

QUACKS

By

CHAS. W. WARNER

Charles



SEVENTH PRINTING
REVISED AND ENLARGED

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**This Book Is Dedicated to
Man's Best Friend
The Family Doctor**

PREFACE

"Quacks" is not in any sense a defense of "Regular Medicine," "State Medicine," or the "Medical Trust," and no organization or society is in any way responsible for it.

I am writing it on my own initiative, and will have it printed at my own expense. The profits, if there are profits, will be my own. The loss—if there is a loss—will likewise be my own.

I shall not expect the book to become popular with Cults and Quacks, or that class of Public Officials who are on the Quack pay rolls.

I am prepared to meet such opposition as I expect to come from those Newspapers and Magazines which are deriving revenue from Quack advertisements.

For the benefit of any and all persons who may--and will--threaten legal action, my name and address are given herewith.

CHAS. W. WARNER,

Jackson, Mississippi.

June 15, 1930

PREFACE TO THIRD PRINTING

The first edition of every book is an experiment, in many instances a disappointment and a loss.

After the first edition of a book has been sold and a few hundred critics have paid their respects to it, the author of the book has a fair idea of its merits.

It is indeed gratifying to the author of "Quacks" to know that the first printing was quickly sold, and that the second printing lasted only a few months. I have had many reviews, many criticisms, many suggestions. I have been reminded that Solomon did not write the book of Ecclesiastes, that Moses did not write the book of Leviticus and that Blackstone did not write the laws of England, and no witches were ever burned in Boston. Several established facts in history did not suit critics.

However, all of the items under discussion are reproduced in the third printing. Much new matter has been submitted, some of which is added to the book, by adding one line to the bottom of each page, and moving forward top lines from the following page.

Some typographical errors, left in intentionally, to stimulate criticism and promote publicity have been corrected.

Oct. 20, 1931

CHAS. W. WARNER,

Jackson, Mississippi

PREFACE TO SEVENTH EDITION

Any book which goes through six printings in four lean years must have some merit. There have been additions and corrections to each edition. Twice, I have added one line to each page, making the page 32 lines, in Seventh edition instead of 30 lines in First edition. Many honest letters have come to me from "Ex quacks," and many flagrant cases of Quackery have been reported.

CHAS. W. WARNER,

Jackson, Mississippi

July 20, 1934

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CHAPTER I

INTRODUCTION

“Of a making of books there is no end.”

This statement was made by a very wise gentleman, named Solomon, while engaged in writing a book for posterity, several thousand years ago. Solomon's books were produced without the aid of typewriters, linotypes and labor unions; and are still among our best sellers.

Solomon's views on the subject were fully endorsed by another wise gentleman named Joshua Billings, who also wrote books, while serving out his probation on earth.

Joshua said, “Originality in writing is played out.”

The writer of this book makes little claim for originality. The facts brought out in this book are quite well understood by Physicians, the younger Osteopaths, Christian Science Healers and other persons of average intelligence. However, I have tried to avoid the use of medical terms and scientific language, which might be confusing to the victims of the Cults, and to the general public.

The older Osteopaths, Chiropractors and lay followers of Christian Science, being below the

average intelligence, may consider themselves as being wronged.

For their benefit, I will state that Courts of Justice have been established for persons who have been injured. I have many facts which can only be established in a Court of Justice, and can submit them before any judicial tribunal. Also, the publicity incidental to a suit in a court of law will assist materially in selling the book.

This small volume is based on the abstract statement of facts. Being compact there is not sufficient space to go into detail about any particular case or any particular form of quackery.

Whole volumes—large volumes—have been devoted to discussion of single cults, hence to cover several of them in a single, small volume, requires careful consideration of space.

For thirty years the writer has handled commodities which brought him into close personal contact with the members of the Medical Profession. Early in the game, I learned of the wolves in sheep's clothing, who prey on the sick and the credulous. One of the first cases which impressed me was a cancer, on the cheek of a mechanic. His shopmates donated money to send him to a quack who guaranteed a cure. A few weeks later the same shopmates collected money to bury him.

I have seen and investigated thousands of similar cases, at my own expense and on my own time. I have never been too busy to investigate anything which seemed new in the line of quack-

ary, and have accumulated and preserved all of the literature available.

I have listened to "sales talks" in offices of Christian Science Healers. I have encouraged Osteopaths to explain to me, that the human body was a machine and could be readjusted.

I have hob-nobbed with Chiropractors, paid them for spinal adjustments, visited their colleges and acquired quite a bit of Chiropractic literature.

While most of the literature above mentioned is filed away and indexed, I found it very difficult to select data and condense it into a two-hundred page book. Every statement which I use has been carefully verified. I have spent weeks verifying material for a single page, and in some instances have spent weeks on matter, and discarded it for want of space, or lack of authenticity.

Two chapters of the book as originally planned, one on Food Quackery and one on Birth Control, were omitted because the book had grown out of its proposed proportions and a chapter on Albert Abrams was omitted because his theories have passed into the discard.

From both Osteopaths and Chiropractors I have heard many pathetic stories from men whose time and money have been wasted on false doctrines.

During recent years, Metchinkoff, Horace Fletcher, Eugene Sandow, Eugene Christian, Pastor Russel, Dowie, and Walter Camp, have all advanced the theory that by following certain procedures,

which each man outlined, ordinary persons might expect to reach the age of 100 years.

Not one of these worthies reached the age of seventy years, but their theories made interesting reading, and many converts.

Of course, many honest persons have been tricked into studying Osteopathy, Chiropractic, or kindred absurd theories. Many of these honest persons learn of the deception practiced, and forsake the absurd theories. That is, they are "sold" on a theory or dogma. Later they learn that the theory or dogma is false, and that they have simply been "sold." However, the chance to make easy money keeps many of them in the Cult.

Both the Osteopathic and Chiropractic Cults make special rates to couples. The husband and wife, who take their savings to pay tuition get cut rates. Osteopaths and Chiropractic firms often consist of husband and wife. One member of the firm wears trousers, the other skirts. A superficial study of these firms will often indicate that the parties should swap clothing, as the "skirts" nearly always dominate the trousers.

This is probably due to the fact that the woman member of the firm decides on the "profession," the man follows her suggestion.

A large part of the women who become Osteopaths, or Chiropractors are strong-minded women who are influenced to study late in life. If they are married they take their husbands to school with them. If they are unmarried they pick a mate

from their classmates, and subdue him, but often allow him to think that he is the senior member of the firm, even though he is a non entity.

Many meek, demure women, with ambitious husbands, go to the college towns with them, and get a job to support themselves, or contribute to their husband's schooling.

The large, heavily upholstered woman who follows Christian Science or New Thought, has nearly always brought her husband under subjection, or separated from him.

Women being more sentimental than men are more easily overcome by sentiment. Religions—old and new—always include more women than men. The Mormons adopted polygamy to provide husbands for their surplus women. Women are more easily overcome by dogmas and emotions than men. Enthusiasm, as evidenced by Cult literature, is aimed at women. Men write the literature and women accept it.

It is interesting to note that Ann Lee, Mary Baker Eddy, Aimee Simple Macpherson, Madame Blavatsky, Benj. Parnell, Pastor Russell and Brigham Young were all very lax in their domestic relations. None of them seemed to take marriage seriously.

In a few cases throughout the book the same statement has been used a second or even a third time. This was done purposely, by way of emphasis and to make each chapter complete in itself, to be reproduced and sold as a pamphlet.

It will be apparent that one purpose of the book is to show that every quack has borrowed or stolen his ideas from other quacks, even when the thief claimed to be divinely inspired. Long hair, whiskers, total abstinence and contempt for dead bodies, go back 4,000 years to the Nazarites, but Cult leaders still introduce these ideas as being direct revelations.

It will also be apparent that the writer discusses "Quackery" as a violation of the law. Every state has laws regulating the treatment of human ailments. (See p. 72.)

These laws are enacted to conserve and preserve the health of its citizens. The first duty of any government is to protect the health of its subjects. The government must regulate the health of the whole people, for the good of the whole people is the chief object of government.

A man or woman who treats human ailments without permission from the State government, is simply a violator of the law, who robs the public under the pretense of curing.

The holdup man robs one with a six-shooter and merely takes ready cash. The Quack robs under pretense of divine authority, takes the ready cash and sends the victim out to borrow more money.

Crime is our largest business with an annual turnover of sixteen billion dollars.

Like other criminals, the Quack has a slush fund

to corrupt legislators, and to buy, bribe or intimidate public officers.

Investigations in many states show that "Quackery" thrives with the consent of officers charged with the duty of enforcing the laws.

Many public officials, charged with the duty of enforcing the law, find themselves handicapped by the influence of persons "higher up", owners of property and newspaper sentiment.

Many apparently "sell out" or accept tribute from criminals.

Officers of the law have material wants and can use more money than that represented by their salaries.

They have children to educate. They have wives and daughters with social ambitions. They may expect to be candidates for re-election or for some other office. A lobbyist or diplomat or "fixer" soon learns, who can be handled with cash.

The best paid, most smoothly running lobby which has ever existed is probably that maintained by the Christian Scientists in Washington, employed to furnish or to suppress publicity. As they are oath bound no one knows what they are paid.

Christian Scientists also have "under cover" workers, running around like Satan in the book of Job "Seeking what they may devour." Their duties are suppressing unfavorable literature, finding prospects for healers and soliciting bequests for the church.

Osteopaths and Chiropractors have lobbyists who are paid as much as \$1,000 per week.

Like the Christian Science lobby they are moved from state to state as expediency demands. A couple of New Orleans Chiropractors fought their case through the Supreme Court of the United States; lost it in every court and had enough money left to buy pardons.

A Chicago quack has been tried three times for a murder committed four years ago. The first verdict was a death sentence, the second was imprisonment for life, the third was one year in the state prison. A fourth trial is pending

Judging the future by the past we may expect him to be acquitted and given a medal, if his money holds out.

Aimee Semple Macpherson paid \$100,000 to certain "fixers" who had influence enough to have charges of conspiracy dismissed without coming to trial.

Under cover agents of Cults are able to suppress matter unfavorable to themselves while said matter is being transported in U. S. mail, seeming to think that their allegiance to their cult is above their obligation as employees of the mail service.

This book is not in any sense a criticism of religion. The writer, since childhood has been a member of an orthodox church and has always tried to live up to its teachings. A man's religion is a part of our American freedom. No difference what a man's religion is, he is a better man be-

cause of his religion, and every fair minded man must respect the religion of his fellow men. However, I found it impossible to discuss Osteopathy and Chiropractic without discussing Shakerism and Mormonism and Seventh Day Adventism.

In fact the Osteopaths show the same reverence for A. T. Still, and the Chiropractors show the same reverence for B. J. Palmer, which the Mormons show Joseph Smith, or the Christian Scientists show for Mary Baker Eddy.

The chapter on Christian Science is not a criticism of religion. Christian Science is not a religion. It is a highly organized, highly profitable system of quackery, using a religious title to avoid legal provisions regulating the practice of medicine.

Aimee Semple Macpherson's so-called religion is merely a one-ring circus.

The writer assumes full responsibility for any and all parts of the book. Any honest person, who desires any facts, pertaining to the book, will be given all possible information.

Two years ago when Chiropractic legislation was pending in Mississippi, I read a paper before a legislative committee. At the suggestion of a member of this committee, this was printed in a bulletin, "Chiropractic, the Great American Joke," reproduced in this book. In eighteen months I issued four printings of this bulletin, the last issue being one hundred thousand copies. Meanwhile, I furnished material on Osteopathy, to be used by the

State of Washington, which is also reproduced in this book.

As the major cults are quite extravagant in the use of propaganda, I have tried to follow their literature, have bought, borrowed and begged their sacred writings. It has been possible to construct good criticisms at their expense. Other data was acquired by visiting their headquarters, at my own expense. To get the chapter on Aimee Semple McPherson, I spent four months in California and ten days in Providence. Rhode Island. I also made a trip to Douglass, Arizona, where Aimee came back to publicity after six weeks of oblivion.

A month's sojourn in the State of Washington showed so little originality in the Sanipractice Cult that I did not consider it worth using.

If possible this book will be sold to the retail book trade. However, the various cults have "under cover" workers who may prevent this.

If the book sells, it must sell on its own merits, and some method will be devised to meet the demand for it.

CHAPTER II

WHY PEOPLE PATRONIZE QUACKS

A well-known Medical Dictionary defines a quack as "One who makes a false claim to Medical Knowledge, or one who makes a fraudulent promise of a cure."

It is a sad commentary on American tolerance and American credulity that such a large proportion of our people, fall for unlicensed, ignorant and purely commercial individuals and institutions of absolute quackery. It can all be understood by considering one clause, "The fraudulent promise of a cure."

The gullibility of mankind is the most insoluble factor in the efforts to solve the quack problem. The quack exists not because there are always men crooked enough to become quacks, but because there are so many persons who are foolish enough to believe these crooks. From the beginning of time, man has been expecting to find a gospel of physical salvation, some magic process to relieve him of physical disabilities. Every person who is diseased or disabled expects to find a cure, invalids are always hoping, always praying for health, the element of hope is always present. This makes quackery possible and profitable.

