consult whatever physician they desire in their sickness.

In medicine there are different schools and as the constitution does not allow discrimination in behalf of certain persons, the statute laws does not permit any discrimination in behalf of one school against another. The constitution of Great Britain provides that the Privy Council shall prohibit any attempts by an examining body to impose restrictions as to any theory of medicine or surgery on candidates for examination. The statute law Missouri, Indiana and other states provides that nothing in the medical laws shall authorize the board of health to make discrimination against the holders of genuine diplomas under any school or system of medicine. The same statute law declares that Osteopathy is a system, or science of healing.

This is simply statutory interpretation by the legislature. There is a difference between statutory privilege and a constitutional right: the former can never conflict with or override the latter. If Osteopathy is a school or system of medicine, which means that it is a method of healing, then it

has a constitutional right to protection. If it is not a school of medicine then it can only claim statutory privilege where such statutes exist. Medicine will ultimately be interpreted in the wider sense to include the whole art of healing and the laws upon which this practice is based, so that the Doctorate of Medicine will be the appropriate title of the Osteopath as well as the allopath. The Encyclopaedia Britannica defines the Science of medicine as “the theory of diseases and of remedies.”

THIS PRACTICE RIGHTLY CONSIDERED IS MEDICINE.

We must claim that we are a school of medicine and demonstrate this fact. Every state in the union is on record against the discrimination in favor of one science of healing against another. This is simply a statutory and legislative acknowledgement of the constitutional principles of the republic and therefore represents the constitutional right belonging to the osteopathic profession. Here, then, is the battle ground, not only is the individual citizen free to enjoy life, liberty and the pursuit of happiness, but he is free to prosecute and pursue his chosen profession in so far as it is not contrary to public policy, to sound morals and does not involve infringement upon the individual liberty of fellow citizens. Are Osteopaths trying to establish a new profession or to enlarge the ranks of quackery? No. Can they claim that by use of their therapeutics they are able to heal diseases and increase the comfort and happiness of some of their fellow citizens? If so, they are physicians and as such entitled to all the safeguards and protection of a free constitution as well as the statutory privileges accorded to those charged with the preservation and promotion of health and happiness. If brethren in the same profession tyrannize over or trample on us in the pursuit of our calling, there is a constitutional protection and such parties are guilty of a minor form of *lese majeste* against the sovereign rights of a sovereign people. Let us raise the battle cry that he or they who prevent us from following our vocation of healing the sick are acting against the sovereign rights of the people who will stand by us. What has raised the war cry in France to-day, as echoed by that patriot Zola, “Vive Dreyfus,” if not this fact a tyrannising militarism which is the servant of the people has arrogated to itself the position of master.

To-day the medical profession, ourselves included, is the servant of the American people and if among the collaborateurs in this services of healing there is contention, the verdict of the jury among the American populace will re-echo the language of constitution and the language of our laws based upon the constitution as well as of our Judiciary in interpreting these laws, “discrimination is alien to freedom.”

THE SCHOOL TO BE RATED BY ITS INDIVIDUAL EXPONENTS.

What part have we to play? It is ours to assert and prove that we are entitled to the rank and position of physicians, first by proving that our science is curative, that it is helpful to humanity in lessening those ills to which human flesh is heir, that our methods are scientific and by comparison with other methods of healing are more successful: then when we have done this we must prove that we are more successful; then when we have done this we must prove that we are worthy of standing side by side with and even taking the place of those who have held the position of physicians in the past from the standpoint of character, education and skillful insight into as well as treatment of diseases that come to our notice. This means that we must raise for ourselves a standard of professional skill and educational qualifications that will challenge the admiration of the world and show them that we are not charlatans or impostors or believers in the miracle working power claimed by some who impose on the credulity of the people. Here and here only lies the secret of success to Osteopathy. This it seems to me is the idea that instinctively and almost unconsciously guided the movements of the distinguished founder of this science and his early co-workers. This is the idea that lies buried in

all his work, plainly stated in the charter of this parent school of Osteopathy under which since 1894 this science has been taught. In the charter it is stated, "the object of this corporation is to establish a college of Osteopathy the design of which is to improve our present system of surgery, obstetrics and treatment of diseases generally and place the same on a more rational and scientific basis, and to impart information to the medical profession, and confer such honors and degrees as are usually granted and conferred by reputable medical colleges; to issue diplomas in testimony of the same to all students graduating from said school." Here is the policy of the school, and the purpose for which as a faculty we are engaged in the task of preparing physicians competent to deal, with all the problems of the curative science and art, is "to teach such sciences and arts as are usually taught in medical colleges and in addition thereto the science of Osteopathy."

Shall we haul down the flag so boldly raised and defiantly unfurled to the breezes by the trusty hands of our beloved veteran, Dr Still? With a prescient faith almost divine he anticipated the stand that Osteopathy would have to take when it claimed the honors of the healing profession. I can almost hear the voice of Dr. Still gently echoing those immortal words of Dame Barbara Fritchie, the heroine of Fredricktown, as she waved the flag of union and liberty in the face of Stonewall Jackson, as described by Whitier, in accommodation:

"He leaned far out on his window sill
And shook it forth with a royal will,
"Shoot, if you must this gray head,
But spare your science flag, he said."

Let us go before the populace, let us face the halls of legislature, let us stand if need be before the judicial tribunal, let us even boldly carry the standard of Osteopathy before our prejudiced but honestly mistaken medical brethren with this our first declaration of independence avowing plainly what we are, attending to our professional duty with this ambition.

"This above all - to thine own self be true.
And it must follow as the night the day,
Thou canst be false to any man."

Graduates of the class of February '99 we send you out into the field of practice with with confidence that you will manifest the same fidelity to duty that you have exhibited while in the class room. May it be your ambition to lessen the sufferings of your brothers and sisters and to prepare better for life those who at present are subject to life's miseries. We ask you to forget whatever of failure has been associated with services of love that we have rendered to you in the class rooms. We ask you to remember that our sympathy and our confidence follow you in whatever fields you enter and we trust that in the future you may be true to the science of Osteopathy and ever loyal to your *Alma Mater*.

"Farewell - but remembrance will often retrace
The indulgent applause which rewarded each theme,
And the heart cheering smile that enlivened each face."