

pusesles with minds, make up osteopathy, which, in turn, is the law of God, "and whoever can improve on God's law is superior to God Himself"; and "osteopathy is God's law." We close this paragraph with the following from page 229: "We take up osteopathy. How old is it? Give me the age of God and I will give you the age of osteopathy. It is the law of mind, matter, and motion."

On page 249 we find these words: "We know it is a science founded on truth. It is a science of the law which can control fever, flux, diphtheria, or measles. It never goes into the battle to meet those foes under a flag of truce, but defiantly waves the black flag." One cannot believe that this is the boast of a mere boaster; it must be the serious statement of one who was wrong. No system of treatment can do battle with these diseases and not lose cases. But on the same page we find: "In this work we must depend upon the absolute law of Deity for results. If you object to that, all right; you may take guesswork if you choose, I will not lose my hold on Deity." On page 250 the author gives us this nugget: "And when they spoke so slightly of this science, which is backed by God, I did like the Dutchman when his wife died, 'I got so mad I bawled.'" So we again have the intimation that osteopathy is of divine origin, it "is backed by God." On page 254 we read: "God is the father of osteopathy."

If we turn to page 301 we find a lecture in which the author has much to say about the perfection of the human machine and how well it is supplied with all needed agents to its running in good order. With regard to osteopathy he states that "no human hand framed its laws; I ask no greater honor than to have discovered it." Then, again, he states that "You may be sure the Divine intelligence failed not to put into the machine of man a lever with which to control fever." This means that when man has a fever all you have to do is to pull or push on some bone and use it as a lever to correct a displacement, and the fever departs. Just here let us put a question to the osteopaths. If the human machine is so perfect as they contend it is, why is it going so often out of order? According to this cult every known ill is the result of some defect in the machine, or that it has gone wrong in some way. Their own theories prove too much. Their entire theory of disease and its treatment is wholly mechanical, and this is known to be absolutely erroneous. One can imagine A. T. Still clinging to these views, but that young men of the present generation, with the wide diffusion of learning, should accept such teachings is quite inconceivable. This, however, was not Still's opinion, for, speaking of himself on page 319, he says: "How did you happen to think of osteopathy, the most wonderful science in the world, the greatest blessing God has given to man?" And yet it is not a science at all, and instead of being a blessing, is a real curse to man.