An honest, ethical physician must sometimes

tell a patient that he has an incurable ailment. To the physician this is an unpleasant duty. To the public it is a trifling incident. To the patient and his family, it is a tragedy. No one can blame a man with a fatal ailment for trying anything, which promises a cure, or even relief. Hence, he becomes a subject for any form of quackery. Until he dies, or his money gives out, the quacks keep after him. They advertise for him, giving bogus testimonials of healing. They buy his name from other quacks who have taken every possible dollar from him. They pay preachers for lists of chronic sufferers. Having located him, they get him lined up for "a cure," paid for in advance. No quack will bother a man who has no money. The victim is sent out to borrow money if he has none of his own, leaving his widow or family to pay the loan after the undertaker has laid him away.

There are in the United States more than six million deaf or partially deaf persons. Half of these are children of school age, whose doting parents will go hungry, if necessary, to pay for a cure. Every form of Quackery includes a fraudulent promise of a cure for deafness, and the victim is passed along from one Quack to another. And every form of Quackery has six million prospects in patients among the deaf.

(In sales talks the word prospect is used instead of victim.)

There are five million ruptured people in the United States. Nearly all of these could be cured

by an operation, no other treatment is successful. Yet the dread of an operation and the fraudulent promise of a cure sends these persons to the quack.

There are always more than 1,000,000 tuberculous persons in the United States. Many of them will live to a ripe old age, or die of other ailments. More than 100,000 of them will die every year; and they will die between the ages of 15 and 30, when life is sweet. Every young person who is under weight or has a cough is afraid of tuberculosis, and is an excellent prospect for Quackery.

There are almost one-half million persons in the United States who have epilepsy. The cause of this ailment is unknown and treatment accomplishes little. It is a chronic ailment and is seldom fatal. Julius Caesar, Saint Paul, Mohammed, Napoleon, Joan of Arc, and Mary Baker Eddy, all had epilepsy, and all of them died of some other ailment. Every form of quackery offers a fraudulent promise of a cure for epilepsy. In fact, one of the favorite easy marks for the quack is epilepsy. Parents of an epileptic child are always willing to try any form of treatment, and will make financial sacrifices to pay for it.

Because the nature and origin of Cancer are little understood, quacks reap a rich harvest. They are often successful in making people believe they have cancer when they do not and then convince them that they have been cured.

Being first thoroughly alarmed, and later assured of a cure, these persons are glad to sign endorse-

ments of the quack, which are used to trap new victims.

In its early stages nearly every cancer will respond to surgical treatment. A few months delay for quack treatment may carry the case to a point where surgery is of no avail.

In 1928, 115,000 persons died of Cancer in the United States. The average duration of cancer is four years, hence, there are always a half-million persons affected with a fatal form of cancer.

In addition to these, there are many abnormal, foreign growths which are not dangerous and do not result fatally, but which are easily confused with Cancer. Hence, we may say there are always a million people living in the United States who have some foreign growth and the fear of Cancer always before them. Can any one blame them for trying anything which offers a ray of hope?

When the followers of Albert Abrams announced a cure for Cancer, patients almost stood in line waiting to be treated.

In nearly every community, some quack, usually an Osteopath, reaped a rich harvest, charging \$200 to \$1000 in advance, for the fraudulent guarantee of a cure. Many cancer patients borrowed the money to pay these vultures (see p. 57, p. 130).

There are three million babies born in the United States every year.

Three million prospects for any Nostrum or Quack which promises an easy delivery. One million women pass the Menopause each year.

While Pregnancy and the Menopause are purely normal, physiological processes, women cannot be criticised for trying to avoid pain and complications.

The elderly male citizen has always been much concerned about his waning physical powers. The Mythology of the Greeks includes the story of a witch who rejuvenated old men by boiling them overnight.

The legends of all nations includes the story of the old man, who made a compact with the devil, agreeing to do certain "dirty work" in exchange for eternal youth, Solomon, with all of his wisdom, forsook the religion of his fathers, for the erotic religions of the Phoenicians, when his physical powers began to wane.

The old man with money is a shining mark for the Quack with the fraudulent promise of a rejuvenation.

Practically every form of Quackery includes rejuvenation, besides there are special drugs, special processes and special operations. At the time this book goes to press, a Quack is broadcasting over the radio the information that for \$1000 payable in advance he will transplant goat glands to a palsied old man in his second childhood and send him home on a child's velocipede.

One old man telegraphed in his one thousand dollars, and afterwards became quite indignant because the Federal authorities would not get his thousand dollars back.

Of course, it is bad to take the old man's \$1000,

but it is worse to ruin a perfectly good goat. While there is no statistics available there are probably ten million prospects for these forms of Quackery, or would be if the ten million subjects had money.

The lack of ready money makes any person safe from Quackery,

There are ten million bald heads in the United States, varying all the way from a receding forehead or a small spot on the crown, to a broad expanse of shining dome. Baldness is not a disease; it does not involve pain or suffering, or even inconvenience. Civilized man does not need hair and in time all men will be bald.

There goes with baldness, a spirit of optimism sufficient to make a fat man with a bald head a good prospect for Quackery. Nearly all forms of Quackery include the growth of hair. Christian Science, Aimee Semple McPherson, A. T. Still and B. J. Palmer, all tell of growing hair on bald heads. Also there are forms of Quackery which specialize on bald-headed men. (Women do not buy remedies for baldness—they buy hair.)

This is one form of quackery which does no harm, the person is not injured, or benefited.

All old people, and many young ones are troubled with a stiffening of the joints usually called Rheumatism. There are over 300 cures for Rheumatism, most of them gauranteed and backed by testimonials from the cured.

Many persons afflicted with Rheumatism, continue to use canes or crutches when they no longer need them. Often we hear of such persons, during

a fire or other excitement, making a speedy get-away without crutches. This class makes a shining mark for quackery. Out of every 10 persons with lame legs who use crutches, two or three can walk alone if convinced that crutches are unnecessary. This accounts for the piles of crutches shown by exploiters of Nostrums and Quackery.

Many persons are overweight or underweight. This may be a family characteristic. Some families are fat and members of these families will run true to form and to fat. Other families are thin and members will remain thin. Some families are blondes or some are brunettes, some are tall, some are short, and no nostrum or quack can change them. However, the spirit of optimism in fat folks makes them believe that some mysterious drug or process will put them in the lightweight class.

Twenty million people wear glasses. The glim worker advertises "Eyes Tested Free," and many persons who have slightly defective vision are frightened into wearing glasses, to avoid the inevitable blindness which the aforesaid glim worker sees ahead of them.

We are over-glassed, hence, another form of Quackery offers "perfect sight without glasses" and takes the glasses from folks who never needed glasses. One Quack simply undoes the work of the other, the patient may not be injured, or benefited, by either, and money is kept in circulation by both procedures.

Some years ago, a very wealthy man in New York named Chas. B. Rouse, lost his sense of sight. His physicians assured him that he was permanently blind, but he offered one million dollars to any one who could restore his vision. Quacks and cures poured in, all of them wanting the million. So many cures were submitted that Mr. Rouse could not try all of them, so he found another man with exactly the same form of blindness, and paid him a salary to let the cures be tried on him. Both of them remained blind until death.

When Freedman came to the United States with his turtle serum for tuberculosis, a wealthy man named Paris, whose son was tubercular, agreed to pay Freedman a million dollars for curing the son. The son was under the care an ethical Doctor and refused to try Freidman's turtle serum. He recovered without it, hence, Freidman lost the million dollars and at least another million dollars worth of publicity.

In his "Leaves of Healing," Dowie said:

"I lay my hands on 70,000 people each year and pray for them."

In the two and one-half years immediately preceding this statement Dowie's followers reported 700 cures, or about one cure in each 250 persons. As Dowie pushed collections he must have gotten at least 200 contributions for each cure. Much publicity was given the one cure, nothing said about the 249 failures—a common trait of Quackery.

The stock argument of the Quack is personal liberty. "A man's ailment and his selection of treatment is his own business." Unfortunately for this argument, the laws of various states provide for quarantine regulations and have laws governing disease.

Diphtheria, a highly contagious, highly fatal ailment, is quarantined, and made reportable in every state in the Union. In the last decade of the nineteenth century when the population of the United States was about half what it is now, 40,000 children died each year with diphtheria. Now we know that the prompt use of anti-toxin is a cure. In spite of this, Quacks and their dupes resist agencies other than their own brand of Quackery, otherwise diphtheria could be abolished within a year.

Vaccination for small pox is fought in the name of "Personal Liberty." Men who make, sell, buy or use intoxicants, talk of "Personal Liberty" when the Federal Government sends them to Atlanta or Leavenworth. Many women contend that Personal Liberty should permit abortions. Men who shoot game out of season, or on private property try to hide behind "Personal Liberty." Personal Liberty does not permit a man to violate a law or commit a fraud. A very large percentage of Quacks hide behind religion to avoid the law.

No Quack is a perfect Quack without a pretense of religion. Deprive him of religion and you deprive him of his strongest sales talk. In that respect the Quack differs from the Bootlegger,

Poacher and Abortionist. Religion is not regulated by law, until it interferes with the rights of the public. A religious enthusiast who goes without clothing, or tries to offer human sacrifices, or violates the laws of sanitation, is apt to learn that his religious activities may be limited, in spite of Personal Liberty.

The first duty of any government is to protect the lives and health of its subjects. A man who dies or becomes an invalid in the prime of life is an economic loss. According to United States statistics the average earnings of a man in his prime are slightly less than \$2000 per year. If his life and health is prolonged ten years his earnings would be \$20,000. The government estimate of loss from **preventable deaths alone** in the nation's wage earnings is six billion dollars per year. The loss of time from sickness is even larger than this with three billion dollars more for treatment.

Our greatest economic waste is loss of time from sickness. A temporary or partial disability prevents a man or woman from securing or holding a "steady job." (see p. 72.)

Employers of labor are confronted with the necessity of creating pension funds and sick benefits.

Some employers are good enough to continue paying wages to persons wholly or partially disabled. In every community agencies are established to help the mothers feed their children properly. Devoted women nurses furnished by the state or county instruct mothers in preparing food and caring for children.

It is easy to understand why our State and Federal governments are concerned about laws regulating Public Health.

The Quack and his Personal Liberty are advertised so much that Mr. Average Man sometimes loses sight of the interest our governments have in public welfare. No Quack is too ignorant to boast of his own ability, or to make promises which persons of average intelligence should know are false.

During cold, damp weather any community may have an epidemic of Acute Anterior Poliomyelitis—commonly called Infantile Paralysis.

Physicians know that treatment is of little value, the child should be isolated and have absolute rest in bed.

During nearly every epidemic some ignorant Chiropractor will advertise, "For \$5 cash I will immunize your child against Infantile Paralysis."

The Physician knows this is a lie, the Chiropractor knows it is a lie, and the Public of average intelligence knows it is a lie, yet the Chiropractor's office is filled with parents anxious to throw away \$5, and who will boast of the immunity promised.

Children already stricken are dragged out of their warm beds, and their little backs almost broken by the Chiropractic thrust. As only one child in 500 is likely to be stricken and 95 per cent of those stricken eventually recover the Chiropractor gets credit for his immunity and his treatment, and makes it possible for an ignorant Quack, with-

out conscience and no object except plundering the sick, to reap a rich harvest, through the fraudulent promise of a cure, paid for in advance.

No fraud can be more reprehensible than defrauding the sick, taking money from the afflicted, by false pretenses, especially as delay in the proper treatment of an ailment many carry the patient past the stage where a cure might be effected. A self-appointed healer with a commission from the Diety, not only violates the law, and all principles of honesty, justice and decency, but gulls the unsuspecting victim with the false hope of a cure, while the disease reaches the incurable stage. However, there seems to be no limit to human credulity when a cure is promised.

After a man has investigated and analyzed the many cures offered, he would hardly be surprised to hear that the devil had set himself up as a healer—a sort of gospel roustabout, with healing in his wings; or that a hospital for insane patients, had established a school of healing with padded cells for the faculty.

The human body is a mass of living cells, coordinated to function in harmony with each other. A disturbance of any of these functions brings disease. No person can treat a disease or symptom without a thorough knowledge of the various organs, their functions and their relation to each other.

The practice of medicine is open to any one who can meet the requirements. The Medical Profes-

sion is governed by laws which are easily understood. To treat a disease there must be a diagnosis. The diagnosis of disease cannot be made without the knowledge of the functions of the organ involved.

The Council of Medical Education of the American Medical Association, has insisted on a minimum standard of education for any all persons who would treat human ailments. This knowledge should include Anatomy, Physiology, Pathology, Bacteriology, Etiology and Diagnosis. The only persons who object to this standard are those whose education is insufficient. No man can be kept out of the practice of medicine if he can show that he has sufficient education to diagnose disease, and no man or no set of men object to any form of treatment which can be used successfully by any one having met the requirements.

The same rights and privileges are accorded to all schools—or systems—of treatment.

The Chiropractor, Osteopath and Christian Scientists are not discriminated against, and have exactly the same right to apply for a license as the so-called regular Physician.

The statutory provisions regulating the treatment of disease are merely intended to protect the public from ignorant and incompetent pretenders. There is no real reason why any person wishing to treat human ailments should object to meeting the legal requirements, and regulating the treatment of disease is within the powers of state au-

thorities regardless of the methods used in treatment.

If a man has sense enough to understand functions and diseases he has too much sense to be a quack unless he is a downright crook. Quacks try to avoid the use of the words "diagnosis," "disease," "treatment," using instead "analysis," "error," "adjustment," repeating—like a parrot, or a phonograph—the sales talk furnished him at Quack headquarters. A part of this talk is sure to include "the right of the sick to get well," "the physicians don't like us because we are curing their patients," etc. They never neglect to call themselves Doctors. In fact, the word "Doctor" is the most coveted possession of the Quack.

I have before me a list of sixteen men using the title "Doctor" who are accused of committing revolting crimes—

Not one of them is a Physician.

A Columbus, Ohio "Dr." who was electrocuted for murder, was a Veterinarian. A wholesale abortionist in Oklahoma City was an Osteopath. A Seattle, Wash., "Dr." in an "eternal triangle," which ended in murder, was a Sanipractor. A Philadelphia "Dr." who got a life sentence for murder was a Chiopractor.

Several of them were druggists, several of them were peddlers of Nostrums, a couple of them were Chiropodists, the rest were Osteopaths and Chiopractors. All called themselves "Doctors" just as a tadpole might call himself a gold fish, or a tumble bug call himself a bird of the air.

CHAPTER III

TREATING HUMAN AILMENTS

Treating human ailments has been a good job. As a rule it has paid well. There is money in it yet, if properly worked, but each year it is becoming more difficult to meet the legal requirements, and do it honestly, or dodge the legal requirements and do it dishonestly.

Just when man begun to devise means of relieving the sufferings of his fellow men will never be known. The early achievements of man are lost in the mists of antiquity; primitive man left only such records as are preserved in fossils. History can only begin with written records and we depend on the geologist for the early life and progress of man.

The earliest known writing is a tablet of stone in the British museum. It is probably 7000 years old. This is a comparatively recent date, as geologists reckon time. The earliest known code of laws is that of Hammurabi, First king of all Babylon, dating back to about 2500 B. C. Hammurabi engraved his laws on tablets of stone. He claimed they were of divine origin, and that they had been given to him by the Babylonian God, Shuman, "the god of the sun."

By 2500 B. C. the Babylonians had made con-

siderable progress in the arts and sciences. They had a printed language, they had distinguished the planets from the fixed stars, they had devised a calendar, with weeks of seven days, named after the heavenly bodies, which we are still using. They were well advanced in agriculture, had extensive systems of irrigation, and were propagating mules. They were also concerned about some economic problems, like prostitutes and quack doctors. The Code of Hammurabi undertook to regulate all these things. It prescribed what should be a legitimate fee for doctors, and provided a punishment for malpractice. The punishment for certain unlawful acts of doctors was to chop off the doctor's right hand. This seems like a severe punishment until we remember that Hammurabi was an Oriental potentate and could just as easily have chopped off the doctor's head.

The early treatment of disease was closely associated with religion. In fact, religion seems to have grown out of treatment of disease. Primitive man's sole concern was his bodily welfare. He had no property and did not know that he had a soul.

Self preservation has always been the first law of nature. Every form of life—including man, comes into being with the love of life and the fear of death.

Physical man on this planet has always been a lonesome creature. He is a castaway isolated from other inhabited worlds—if there be such—

by millions of miles of untraveled space. He has been absolutely dependent on his own efforts, for this world has no imports except meteors, and no exports since the moon was thrown out of a cavity now occupied by the Pacific Ocean.

He has domesticated, or made friends with a few other animals, but most of his fellow creatures avoid him. He has always had a lurking fear that his pride might be hurt if he learned just who his ancestors were. He has no idea from whence he came, how he got here, or where he is going. The dumb rocks tell us that man has clung to the changing earth, dodging glaciers, and running in pain and terror, before earthquakes, tidal waves, volcanoes and avalanches for many thousands—perhaps millions of years. His existence has been a constant struggle with other men, other animals and his surroundings. With his limited intelligence, primitive man's struggle for existence was so severe that his time was fully occupied in obtaining food and shelter.

To supply his physical needs, he picked up and used whatever was available, provided his right was not disputed by another, stronger than himself. He sought shelter in any cave or crevice which was not occupied. He waded or swam the streams, and fought his enemies with his hands and teeth. It probably took him many thousands of years, to learn to use a club or stone as a weapon, to cross a stream on a floating log, and to enlarge or dig a cave to suit himself. Fire

probably came to him through lightning; and adapting fire to his use was one of his first achievements, perhaps his greatest achievement.

Everything in nature meets a violent and premature death.

With the exception of civilized man, and a few animals which he has domesticated, nothing lives to a peaceful old age.

Primitive man was no exception.

Having seen his fellows killed by earthquakes, tornadoes, lightning, famine and pestilence, man early became impressed by his own insignificance and the evidence of a power higher than himself. For his physical protection, man sought the guidance and protection of a higher power.

Through the lonely centuries man has tried to reach and impress, some higher being who could protect him from bodily harm, tell him of his past and make some compact for the future. With his limited perception, man could only conceive of a god in his own image. His first idol was probably a meteoric stone bearing some resemblance to a human form. Here was a tangible, visible evidence of a god. Since then man has learned to make his own gods. With his fingers, growing defter as the ages passed, man has made a long procession of gods, gods of clay, gods of stone, gods of wood, gods of gold. He has bowed before them, praying for the guidance that never came. He considered the sun, regarding it as the giver of light and life. He came to know the seasons, and

to understand planting and harvest, but could not learn the meaning of his probation on earth. He expressed his ideas in a crude way on the walls of his cave home. His carvings, his idols, his earthen mounds, and his stone pillars still delight and mystify the archeologists.

The flash of lightning, the eclipse of the sun, the fury of the tornado were the manifestations of a God, perhaps the manifestations of the wrath of an angry God. The legends of all primitive races indicate the belief that all calamities, war, famine and sickness were direct visitations of Providence, sent as a punishment or as a warning.

Unless pressed by hunger, primitive man probably selected certain foods in preference to others. Being carnivorous, he preferred the flesh of the larger, stronger animals. Many primitive races refuse to eat the rabbit, fearing that the flesh will make them timid and cowardly. The flesh of the bear was desirable, giving the strength and courage of the bear.

The skin of the dead bear was worn as a trophy, also for protection, and to impress his fellowmen. Massage probably begun by man rubbing himself with bear grease to gain the strength of the bear. The grease from the serpent was used that man might become supple like the serpent—snake oil is still exploited as a cure for rheumatism. The bear's claws and teeth were worn as a talisman—protection—rather than as an ornament.

The figure of the serpent became the universal talisman, and later the symbol of healing—often two, sometimes three serpents were intertwined on a staff, rod or pillar. The Aesculapian staff, and Caduceus of Mercury (or Hermes) carried two serpents.

The Serpentine Pillar, some 20 feet tall, taken from the Persians by the Greeks about 500 B. C., is still standing at Constantinople, carries three serpents.

The brazen serpent raised by Moses in the wilderness was a talisman against bodily harm, and not an object of worship, as the Jews were forbidden to worship images.

It is easy to understand how nations bordering on the Mediterranean sea might all use the figure of the serpent, but it is not so easy to account for the Serpent Mound in Ohio and the winged serpents inscribed on many of the Aztec ruins. The Aesculopian staff is still the emblem of the medical profession. Our Mexican friends have the serpent on their coins, and the United States uses it for the \$ mark. It is easy to understand how the sale or barter of talismen begun. A mighty hunter with more bear claws and teeth than were necessary for his own safety might trade them for other things. No doubt the efficiency of these talismen was a matter of considerable satisfaction to the wearer.

The trade in talismen, amulets or charms opened a medium of barter from which developed the use

of metal pieces for coin. Talismen were valuable and were preserved. As they accumulated, these objects of veneration led to the establishment of shrines. The priests and healers of Egypt were the custodians of the sacred charms and shrines.

These priests and healers were paid from the public treasury and received no fees from patients.

The first school of medicine in the world was established in Egypt as an adjunct to a shrine—afterward called a museum. The writings of Moses, the first man to write history indicate that the ancient Egyptians had ideas of sanitation which are still good. The family patriarch who had many wives, was the tribal authority, religious leader and healer, passed his charms and his authority along to his successor—usually his oldest son, by laying on of hands. The authority of the tribal leader was probably an established condition before the human family developed a spoken language and the authority of the tribal leader was absolute, and seldom disputed.

From the tribal leaders came magicians, priests, healers and chiefs, and among all primitive peoples, religion and healing were closely associated.

The prophets of Israel were not only priests and healers, but were health officers, to whom the sick reported. Fasting and prayers were required from the sick. Japan still has temples of healing where the sick go to fast and pray. As many ailments are due to excessive eating, it is easy to understand that rest and fasting are important factors in

cures. The United States is the first country where religion and healing were definitely separated from government. As the civilization of the Arabs, Greeks and Egyptians progressed, Medicine gradually became a science, and for 10,000 years every generation and every nation has added to it.

Every science has its parasites, just as every dog has his fleas.

Astronomy has had a hard time fighting astrology. Chemistry has always fought alchemy; and Medicine is still fighting its 10,000-year old battle with Quackery. Every new condition and every new discovery brings its Quackery, and Quacks are very quick to use new ideas.

For a long time the kings of England were supposed to cure certain ailments by laying on of hands. The king, having divine authority, was supposed to have divine power and certain ailments were called "King's evils."

When Oliver Cromwell dissolved the long parliament in 1653 and became the temporary ruler, he made no claim to divine authority or healing. Almost immediately came one Valentine Greatrakes, who announced that he had been commissioned by the Holy Ghost to touch and heal sufferers. His commission was not in writing, even if it had been, few of the English people could have read it, and his authority was not disputed. He went on record as the most spectacular Quack England has ever had.

Shortly after this Emanuel Swedenborg, also a

British subject, established the system of Theosophy or Mysticism, which bears his name. Swedenborg differed from other cultists in the sense that he was a highly educated man, and that he did not commercialize his theories. Owing to the high order of Swedenborg's theories, they never became popular, but for three hundred years every form of Quackery has drawn from the ideas of both Greatrakes and Swedenborg. When Franklin first harnessed the lightning and the use of electricity was slightly understood the Quacks pounced on it, under the name of Galvanism. Any device which carried enough electrical current to make it buzz, was worth a fortune. Practically all of them were worthless as the current never went beyond the apparatus.

One generation ago Quacks reaped a rich harvest with so-called electrical devices, merely a chemical battery hardly strong enough for a flash light. Later specimens are Abram's Oscillograph and Palmer's Neuracalometer, neither of which had any potency and both of which made fortunes.

The X-ray, while of some value, has been abused shamefully. In the hands of a pathologist or an intelligent physician, the X-ray is used successfully, both in diagnosis and in treatment. But in the hands of an ignorant charlatan, an X-ray apparatus is about as useful as a Morse telegraph outfit would be in the hands of an illiterate negro.

In studying Quackery, in all ages we find that the Healer has always made false claims of super-

natural Power, and supernatural knowledge. Usually this has come directly to him through divine revelation, often in a dream or "vision."

Religions, Creeds and Cults come and go. They are quickly adopted by neurotics, hypochondriacs and malcontents of various kinds ready to try and recommend anything. About three fourths of these proselytes are influential females with money, leisure, morbidity and zeal. A large part of the other fourth are males of the long haired spiritual type.

Cults of the present day may be considered as a part of our organized Crime.

Just now, the largest and most profitable business in the United States is crime. Our annual crime budget is Sixteen Billion Dollars.

Organized Quackery can — and does — control legislatures, dominates judges, courts and prosecuting attorneys and side-tracks justice.

It has money to buy pardons from governors of States.

Many Ministers and many Editors are muzzled because a part of their support comes from Quackery.

CHAPTER IV

RELIGION AND QUACKERY IN UNITED STATES

It is impossible to consider Quackery apart from Cultism, disguised as Religion.

Apparently no Quack has conscience enough to prevent him from hiding behind religion. Usually this religion is dogmatic and is advanced as a direct revelation. It must be accepted as a revelation without exception or qualification. Any one not accepting the whole dogma is not recognized as a member of the cult, such members frequently have revelations and see visions and start another religion.

The religious ideas of the early colonists were well defined and rigid. The teachings of John Calvin, Whitfield and Jonathan Edwards made little allowances for lapses.

The pilgrim fathers came here "to worship God according to the dictates of their conscience." However, they made little allowance for the other fellow's conscience, and in a short time they were burning witches, hanging Quakers and cutting off ears of religious offenders. Pioneering in every age has involved hard work, privations and self denials, and only yielded a meager living.

One English colony at Roanoke, Va., vanished entirely within one year, and no one knows the

fate of the 200 colonists who composed the colony. It took a long time to establish a civilization in the wilderness. The grand children of the first colonists were still struggling with the difficulties which confronted their parents and grandparents.

To use a common expression, "The first hundred years is the hardest." By the beginning of the nineteenth century, the hardy individuals who had survived, had adjusted themselves to living in a new country, and a living came easier. They had more time to devote to study, amusement and worship.

The laws of the new colonies — taken from Blackstone—were severe. There were 160 separate and distinct offenses which were punishable by death.

As economic conditions improved, a spirit of unrest became apparent. Folks were not satisfied, and laws became more liberal. The established religions were not entirely satisfactory. This was most apparent in northern New York.

Mrs. Anne Lee, who was wholly illiterate, came from England to Watervleit, New York, and established "The Shaker" religion, using the Quaker faith as a basis.

Mrs. Lee and her followers pretended to believe that she was a re-incarnation of Jesus Christ, and that the Millenium was at hand. They believed—and taught—healing by faith and laying on of hands, talked in strange tongues, only understood by select persons called "interpreters."

Mrs. Lee died before the faith became well established. After her death the Shakers flourished for 40 years, but passed out of existence in 100 years. Unfortunately for the new religion, it taught the vow of celibacy, depending on converts and proselytes keeping the number good.

In 1820, Joseph Smith, also in northern New York, began to see visions and established the Mormon Church, which swung from Celibacy to Polygamy, Otherwise the Mormon faith was almost like the Shakers. The Mormons adapted polygamy to furnish husbands for their surplus women.

While others states prosecute a man for not supporting his one wife, Utah prosecutes men for supporting more than one wife.

And an industrious matron, with an undivided one-sixth interest in a husband, and who has a brood of children, is worth a whole lot more to a frontier community, than a woman who owns a husband in fee simple, and has only a fountain syringe and hysterics.

Two of Joseph Smith's early followers were Sidney Rigdon and Orson Pratt. Both of them had been Baptist preachers and both were educated. Both of them "Healed by Faith." The articles of Faith of the Mormon Church were written by Rigdon and Pratt.

Article Seven of the Mormon Church in use today is, "We believe in the gift of tongues, prophecy, visions and healing by faith."

While the Mormon religion is the prevailing religion in Utah, it is not the exclusive religion.

In 1928, in addition to Mormon Churches, Salt Lake City had 8 Methodist Churches, 10 Baptist Churches, 9 Catholic Churches, 8 Episcopal Churches and 24 other Churches, including a Jewish Synagogue and a Buddhist temple.

While Mrs. Ann Lee and Joseph Smith were seeing visions, William Miller, also in Northern New York, had a dream and saw visions, and taught the gospel of tongues and healing. Miller set an exact date for the morning of the Resurrection, but when "Tempos kept right on fugiting," the religion was worked over and became the Seventh Day Adventists.

Phineas Quimby, born three years earlier than Joseph Smith, lived in a Shaker community, worked over the Shaker ideas of healing and called it Christian Science. Quimby died early and his work passed into the hands of Mary Baker Eddy, who was also raised in a Shaker community.

While Smith and Miller and Quimby were having revelations, a shoemaker named Andrew Jackson Davis, strolled out into a country grave yard (near Poughkeepsie, New York) one night.

Here he met the disembodied spirits of Galen, the Greek Physician and Swedenborg, the English Theosophist. Poor old Galen had been buried in Greece 1600 years before this, and the mortal remains of Swedenborg had reposed in a London cemetery for 75 years. Just how, or why, these two worthies happened to be in a country grave yard several thousand miles removed from their respective burial places, is not explained. That

is a part of the revelation and must not be questioned. However, they were fast workers. In a few minutes they not only authorized Davis to go out and heal the sick, but gave him the information necessary to do so. Andrew Jackson Davis quit shoemaking and went out as a healer. He had a limited education, and realized that he must not do his own writing. He hired a couple of Presbyterian ministers named Wm. Fishbaugh and Jesse Ferguson to do the writing for him.

Also they wrote a book on "Divine Revelations," which passed through 34 editions in 30 years, thereby establishing a record which Mary Baker Eddy, Dowie and Pastor Russel were unable to reach. The teachings of Davis, as evidenced by his "Divine Revelations," became the basis for "Spiritism" usually called "Spiritualism," which has degenerated and passed into the hands of Trance Mediums and Fortune Tellers.

There have been numerous dissensions from Spiritism. One of these was an immoral Cult called Theocratic Unity, founded by Madame Dis Debar, and had a prosperous career until Madame Dis Debar was sent to prison to serve out a seven-year sentence. Her husband received a similar sentence.

In addition to these five Religions, all of which included healing, were other Cults, most of them local and short lived. It will be observed that nearly all of them had a strong sex element, varying from Celibacy in the Shakers, to Polygamy in the Mormons. Some of the minor cults taught

sexual practices too disgusting to discuss in writing and had "matings" which make Judge Ben Lindsay's trial marriage look like a life sentence.

All of the above cults originated in northern New York, during the first half of the nineteenth century.

Mrs. Ann Lee certainly started something.

Perhaps one reason why new faiths prospered was the fact that the old established faiths were not liberal enough; they did not promise enough advantages to their adherents.

There always has been, always will be, folks who are not satisfied with their religions. Also there always have been, always will be, folks who will father any religion which will permit them to collect money. The early American Colonies were no exception.

New faiths and new churches come into being, and the old, established faiths disagreed and divided. In 1828 a group of dissatisfied Methodists started a "New Methodist Church." By 1844 there were six, now there are seventeen Methodist Churches. By 1857 there were nine branches of the Presbyterian Church, and thirteen branches of the Baptist Church.

Boston Stone, a Presbyterian, organized the Christian church in 1831.

Sidney Rigdon, a Baptist, went over to the Disciple church, and afterward became the brains of the Mormon church.

Even the staid old Quakers disagreed about the divinity of Christ and split.

Alexander Campbell began his crusade in Ohio in 1830. Owing to disagreements among his followers there were soon six branches of the Disciple church. Besides divisions of the old, established faiths there were numerous new churches. Practically all, old and new, believed and preached the gift of healing, apparently a fixed, essential belief.

At this time the Middle West was being settled, and free land available for colonization. Any cult leader could get a free site for his colony. Many of these colonies were communistic. The members worked for nothing, never had a holiday or a pay day. The Shakers established prosperous farm communities in Ohio and Kentucky. The Mormons, never popular with their neighbors, moved from New York to Ohio, then to Illinois, Missouri and in 1847 moved to Utah, which at that time belonged to Mexico. In 1836 Mormon headquarters were established at Independence, Mo., now a suburb of Kansas City. Since then Kansas City has fostered more quackery than any other city in the United States.

There is still a large Mormon Church and Printing plant at Independence.

In a dispute over a successor to Joseph Smith one colony of Mormons went to Michigan, under the leadership of J. J. Strang who was afterward killed by his own followers. The colony disbanded, some going to Utah, others being absorbed by other churches. Strang had six wives and six broods of children, none of whom remained loyal to the Mormon Church.

The main colony of Mormons settled in Salt Lake Valley in 1847. Forty years before this, Lewis and Clark had explored the northwest territory. The first report of Salt Lake Valley was made in 1823 by a United States scout named James Bridger.

In 1830-35, W. A. Ferris, a civil engineer, employed by American Fur Company, wrote a series of articles on "Life in the Rocky Mountains." These articles were printed in the Western Literary Messenger of Buffalo, New York and afterward were reprinted in "The Wasp," a Mormon newspaper printed in Nauvoo, Ill., without giving the name of the author, and without naming the Western Literary Messenger.

It was 12 years later that the Mormons entered the Valley of the Great Salt Lake.

Mormon scouts had gone over the ground carefully. With crude instruments they had established the latitude and longitude of Salt Lake City, within 50 feet of the exact figures made later by the United States government.

Their colonies moved overland from the Missouri river at Kansas City.

More than 4000 persons made the trip of 1000 miles on foot, pushing their scanty belongings in two-wheeled carts.

The sturdy sons of plural marriage subdued the wilderness and made the desert bloom and blossom. Frugal living and six days' work each week were compulsory. With industry and frugality,

came thrift. Mormon communities have always been prosperous.

No man can walk down the broad streets of Salt Lake City, inspect the irrigation projects, or consider the mining industries of Utah without feeling that these leaders must have had the gift of Prophecy.

Battle Creek, Mich. became the headquarters of the Seventh Day Adventists, and has fostered more quackery than any other city except Kansas City.

The Seventh Day Adventists have a three million dollar sanitarium in Battle Creek, where a meal costs \$1 and the cheapest bedroom costs \$10 a day, and they ask to be exempt from taxation "as they are a religious institution."

There are 50,000,000 so-called Christian citizens, in the U. S. who are more or less concerned about observing the Christian Sabbath which the Seventh Day Adventists are trying to abolish.

The Seventh Day Adventists had their own medical college, called the College of Medical Evangelists, at Battle Creek, Mich. When the state requirements became too high in Michigan, this college was moved to Loma Linda, California. They also have a large printing plant at Mountain View, California, and "Paradise Valley Sanitarium" at National City, California, using the slogan, "Health is Contagious Here."

The same family which controls the Battle Creek Sanitarium also controls a Ten Million Dollar Corporation, which makes and sells "Battle Creek

Foods" which are sold to retail groceries by women demonstrators.

Country boys who have spent a few months as attendants or masseurs in the Battle Creek Sanitarium, have established "Baths", "Cures", or "Battle Creek Treatments" all over the country, and have made excellent demonstrations of semi-illiterate, poorly trained "healers" who do more harm than good. If some of these boys had a little more sense they would be half-witted.

C. W. Post set himself up as a healer in Battle Creek. His formula "I am well," antedated Couie's "Day by day in every way, I am better," by some 25 years. To supplement his "mental" treatment Post devised special diets to be sold at a profit and became a millionaire through the sale of a coffee substitute and a breakfast food called Grape Nuts. He advertised that appendicitis was due to eating white flour bread, and could be prevented by eating his Grape Nuts. Later, by a strange fatality, Post developed appendicitis (probably from eating white flour bread) and paid Mayo Bros., of Rochester, Minn., \$25,000 to remove his appendix.

The House of David at Benton Harbor and Dowie's Zion City north of Chicago and Pastor Russell's "Eternal Life," are merely lineal descendants of the older cults; merely the same old ideas under new leadership.

The House of David, at Benton Harbor, was established in 1902 by Benj. Parnell. Like the older cults they believed in a divinely inspired leader,

healing by faith, long hair and whiskers, strange sexual rites, industry, no booze, no tobacco, no holidays and no pay days, and everlasting life. Their leader predicted the second coming of Christ in 1906, and again in 1916. They had a contempt for their dead, dying from lack of faith, they were immediately turned over to an undertaker and buried without ceremony.

In 1917, the attorney general of Michigan brought action against the House of David on the ground that it was a public nuisance. Owing to the loyalty of the subjects of the colony and corresponding lack of evidence, not much was accomplished. A sample of this loyalty was shown by a member of the House of David baseball team. He showed considerable ability as a first baseman, and was offered a job with the Chicago White Sox, on condition that he get a shave and haircut, which he refused to do. Benjamin Parnell, head of the colony died lately, and went to his shameful grave as an evidence of lack of faith and the days of the colony are numbered.

Dowie's ideas were as old as written history. He claimed to be Elijah returned to earth. His story was believed by many persons, some of whom had goodly sums of money.

He established a communistic colony just north of Chicago, and called it Zion City. All of the money went into a common fund and Dowie handled it. In addition to everlasting life, Dowie promised his followers a home, a job, a living and

freedom from bodily ills. Factories were established and mechanics furnished employment at their trades. A few clerks were employed in the general store. Other persons, without trades were assigned to ordinary labor. One man who paid \$10,000 into the common fund was assigned to the task of sweeping streets. When he protested, he learned that his \$10,000 was beyond his control.

Until the state authorities demanded death certificates no physician was tolerated. One dentist, a negro, worked on their teeth, but was not allowed to use an anaesthetic.

Whiskey, tobacco, profanity, and shows were forbidden. Visitors who smoked, drank or cussed inside the city limits paid fines. Often an extra fine was tacked on for resisting an officer. The colony prospered, as everybody worked without a pay day. Dowie decided to hold a revival in Madison Square Garden and convert New York. This undertaking was a complete failure. After spending several million dollars—all the accumulation of the colony treasury, Dowie denounced New York, and came home broken financially and physically. The chariot of fire did not come after him this time. He died years ago, his disciples still believe or pretend to believe that the world is flat. The colony is dwindling away and Dowieism can be considered entirely in the past tense.

A check of Dowie's literature during the zenith of his career shows one cure in 250 on whose heads Dowie "laid his hands."

Pastor Russell was not an ordained minister; but a clerk in a shoe store. His activities began at Pittsburgh, but he soon came to Chicago.

Russell's slogan was:

"Many now living will never die."

Most Cult leaders are content to say that orthodox religions are mistaken. Pastor Russell openly charged them with being in league with the devil. A large part of their revenue was from the sale of books, more than 100,000,000 copies of which have been sold. Encouraged by the sale of books, Russell offered for sale "Miracle Wheat." With the blessing of Pastor Russell this wheat was to remove the curse of labor. The seed sold at \$1 a pound, or \$60 a bushel. "Miracle Wheat" proved to be very ordinary wheat, and after the first year there was no sale for it, as seed wheat. Some of it was sold as "Feed wheat, unfit for milling."

Meanwhile, speculators had run the price of grain down for fear the farmers would get out of debt.

The failure of "Miracle Wheat" was the "beginning of the end" for Pastor Russell. He died years ago, and the headquarters of the colony are now in California. (see p. 187.)

In studying these religions, we find the heads of them make considerable money. Brigham Young, Mary Eddy Baker and C. W. Post left estates running into millions.

Dowie, Ben Parnell, B. J. Palmer, Pastor Rus-

sell and Aimee Semple Macpherson all collected and wasted millions.

Besides Healing Cults, low-grade Medical Colleges came into being, through the new states of the Middle West.

The State of Missouri has had 44 medical schools during the past 60 years; Illinois had 43; Ohio, 42; Indiana, 27. One small city, Louisville, Ky. has had eleven schools of medicine. It was dead easy for any cultist to become a physician, or start a school of his own. All he needed was some blank diploma forms and a bottle of ink.

A recent form of spectacular Quackery was the Oscilloclast or the Electronic Therapy.

The Electronic Therapy was unusual in the sense that it was developed by a highly educated physician, Albert Abrams. Abrams was born in California, of Jewish parentage. He did not have the usual accessories of the Quack. He was not an orphan, was not an invalid, and did not know squallor and poverty, and he did not study by the light of a pine knot. His training and education were apparently thorough. He apparently got an M. D. degree at Heidelberg, Germany, at the age of 18. This is the first weak spot in his career, as Heidelberg did not make a practice of granting medical diplomas to 18-year-old boys. He wrote several books, the first one to attract attention was "Spondylotherapy," a course similar to Osteopathy. In fact, the Osteopaths accepted it and wept tears of joy, just as they always do when an M. D.

accepts their theory to sell them something or get a job teaching in their schools.

Spondylotherapy was evidently written to make an opening for Abrams' Oscilloclast, in the event that it was refused by the Medical Profession, Abrams wanted to be within the good graces of the Osteopath. (see 22. p. 130.)

Briefly, the Oscilloclast was offered as a means of securing a mechanical reaction, and having given the reaction, could be reversed and adjusted to healing the ailment shown by the reactions.

The theory of a chemical reaction is well established, it is a test to show the presence of a foreign body in the system. There are dozens of them, each for a different disease, and all of them requiring skill, and careful, tedious attention.

Making a chemical reaction hardly comes within the skill of the Quack, hence, Quacks were overjoyed to learn of a device for producing a mechanical reaction from a drop of blood on a blotting paper. The three diseases most frequently shown by the Oscilloclast were Tuberculosis, Syphilis and Cancer, sometimes two, sometimes all three.

Physicians sent drops of human blood and the machine reported Tuberculosis, Syphilis and Cancer. Blood from supposedly healthy persons, showed Tuberculosis, Syphilis and Cancer. Blood from healthy, virtuous dogs and chickens which were above reproach, was sent in and showed Tuberculosis, Syphilis and Cancer. Finally drops of red paint were sent in, and still the machine reported Tuberculosis, Syphilis and Cancer.

The American Medical Association, after due deliberation, pronounced the Oscilloclast a fake.

Henry Ford, William Randolph Hearst and the Scientific American, each tore an Oscilloclast to pieces and all of them called it a fake.

Then Abrams leased it to the Osteopaths, with the understanding that he would not let the Chiropractors have it. Here was one thing which the Chiroes could not steal from them. The Osteopaths took the bait, hook, sinker and all.

The Oscilloclast was not sold. Like the Palmer Neurocalometer, and the Poro system for taking kinks out of negroes hair, it was rented. It was leased or rented for a cash deposit of \$250 and a cash rental of \$5 a month. The lessee agreed never to open the machine, and was authorized to guarantee cures for everything, at prices indicated by the Abram's schedule. Also there were minor devices, books and a course of training for \$200.00. Each machine placed meant \$450 or more in cash, and the cost of making the machine would not exceed \$50. In two years returns from leases brought Abrams more than a million dollars. At his death in 1924 at the age of 60, the scheme was going strong, but has since fallen like the shell from a spent sky rocket.

Through the thickly populated sections of the Middle West, a close observer will find about one obscure healer, or cure to the county, trying to practice medicine without a license. These are usually Cancer cures or divine healers. Some of them dispense medicines made according to a for-

mula revealed in a dream, or handed down from the Indians.

These "cures" are usually called "Patent Medicines" and advertised as a cure for any and all Human ailments. Some of them contain drugs of value, some are worthless, many of them possibly harmful.

Three Patent Medicine fortunes now being divided are Chas. H. Fletcher, forty million dollars made on "Castoria", E. C. De Witt, eighty million made on "Little Early Riser" pills, James Hartman, thirty million dollars made on "Peruna."

Patent medicines are usually one of three classes

Physics, containing a laxative.

Bracers, containing alcohol.

Baby Killers, containing narcotics.

The Volstead Act was supposed to put the bracers out of business. Instead their sale increased by leaps and bounds.

When so-called "good liquor" was not available, various nostrums were drank for the alcoholic contents, regardless of other chemical ingredients, men drank Hair tonic, Bay rum, Flavoring Extracts and Horse Liniment. Some genius discovered that a 2 oz. bottle of Jamaica Ginger poured into a bottle of Coco Cola made a substitute for a Cocktail. "Everything was Jake" until something like 50,000 addicts developed paralysis or "Jake leg." Jamaica Ginger is an ethical preparation used in treating disturbances of the digestive tract. If the adulteration of a single remedy, can

permanently disable 50,000 American citizens, the Ladies' Aid society in Washington (commonly called the Congress of the United States) should not object to the Tugwell Bill. (See p. 83).

The Harrison anti-narcotic act put a severe crimp in the "Baby Killers," but even under the present law, which compels a registered, licensed physician to record his narcotic prescriptions, a patent medicine containing a narcotic can be sold by a drug store, a country merchant or an illiterate negro, just off of the chain gang. It is interesting to note that "Chloral Hydrate," or knock-out drops, the drug best known to the underworld, can still be purchased without restriction, in the open market.

A recent government bulletin dealing with habit forming drugs, gives a chemical analysis of many proprietary remedies usually called "Patent Medicines," giving the active principle of the nostrum, and the quantity as well as the trade name of the narcotic used.

While this was intended as an exposure, it gives the drug addict a chance to select the drug best suited to his habit, and buy it at the drug store.

CHAPTER V

ACQUIRING MEDICAL DEGREES

At the present writing mail order diplomas and degrees are a drug on the market. A Quack who does not have a long line of degrees is practicing self denial. With \$100 for diplomas and \$50 to frame them, a Quack can fill the four walls of his office. These nicely framed documents impress the patients (victims) and give the Quack a chance to lie about his training.

Every large city, many small ones, have "diploma mills", or crooks who sell "mail order" diplomas.

A mail order college in Washington, D. C., almost under the shadow of the Capitol, will sell any sort of a degree, but tries to avoid selling more than three degrees to the same person.

The District of Columbia not only licenses all forms of quackery, but also licenses Soothsayers, Crystal gazers and Fortune tellers, thereby giving Foreign Diplomats, United States Senators and wives of presidents a chance to secure occult information on state questions and personal behavior. Public officials apparently are as susceptible to quackery as ordinary mortals.

During our post war prosperity, every form of quackery waxed and grew fat. A small town quack doctor who had never worn a uniform was brought to Washington and made Surgeon General of the United States.

Washington, the seat of government, is probably the poorest sample of government in the United States. Oriental diplomats, being above the law, may bring their plural wives and their slaves to Washington. United States politicians, while amenable to the law, bring their bootleg liquor and their kept women.

Whisky, Immorality and Gambling may not have a friend on the floor of the Houses of Congress, but they have few enemies in private homes, hotels and embassies.

Residents of the District of Columbia are not voters. Congress acts as City Council. Public officials are apparently more concerned about supplying jobs for their friends, than they are about reducing the billion dollar deficit which developed in 1930. A man who can not make a living at home, can hold a \$10,000 job in Washington if he is a friend of some government official.

The "President" of the Washington, D. C. School of Chiropractic, writes his name.

J. Shelby Riley, Ph. D., L. L. D., M. D., D. C., D. O. M. S., D. P.

Ordinary Chiropractors are usually satisfied with: D. C., P. C., P. S. G.

One of A. T. Still's early satellites in endorsing Osteopathy, wrote his name William Smith. He kept giving himself degrees until he wrote it:—William Smith, M. D., C. L., F. S. R. E., D. O.

A teacher in a school of Chiropody writes his name Norman C Lake, D. Sc., M. D., M. S., D. S., F. R. C. S.

One of the leading exponents of Quackery now located in Los Angeles writes his name:

George Starr White, Ph.D., L.L.D., N.D., D.C., Ph.C., M.D., D.O.

A gentleman who has recently established a chair of Chirotonsology—for Barbers—writes his name: John Winter Rice, Ph.D., B.Sc., M.S., M.A.

In June, 1928 "Doctor" L. A. Johnson, a Negro, of Lake Village, Ark., was arrested for obtaining money through the mails by fraud. He had only a primary school education, but used 27 mail order degrees, Medical, Secular and Ecclesiastical. He died while the case was pending, thereby transferring it from the Federal Courts of Arkansas, to the court of St. Peter, in the Jim Crow section of Heaven.

Perhaps the most unfortunate feature of treatment of human ailments is the granting of a limited license.

Something like forty different groups are constantly asking state legislature to grant "Special licenses" to treat Baldness or "defective vision", or "Corns" or some other misfortunes to which we are subject.

In asking for such a "Special license" they are always very extravagant in promising to live up to said license. Having secured the "Special license" they seem to forget such promises.

The writer followed one such effort when a "Special license" was granted to optometrists. They only wanted to fit glasses, but in a few months, the one man who had made the most extravagant

promises, announced in his advertising that he was agent for a truss and would treat hernias. Other "doctors" with licenses to fit glasses are taking out tonsils.

The licensed "Chiropodist" or "Podiatrist" soon becomes an Orthopedic Surgeon. Men with barber's license assume the right to remove moles and warts, a very dangerous undertaking. Osteopaths, Chiropractors and their like are granted licenses "to treat human ailments, without using medicine internally or externally," and immediately lay in a stock of drugs.

Any man who does not care to buy degrees can get them free by writing an article for Bernarr MacFadden. Without money and without price, Bernarr gives Medical Degrees, Scientific Degrees, Literary Degrees or Military Titles to any person whose articles appear in any of Bernarrs numerous publications.

Any man with a flow of oratory who goes out as a lecturer for Christian Science, Osteopathy or Chiropractic, is endowed with a string of degrees so long that he gets writer's cramp every time he writes his name. Also these lecturers are exploited as martyrs who gave up some unusual vocation, to become lecturers, but all of them are making twice as much as lecturers as they ever made at anything else. These lecturers are usually introduced by some local person of prominence, who needs money—and earns it—in making this introduction.

In November, 1924, the National Dental Association met in Dallas, Texas. The Chiropractors who

practice medicine in Texas in violation of the law and without a license, fearing that the "deer peepul" might be corrupted by the presence of so many ethical men in town, without opposition, imported one of the officers of the National Chiropractors' Association for a lecture.

A Dallas minister was paid \$25 to introduce him. In this introduction, the minister referred to the Chiropractor as "A highly educated lawyer, minister, physician and writer of text books." The lecturer was given headlines on the front pages of Dallas newspapers, and the introduction emphasized.

In response to a letter of inquiry from the writer of "Quacks," the minister wrote that "he had shaped his introduction to suit the Chiropractor, whom he had met for the first time a few hours before the introduction." The minister also stated that he wholly agreed with the Chiropractors and thought the man he introduced was a better man than I was. For another \$25, I presume that preacher might have shot me.

State requirements admitting to the practice of medicine vary in different states, quite a few states having more than one board of examiners.

Arkansas is one of a few states, which has five different examining boards, each having authority to issue licenses to treat Human ailments in the State of Arkansas. In Hot Springs a Federal license is required, hence six different groups, treat human ailments in Hot Springs.

A similar condition exists in the State of Florida.

One of the Florida licensing boards became so liberal in granting licenses that said board was abolished. The members of this board continued to grant licenses by dating them back to a time when they would have been legal. In 1929, after this board had been abolished, they exhausted their stock of license certificates, and had more printed.

Missouri had a group of "educators" who were able to furnish high school diplomas and chiropractic diplomas and state licenses, all dated back far enough to avoid suspicion. This practice was ended in 1926.

Connecticut is another state which was unfortunate enough to have several licensing boards. A Connecticut license gave its holder reciprocity in many other states, and "Diploma mill" Graduates flocked into Connecticut not to practice, but to get a license, and immediately secure reciprocity to practice in other states. Fifty or more went to California. Arkansas, Illinois, Ohio, Oklahoma, Kansas and Michigan, all discovered that they had suffered from the invasion of Connecticut licentiates which included John R. Brinkly, goat gland artist of Milford, Kan., Henry J. Schireson, Orthopedic Surgeon extraordinary, Chicago and Geo. Starr White, Los Angeles.

We might expect such irregularities from Florida, Missouri and Arkansas but Connecticut should have known better.

CHAPTER VI

THE MEDICAL TRUST

The members of the Medical Profession are not infallible, neither are they endowed with supernatural powers, but they have at their command all of the medical ideas which have been tested and proven since written history began.

Every physician is pledged to give his discoveries to his fellow practitioners and the ideas of each generation have been passed along to the next generation. When an organization has studied, and taught and practiced a certain line of reasoning for 10,000 years, they are quite likely to have knowledge which is worth using. The ideas which present day physicians are using are based on the toil and study of millions of capable men who have devoted their lives to this work.

In the United States, the term, Doctor of Medicine (symbolized by the abbreviation M. D.) identifies the chosen few who have sacrificed many years of their lives to gain the accumulated knowledge of the ages.

The Medical profession has always had to fight—is still fighting superstition. Often when a doctor calls to see a sick child, his hardest job is combating the ideas of all the old women in the neighborhood.

If a child is stricken with diphtheria, the mother—acting on the advice of the neighbors, will refuse to let the Doctor administer anti-toxin. When a fatal outcome of the case is evident the mother calls on the same neighbors to pray for it and the doctor is blamed for losing the case. He may even be threatened with a malpractice suit.

The physician is granted a narcotic license, and authorized to use Morphine according to his own discretion. But if he gives a drug addict one grain too much he is liable to be dragged into court about it. If he prescribes whisky, he is sure to be called vile names.

A majority of our citizens are practicing birth control, the physician is authorized by law to do certain operations, if he considers same necessary to save life. The physician is the only person authorized to perform abortions and the only person to get into trouble when one is performed.

When a man has a cold, every man he meets suggests a remedy for it. Only when the case becomes serious is the Doctor called. If the cold develops into Pneumonia, the same crowd which prescribed for the cold, complains of the inefficiency of the Doctor.

The Cults and Quacks using mystic means, and divine revelations, call in the doctor as a last resort and blame the doctor for losing the case.

While medicine has been divided and sub-divided and many physicians limit their practice to single organs or groups of localized organs, there are

still thousands of General Practitioners, commonly referred to as the Family Doctor.

The general practitioner or family doctor, is the keystone of the arch of medicine. Seventy-five per cent of the practise of medicine belongs to him, and can not be taken away from him.

Our civilization has not produced a higher type of men, or a class which has helped humanity more than the Family Doctor.

He is almost a member of the family, except that the family regard him as a superior being. He is the father confessor, the family advisor and counselor. He shares the joys and sorrows of the family. He rejoices with the young parents over the birth of their first born, he mourns with the family over the death of the father, stricken by accident or disease, in the prime of life. He closes the tired eyes of the patriarch for the last time and feels that death has come as a relief from the cares and troubles of a long and useful life.

His word is law; from the children of the family he commands a greater respect than the President of the United States.

In his bosom he holds sacred and secret the physical and financial affairs of the family, often knowing the financial status of the family so well that he never presents a bill for his services. He is so busy earning money that he has no time to collect it. He gets the boys and girls through the mumps and measles, and whooping cough and the seven-year-itch, he sets the broken bones and amputates

mashed fingers. He stands by the bedside of the woman who goes down into the valley of the shadow of death to bring a new life into the world. He spends the long, weary hours of the night, ministering to her, he washes and dresses the little red bundle of humanity for the first time, and in the cold, gray dawn of the morning goes his way without sleep, often without breakfast, perhaps without hope of a fee, to attend other sufferers. He is not a saint, and does not claim close companionship with the Deity.

He may use a stimulant occasionally, and he may sometimes sit in a friendly game of poker. After all he is only human, but he is doing more for humanity than any other class of men in the world.

He is not using the methods of his predecessors, he has learned better. As a means of transportation the ox-cart of pioneer days was the best thing available. It has given way for the automobile. The family doctor has discarded his saddle horse and pill bags and no longer talks of laudable pus, he signs birth certificates now and will sign your death certificate and is the best friend that any man ever had. He is not a superman nor magician. He is a human being, with human sympathy and understanding, working within the limits of scientific knowledge. But he achieves victories today which, only a few generations ago, would have been called "miracles."

Without the physician, some of our greatest achievements would not have been possible. The

Panama Canal could not have been dug, while Malaria and Yellow Fever were prevalent.

In spite of this the Doctor is always being assailed by the Quacks.

The public is continually being bombarded by Quack propaganda, not only citing fake cures and fake promises of cures, but making severe criticisms of the so-called regular school of medicine, which they call the Medical Trust.

When anything is said about the Quack violating the law, he throws up his hands and yells:

"The Medical Trust is after me."

According to Quack propaganda, the Medical Trust is about to hog tie us, take all of our money, pour a lot of nasty medicine down our throats, shoot our veins full of deadly serums and put meters on our windpipes.

The Medical Trust, like spinal analysis, impinged nerves and subluxations of the vertebrae, is merely a stock phrase of the Chiropractor, or a subterfuge of the Quack.

"There is no such animal."

Some of the men who have graduated from Medical colleges, and qualified to practice medicine, belong to societies and attend meetings of these societies to discuss unusual cases of illness, or methods of treatment. These societies do not make laws or enforce laws, and do not in any sense, create a monopoly or constitute a Medical Trust.

The first duty of any government is to protect the health of its subjects. The government must

regulate the health and welfare of the whole people; for the good of the whole people is the chief object of government. And the will of every man is subject to the laws of the government. Our jails are full of people who have been deprived of their liberty, for the public good. Punishment for some offences is so severe that the offender goes up to the scaffold with the sheriff and comes down dead, or has a few thousand volts of electric juice shot into him.

We have laws regulating Cattle Ticks, English Sparrows, Turkey Buzzards, Anthrax and Hog Cholera to safeguard the property of citizens. No one calls these laws trusts. Health is our most valued possession, deprive a man of his health and life will lose its charm. No sane man would put a price on his eyes or his good right arm; or agree, for a financial consideration, to spend the rest of his life in an invalid's chair.

The laws of the state, to conserve and preserve the health of its citizens, prescribes that only competent persons shall treat the sick, and that competency shall be indicated by passing an examination. In order not to prevent an unlicensed person for suggesting a remedy for a minor ailment, the law adds the provision, "with the expectation of charging a fee."

In other words the law does not interfere with treating the sick but does interfere with charging for treatment. Here is where the Quack runs afoul of the law. Deprive him of his fee and he sets up

the cry, "The Medical trust is after me." The M. D.'s chief aim is to cure the patient. The quacks chief aim is the fee. The Osteopath, the Chiropractor and the Christian Scientist make their charge for handling the case and collect in advance. The M. D. charges by the visit and puts it on the books.

The medical profession, believing as it does in ethics, and not in propaganda, does not undertake to contradict the Quacks, and Mr. Average Man only hears one side of the story.

Let us consider for a minute what has been done by the regular school of medicine against which, in the name of freedom, we are so vociferously and so repeatedly warned. Then consider the achievements of the various schools, cults, 'isms and creeds that would supplant this profession and consign it to forgetfulness.

The regular school of medicine is not infallible. It does not guarantee cures. There are many things it cannot do. But it never ceases in its search for truth. The laboratory and the clinic room are its foundation and inspiration. Nothing is taken for granted. It bases its deductions upon scientific facts, that must overcome the combined force of prejudice, tradition and vested interest.

What has become of cholera and yellow fever? What has become of infant diarrhea? What has become of Smallpox, Infantile blindness and Bubonic plague? What has become of diphtheria, membranous croup, trachoma and typhoid fever? They fell before the Medical Trust. Who is gradual-

ly conquering tuberculosis, the greatest of human plagues, diabetes and pernicious anemia. Who achieved the marvels of modern surgery? The Medical Trust. One by one, hostile schools of healing have been reared to combat the ancient professions of Hippocrates. Where are they now? Only echo answers—Where?

Religions, Creeds and Cults come and go. They are quickly adopted by neurotics, hypochondriacs and malcontents of various kinds, ready to try and recommend anything. About three-fourth of these proselytes are influential females with money, leisure morbidity and zeal. A large part of the other fourth are males of the long haired spiritual type.

The Cults and cures of the past generation are amusing to the present generation. Our cures will be equally amusing to those who come after us.

Those who seek to overthrow the regular practitioners found their assumptions upon a combination of superstition, and a wooden-faced denial of physical facts. They come and go like the passing seasons. They make no great scientific discoveries. They garner no tomes of physical knowledge. Their beliefs are found to be based upon pretence, gullibility, superstition and esoteric moonshine.

The regular school makes mistakes. It needs watching. It should never emerge to that haughty eminence where it will not receive its full quota of brain-clearing, humility-preserving kicks; but

forget not, brethren, it is the salt of the earth, and suffering humanity's one dim and distant star of hope.

Two hundred years ago, 60 to 75 per cent of all children born in England died in childhood. No United States statistics are available for this period. Typhoid, Dysentery and Tuberculosis were always present. Bubonic plague killed one fourth of the population. Smallpox killed thousands, and blinded and deformed others. This state of affairs existed, not only among the poor, but also among the wealthy.

Queen Anne of England, was the mother of fourteen children, not one of whom survived her to inherit the throne. During the nineteenth century the death rate among children in the United States was 300 per 1000. The present death rate in the District of Columbia is 60 per 1000.

Typhoid, Diphtheria and Dysentery are almost conquered, would be wiped out in a single year, if Health officers were not opposed by Quacks and Cultists. If the public would cooperate 100 per cent with the "regular practitioners" and the various boards of health all of these diseases, as well as the so called "usual diseases of childhood" could be wiped out in a single year.

A family should regard having any of these ailments with the same feeling that they regard being lousy or having the itch.

There is not sufficient space to discuss all these diseases. We will only consider smallpox.

Smallpox is an acute, infectious disease, communicated from person to person largely by direct contact, or by articles soiled by discharge from sores of an infected person. From earliest times it has flourished in every land, attacking people of every race, color and nationality; sparing neither the young or the old, the exalted or the lowly, the clean and the squalid. About one-fourth of all persons died with it. It blinded many for life and left on all survivors the horrid marks of its loathsome touch.

It depopulated cities and exterminated nations. In the eighteenth century, within the area comprising the then known civilized world, 60,000,000 persons died of smallpox. At that time practically every person living had the scars of smallpox on his face. The absence of pock marks was so unusual that it was noted as a means of identification.

When John Hancock called the fifty-six members of the Continental Congress to order, every member was more or less pock marked, several of them blinded in one eye by smallpox. Today, Congress with 541 Senators, Representatives and Delegates, does not include a single pock-marked man.

In 1796, five years before the end of the eighteenth century, Edward Jenner, an English physician, announced that smallpox could be prevented by vaccination. Since then smallpox has existed merely because some misguided people, representing a small part of our population oppose vaccination. All Cults are opposed to it, simply for the

reason that regular physicians, the Medical Trust, advocated it. While this chapter is being written, Mahatma Gandhi; a so-called religious leader, now in jail in India, is denouncing vaccination with as much zeal as he denounces eating meat, or the government monopoly of salt.

No argument against vaccination is reasonable.

In the Phillipine Islands, prior to the occupation by the United States Army, there were more than 40,000 deaths from Smallpox each year, 6,000 of these were in the city of Manilla. Our doctors vaccinated three and one-half million Filipinos without a death or even a complication. In Manilla during the next seven years there was not a smallpox death. At this time there were more than 5000 United States soldiers in the Phillippines and only one case of smallpox developed among them. Thirty-three years ago, the Board of Education, in St. Louis, Mo., adopted a rule requiring all children entering school to show mark of successful Vaccination. As usual the cults opposed vaccination. The Circuit Court ruled that the School Board had the right to make such a rule and enforce it. This ruling was sustained by the Supreme Court of Missouri. **Since then not a single school child in St. Louis has contracted smallpox.** In every instance where vaccination has been compulsory and unanimous there has been no smallpox.

When an epidemic of smallpox threatened Los Angeles, one of the judges of the Circuit Court, D. L. Edmunds, in sympathy with the Cults, wrote an

article referring to vaccination as a graft to make money for the Doctors. **This was printed in the Christian Science Monitor.** As a result of this there was an epidemic and 165 foolish persons who refused to be vaccinated died of smallpox.

American Doctors vaccinated three and one-half million dirty, unkempt Fillipinoes without a death or loss of an arm. This should satisfy any honest, reasonable person that stories about vaccination are untrue.

During the Spanish American war, soldier boys died like flies, with Typhoid fever. Now complete immunity from Typhoid is available by a few "shots" in the arm.

During the last decade of the 19th century when the population of the United States was about half of what it is now, 40,000 children died each year with Diphtheria. Now a death from Diphtheria is not only unnecessary, but is a reflection on human credulity.

Yellow fever epidemics spread as far north as Memphis, during the memory of persons now living. And the physicians who have conquered these awful diseases, are called "The Medical Trust" when they ask for enforcement of laws relating to epidemics and sanitation.

The "Easy Mark," like the poor, are always with us. No matter how absurd a theory relating to a "divinely inspired" cure, its exploiters can always secure a following. And whatever else the Cults and Quacks advocate, they all unite in denouncing the well-trained physician.

CHAPTER VII

SELLING QUACKERY

An American millionaire who made his fortune through fraudulent advertising said "The American people like to be humbugged." Another American millionaire who believed in publicity said, "There is a sucker born every minute." He probably had the estimate too low.

The American people are not the first race to manifest such a weakness.

A very wise gentleman, named Solomon, who died several thousand years ago, left some books for posterity in which he discusses "The fool and his money." Every known code of laws has tried to protect the weak and the over-confident from the unscrupulous, and no code of laws has been so complete that human ingenuity could not find loopholes in it.

For this reason we have Courts of Equity to supplement our Courts of Law.

Only a few generations ago the masses of the people were unable to read, and their requirements and demands limited to actual necessities. We have gotten away from that stage of living. Our money comes easier now, it comes easier than it has come to any other nation. And we are spending it a little faster than we make it.

We have perfected labor saving machinery. Fifty

men who once moved dirt with shovels, are now unemployed and stand and watch a steam shovel move a ton of dirt at the turn of a lever. Furniture. Clothing and Automobiles are overproduced, in masses, by machinery. Since these things must be sold, we have lured the people into buying them on the installment plan.

Just now, about half of the population is trying to make a living selling to the other half. We have developed a line of "high pressure" salesmen, who are selling things which the public does not need and cannot afford. Also we have Blue Sky laws to regulate these salesmen.

Compulsory education has brought the ability to read. The business man, the mechanic and the farmer get their mail every day. They keep in touch with the world by reading a daily newspaper, costing only a few cents. This newspaper also tells of opportunities to spend money, as the newspaper is supported by advertising.

Merchants are willing to pay for advertising, it gives them a chance to impress their ideas on other people, and a reader who skips the ads misses the best part of the paper. If a merchant's ideas are accepted, he sells his goods.

The successful advertiser must be skilled in the power of suggestion. He must understand Mass Psychology. His story may be presented in various forms, it must be logical, it must not be tiresome.

However, it need not be true.

In fact, a large part of advertising matter is not true.

This is easily apparent, as one set of ads may contradict another.

A sample of this is a well-known, well-advertised substitute for Coffee. The exploiters of this *Nos-trum* (this term used after due deliberation) place considerable emphasis on the injurious effects of Caffeine, the active principle in Coffee. The advantages of the exhilarating effects of caffeine are advertised extensively in *Coco Cola* and *Coffee* propaganda, and often the contradictory ads appear in the same periodical.

One advertiser hopes to profit by the sale of Caffeine, the other does not, but hopes to profit by the sale of something else. The periodical profits by both advertisements.

The real purpose in advertising is to make the prospect dissatisfied, and then suggest relief, exploiting whatever commodity the advertiser has to offer.

Quackery ads scare the prospect, make him feel sick, and then guarantee him a cure.

As no one is paid to contradict advertising, the prospective purchaser may be—**can be**—is convinced. Women can be convinced that certain pills, lotions and devices will reduce weight, or that Synthetic Silk garments made from wood by a mechanical silkworm are the genuine articles. Men can be convinced that hair can be grown on bald heads or that alfalfa cigarettes are made of imported tobacco.

Advertising is one of our economic marvels; its costs are staggering. In 1928, one cigarette

and tobacco firm spent a total of four million dollars to advertise their products. Another tobacco firm spent over three million dollars, a third spent almost three million dollars.

Wrigley spends six million dollars annually to sell chewing gum at 5c per package.

Makers of Coco Cola spend four millions a year to sell a nickle drink.

The 1928 advertising bill for a food concern making a so-called substitute for coffee and an imitation breakfast food was considerably in excess of three million dollars. A chemical company spent almost four million dollars to advertise a cure for offensive breath (only they called it something else). Here is a neat little total of more than twenty seven million dollars in one year to advertise a few commodities which do not benefit the purchaser, may even be harmful. The advertising costs plus interest, taxes, profits, and overhead were passed along to the consumer.

The annual advertising of the Osteopaths and the Chiropractors will probably reach ten million dollars.

The advertising bills of patent medicines are so liberal that about half of our newspapers and magazines could not exist without them.

In addition to their advertising, the Cults have "slush funds" running into millions, for legal defense and charged to publicity. "Publicity" includes suppressing of unfavorable matter. The news columns and editorial columns of periodicals are "cen-

sored" by the advertising department, and shaped to suit the advertiser.

Often liberal advertising contracts are made to control the editorial policy of the newspaper in which ads appear. The editor sells his immortal soul, along with the advertising space. (See p. 96.)

June 30, 1906 President Theodore Roosevelt signed a bill to regulate the advertising of adulterated foods and drugs. It was what was left of a very excellent bill, after the vendors of adulterated foods and drugs got through with it. In a limited way, it protected the public until 1910 when the Supreme Court of the U. S. rendered a decision which made a joke of it. Meanwhile "The Advertising Federation of America" adopted a slogan "The Truth in Advertising" and kept on lying.

Years ago the Patent medicine interests perfected their "red clause contract" for advertising, which not only regulated what the editor of the paper wrote, but would compel him to go to the state capital in a hurry, if unfavorably legislation was proposed. The Chiropractors use a similar advertising contract, annulling their obligations if unfavorable laws are enacted.

The Chiropractors have a defense fund, or "slush fund" running into millions, and every Chiropractor has his literature on "What to do if trouble starts."

For years the Federal Trade Commission has promised to regulate this, but has done nothing.

Advertisers with plenty of money for publicity

can handle the Federal Trade Commission as well as the newspapers. Publicity is a vital part of the sales plan, and as long as fraudulent ads can be run, frauds and quacks will continue to do business.

When Iowa newspapers refused to print advertising for Norman Baker, of Muscatine, he started a \$130,000.00 print shop of his own, and had President Hoover, press a button in Washington to start his presses.

When John R. Brinkley's \$350,000 Radio Station was in jeopardy. John R. went by airplane to Washington, D. C. to see Charlie Curtis, Vice President of the United States. Charlie is a quarter blood Indian and as a boy lived with his Indian grandmother in a tepee in Kansas.

In Washington he lives in a suite of 11 rooms in the Mayflower Hotel, the scheduled price of which is \$150 per day.

After John R. had told Charlie his troubles Charlie advised the Radio Commission "you guys lay off of Doc. Brinkley, he is a big Republican from Kansas" and John R. went on broadcasting.

If we take advertising seriously, we must believe that the millenium is just about to arrive. A man can acquire fame and fortune in less time than an old hen can raise a brood of chickens.

Health, strength and virility are available from Quacks and Cults. Success in business and in love can be gained by using certain lotions on the hair or by wearing a certain brand of garters. Patent

foods will make a two-year-old baby girl strong enough to do the family washing. Samson with the jawbone of an ass was a weakling alongside of mail order athletes. Farm hands can get instruction from correspondence schools, how to push the business executive to one side and take his job. Women who married mechanics—and were glad to get them, get their ideas of success from movies, and read tales of success, paid for by the inch, until they think it a disgrace for a man to wear overalls and get grease on his face. They feel this very keenly when they hotfoot home from the movies in time to open a can of beans for papa's supper. All this old stuff about toil and wages is bunk. From now on we are all to wear white collars and draw salaries for sitting at desks—if we can find places to put all of these desks.

Now that the radio has passed through the experimental stages, we are confronted with fake and fraudulent messages which will come through the ether into the sacred corners of our bedrooms, until a standard of ethics is established in radio messages. It is no longer necessary to go to the city to be bunkoed.

A man may sit at home in his pajamas and slippers and be bunkoed over the radio.

Christ before Pilate Palmer owns and operates WOC at Davenport, Iowa, on a current strong enough to overpower all the other broadcasting stations within 300 miles. (see p. 97.)

John R. Brinkley, rejuvenation quack, with a

"Mail Order" diploma and a Connecticut license, owns and operates X. E. R. in Villa Acuna, Mexico.

NJAZ carries a message from "Prof." Scholder, who guarantees to grow hair on bald heads, and who could not tell hair from the raveled out end of a rope when both were mailed to him.

KTNT is owned and operated by Norman Baker of Muscatine, Iowa. See page 84.

"Doctor" Percy Lemon Clark, Doctor of Sanatology, broadcasts his fraudulent promise of a cure from WCFL, the Voice of Labor, Chicago.

When the Orlando, Florida, station was opened, the air was filled with Quackery broadcasted by an Osteopath, curing cancer with an Abrams outfit.

Annie Riley Hale, one of Bernarr MacFadden's \$25 a week college graduates, broadcasted over WJZ, owned by the Westinghouse Company, a cure for Cancer—like carrying a rabbit's foot.

Mrs. Augusta Stetson, Christian Scientist of New York City, owned Station WHAP, and spent \$500,000 advising the public that the Catholics were about to overthrow the Government and blow up the Public Schools.

The strongest broadcasting outfit in Los Angeles, KFSG, is owned by Aimee Semple MacPherson. The operator of this station was overcome by the biological urge and went to Carmel by the Sea, at the same time Aimee was "Kidnapped."

CHAPTER VIII

BERNARR MACFADDEN

Bernarr MacFadden is the press agent of the cults, and is a bright and shining example of what a press agent can do.

In fact, Bernarr spends a small fortune each year, to tell the public, through the medium of the printed page, what a wonderful man Bernarr is. Just what he pays his press agents is a matter of conjecture, but they certainly earn all they are paid.

A recent magazine article, evidently paid for by the inch, makes this statement:

“Few conventions of the American Medical Association fail to consider resolutions, viewing Bernarr MacFadden with alarm.”

This is about as absurd as saying—

“The U. S. Department of Agriculture is alarmed about hill farmers, who plant their crops by phases of the moon.”

Or “The American Geological Society is alarmed about a Negro well digger who locates water with a forked stick.”

Or “The American Astronomical Society is alarmed about certain Gypsy women who tell fortunes by the stars.”

Or “The makers of steam engines and gasoline

engines are alarmed about an inventor who is about to perfect 'Perpetual Motion' and send their engines to the junk pile."

As hill farmers, well-diggers, fortune tellers, and inventors do not have press agents the public does not hear about them.

The American Medical Association has one convention each year, and merely considers diseases and their treatment. It does not make laws, nor enforce laws, being organized as a corporation, "not for profit."

Many of our spectacular men tell of hardships and handicaps, like frail bodies, poverty and cruel step-fathers.

Bernarr had all three.

Like A. T. Still, B. J. Palmer, Sidney Waltner, Orvin Robertson and Jesse James, Bernarr was raised in Missouri, and evidently "soaked up" cultism. He was christened Bernard A. McFadden, acquired the title of "Professor" by playing the piano in places of amusement, and changed his name to Bernarr MacFadden.

As a boy, he lived in a small town hotel, owned by his relatives, attended a few terms of public school, and did such work as was available in town, or farms during crop seasons. At the age of 18 he came to St. Louis and worked in a grocery, later in a print shop. Apparently a "steady job" was not to his liking, so he tramped from town to town, doing such odd jobs as stern necessity demanded. He tarried a short time in a small college town in Missouri, becoming professor of dust and ashes

in the gymnasium, and later "coach," or athletic instructor.

In 1893 Bernarr went to Chicago, remaining there during the World's Fair. He promoted wrestling matches and even did a little wrestling.

Here Bernarr met Eugene Sandow, advertised as "The strongest man who ever lived on earth." Sandow was doing feats of strength, posing for pictures, lecturing on strength, and selling literature. He could lift a horse, or bend a horse shoe with his bare hands. His literature included instruction about living to be 100 years old, but he died at about half of that age.

Sandow had as his manager, one Florenze Zeigfeld (masculine, if you please), who later became famous as the exploiter of Ziegfeld's Follies, and "Glorified the American girl" by undressing her.

Both Sandow and Zeigfeld made small fortunes in this way during the World's Fair, and went to New York after the Fair. Bernarr also went to New York, and was soon having his picture taken in classical poses, showing Greek or Roman athletes, but did not lift horses or break horse shoes. Between posing jobs he worked as an attendant in a Turkish bath, afterward becoming Assistant Physical Director of the Manhattan Athletic Club at \$15 a week.

Here Bernarr learned that successful business men sometimes suffer from overeating and lack of exercise, and patented a device called the "Home Exerciser." It was made of pulleys and rubber cords; and two hours work would ruin it. This

was not a serious disadvantage as no one ever used one of them two hours. The sale of the "Home Exerciser," by mail, started Bernarr on the road to financial success.

Having established a fixed income, Bernarr turned to literature. His experience in the St. Louis print shop evidently had made an impression on him. Owing to his limited education, his "copy" was not marketable. Then Bernarr discovered that "he could hire all the college graduates he wanted at twenty-five dollars a week." Since then his writing has been done by proxy. Periodicals whose editorial page carried the legend "Bernarr MacFadden, Editor and Publisher," printed "Editorials" which Bernarr had not written or read, or knew anything about until criticism came, when Bernarr promptly denied all connection with the paper, over his own signature.

Zeigfeld learned that a lot of folks in New York, would pay \$1 or more to look upon the unclad figures of a few misguided young women, who could not act, or sing or dance. Bernarr learned that a lot of folks outside of New York would pay 10c to look at pictures of these same women. Both Zeigfeld and Bernarr commercialized the "sex appeal" which has ruined the movies. (See p. 180).

Bernarr's first periodical "Physical Culture," (noted for pictures of semi-nude women on its outside front page), was established in 1898 in New York. At that time the State of New York had an organization called Society for the Suppression

of Vice. This society was organized in 1873, hence had been functioning for 25 years before "Physical Culture" appeared. The chief function of the society was suppressing obscene literature. The statutes of New York and the postal laws relating to obscene matter were drawn and passed through the efforts of Anthony Comstock, the head of the Society for the Suppression of Vice. Section 317, Penal Code of New York, reads: "Any person who sells, lends, gives away or shows any obscene, lewd, lascivious, filthy, indecent or disgusting book, magazine, newspaper, picture, photograph, etc. . . . shall be deemed guilty of a public offense and shall be punished by law."

Under the supervision of Comstock, the society made over 2,900 arrests. From its inception "Physical Culture" ran afoul of this law, and Bernarr hired a censor to decide just how bad a magazine could be and not violate this law. In spite of the censor, Bernarr was "pinched" in 1901. He had promoted a beauty show (called a "Health Rally"), of semi-nude women at Madison Square Garden. While this was advertised as "Health uplift for Suffering Humanity," it was advertised by posters in saloons and free tickets to bartenders. While he escaped punishment for this he decided to get out of New York and moved across the state line to New Jersey, but soon returned to New York.

He acquired acre property near Spottswood and established "Physical Culture City." Bernarr also induced a restaurant owner to enter a scheme

of establishing a chain of Health Restaurants. Physical Culture carried advertisements for said restaurants. It also carried ads for a stock selling scheme relating to a "chain of 50 restaurants" which would pay 30 per cent—perhaps 50 per cent—annual dividends. Stock was offered and sold at \$10 per share. The company in the first three years paid one dividend of 5 per cent. The manager of the chain of restaurants was one Gomar Reese. When the company made a profit, Bernarr and Gomar raised their own salaries to absorb it. Meanwhile the stock passed into the hands of Bernarr and Gomar and the chain of restaurants contracted to one link—the original restaurant.

Physical Culture City was in the well known mosquito and swamp district of New Jersey. "Bernarr MacFadden Institute," a college for training gymnasium teachers, was one of the proposed features. Bernarr advertised "Prepare yourself to earn \$100 a week (this was real money 25 years ago). You can benefit your fellow men, and follow a profession that will give you large financial returns. Many teachers are earning \$300 a week."

Bernarr's admirers bought his stock, his scholarships and his "home sites," where mosquitoes were so large that a man needed medieval armor for protection. Houses were built of store boxes and scrap lumber. His students pledged themselves to the simple life, all going barefooted, the girls wearing bloomers.

Bernarr set a good example by walking—bare-

footed—18 miles to his office. At least, he walked long enough to have his picture taken walking to work. However, as Bernarr was not worth much in an editorial office, where \$25-a-week college graduates did the work, his time might as well be spent walking.

Until the postal authorities prohibited sending Physical Culture City ads by mail, said city was advertised as being one hour's ride from New York City. The only railroad to the town was a branch line serving the coal mining section. It ran two trains a day. A newspaper reporter stated that he rode on the train, walked two miles, rode two miles in a private conveyance and six miles on the street cars—paying two fares, and that he was all day making a round trip.

Students who paid cash for scholarships, worked 10 hours per day for \$1.00, six days a week, taking care of patients or guests. Students, unable to pay tuition in cash, were given credit of \$5.25 per week and 75 cents in cash. Guests, or patients, paid \$18 per week for meals in advance. As they were required to fast the first two weeks many were unkind enough to complain and wanted their money back.

The New York World wrote an expose of Physical Culture City. Bernarr sued the World for \$50,000 and lost the case.

In 1907 Bernarr printed in Physical Culture a serial story "Growing to Manhood in Polite Society." This led to his arrest for improper use of the

mails. On October 23, 1907, he was found guilty by a jury and sentenced to pay a fine of \$2000 and serve two years in the Federal prison. By this time Bernarr had too much money to go to prison. The President of the United States pardoned him. He paid the fine of \$2,000. As Presidential pardons come high no one knows what this cost Bernarr.

About this time a Dr. Malchow of Minneapolis, a graduate of a school of medicine, wrote a book "Sexual Life," for the medical profession. In a chapter "Sexual Habits in the Married," he discussed certain practices and the evils resulting therefrom. Like Bernarr, Dr. Malchow was arrested and found guilty and the matter was referred to the President

Malchow had little financial backing and the President allowed him to go to the Federal prison. To make sure of justice the publisher who printed Malchow's book, also went to prison, and Bernarr, who was both the author and publisher of the other book went free.

One year later a young lady sued Bernarr for printing her picture to her detriment and without her permission. She obtained a verdict for \$3,000.

Bernarr's next periodical was "True Stories," which reminds one of the man who was called "Lucky Jim," because he never had any luck. After True Stories came True Romances, Dream World, Dance Lovers, Detective Mysteries, Modern Marriage and others. These magazines are kept full of salacious matter, taken from correspondence

which piles up in every magazine office. This correspondence is worked over by the same class of college graduates which Bernarr formerly hired at twenty-five dollars a week.

Now he pays them by the page for filling space.

Physical Culture for June, 1930, carried 143 ads for "cures," including Tuberculosis, Baldness, Rupture, Deafness, Being too Fat, Being not Fat Enough, Regeneration, Flat Feet, Osteopathy, Chiropractic.

It also contained advertisements for 63 Mail Order Courses; Instruction in Singing Swimming and Boxing. Also a chance to get a tin star, showing that the wearer is a detective. A dozen or more articles relate to sex. And 60 advertisements for Bernarr's literature.

September 15, 1924, the MacFadden Publications, Inc., began the publication of a daily tabloid, called "The New York Evening Graphic," dealing largely with accounts of sports, sex crimes, divorces and police court scandals. As an aftermath of a recent "exposure" Bernarr was sued by three individuals, the suits aggregating four million dollars.

Every summer Bernarr takes a trainload of friends to California as a part of his propaganda. In June, 1930, they arrived in California on Bernarr's 62nd birthday in time to witness the unveiling of a \$70,000 airplane beacon (which Bernarr paid for) on a mountain designated as "Macfadden Peak."

Any one who has viewed the relief map of Cali-

ifornia in the Ferry station at San Francisco, knows that naming a mountain in California is not much of a sacrifice.

When Ruth Snyder was electrocuted for the murder of her husband, The Graphic printed faked interviews from the death house at Sing Sing. The State of New York does not permit interviews with condemned criminals.

Magazines of the MacFadden type could not exist without Quack advertising. Bernarr's latest acquisition "Liberty" caters to the movie business. Stories are "tried out on the dog" in print before being made into films. When the "League of Decency" took a stand against immoral movies the movie crowd, appropriated \$2,000,000,—not to clean up the movies, but to "counteract fanatical opposition." With 5,000 newspapers tottering on the verge of bankruptcy, \$2,000,000 can buy space anywhere.

High class weekly magazines, which a few years ago scorned ads. for questionable commodities, are now down on their knees begging for these same ads.

Publishers have material wants, their creditors want interest on their mortgages, labor must be paid, paper and ink cost money. Publishers must either sell advertising or steal. Stealing is a violation of the Mosaic code, also thieves are sometimes caught and punished, hence selling space seems expedient.

CHAPTER IX
CHIROPRACTIC
The Great American Joke

Chiropractic is a religion, it is the worship of B. J. Palmer, Palmer encourages the idea by wearing his hair and beard to resemble Christ; and by having his pictures taken in a pose to imitate Christ in the painting "Christ Before Pilate."

Chiropractic literature is full of comparisons between Palmer and Christ, and between Chiropractic and Christianity.

I have before me a copy of "The Chiropractor and Clinical Journal" which Palmer prints each month and sells to his dupes at 20 cents per copy.

It is a Journal of 72 pages, 26 of which are devoted to advertising Palmer ideas, Palmer devices, Palmer office furniture, and Palmer advertising services.

One page advertises the Book "Palmer Technic of Chiropractic," price \$10.00, for sale by Palmer. I have seen the Book, there is about \$9.40 profit in the \$10.00 sale.

On the remaining 46 pages of the journal there are 18 articles devoted to boosting B. J. Palmer, knocking the medical profession and citing cures—which if true would win the world for Chiro-

practic in six months. In these eighteen articles the name of B. J. Palmer, usually represented by the Monogram B. J. P. appears 239 times. (It may be more than 239 times, the boy who checked while I counted was overworked and may have missed a few.) There are also numerous references to the editor and the fountain head, each of which means Palmer. The frontispiece of the Journal is a full page picture of a Circus elephant, on whose back is a banner, "Christianity was opposed for Three Centuries, but won. Chiropractic is also being persecuted by selfishness and ignorance." On the next page is the usual picture of Palmer in the Christ before Pilate, pose. On the other pages are seventeen comparisons between Palmer and Christ, or between Chiropractic and Christianity.

A few samples are:

"When the Man of Galilee resisted, he founded a religion which is a dream; when a man of Davenport resisted, he founded an expression, a science, which is a key to the realization of that same dream."

"Jesus was a carpenter, B. J. Palmer also works with his sleeves rolled up."

"B. J. Palmer made a ladder of his Cross."

"The Chiropractic principle either applies or not, it is either right or wrong, Jesus Christ is either Lord of all, or He is not Lord at all."

"God is in His Heaven and all is right with the World, and we Chiropractors are not going to be misled into thinking that things are all wrong."

Percy Abbott furnishes a poem of eight verses

the last verse of which is:

“No wonder our Saviour met such ill behavior
From men who were twisting the Laws
At our next fall election, for the people’s protection
We’ll grant chiropractors a board for their cause.”

Hazel Glass, D. C., Ph. C., of Seattle, Washington, says: “It is more than love that I feel for B. J. Palmer, I just worship him.”

Hazel’s middle name must be Nut.

There are also many references to Chiropractic principles, and Innate Intelligence—whatever that is.

All of the above Bunk, Blasphemy and Egotism, is from a single copy of a Journal, edited, printed and sold by the Chiropractic Fountain Head of Davenport, Iowa.

In theory Chiropractic is the “Adjusting of subluxations of the movable segments of the Spinal Column” “discovered” by D. D. Palmer, father of B. J. Palmer in 1895, three years after the Stills had chartered “The American College of Osteopathy,” at Kirksville, Mo. Both Still and Palmer offered—for a consideration—to teach their discovery to others. Still had a very moderate standard of education for his pupils; Palmer had none. His early circulars tell of a man who could not read and write, but who finished his Course and become a successful Chiropractor. There is some evidence that D. D. Palmer, was one of the early

"Diplomats of Osteopathy," but both Still and Palmer deny this. Still claimed that Palmer applied for admission to the Still school and was rejected. Palmer hired James O. Strother, a Still graduate to return to the Still school for a second course, to be sure of Osteopathic ideas, and help Palmer arrange his course.

Palmer also hired a Presbyterian preacher, named Samuel H. Weed, to work with Palmer and Strother. Weed coined the word "Chiropractic"; it is from a Greek root and means "to work with the hands." In addition to using what Palmer and Strother stole from Still, Weed used ideas from Quimby and Mary Baker Eddy, and inserted some Philosophy and Metaphysics. From the Bodyless Transcendentalism of Christian Science, he jumped over to the soulless Monism of Ernest Heckel, to get the term "Innate Intelligence."

Weed certainly did a good job.

All that was new about Chiropractic was the name, that was all that Palmer had to discover, the rest of it came from other systems.

Still got his ideas from the Mormons, the Mormons got their ideas from the Shakers. The Shakers, like the Chiropractors believed that their leader was the reincarnation of Jesus Christ.

In the early part of the Nineteenth Century the Shakers were flourishing in Northern New York, they had their "wonder workers" and believed in "Healing by Prayer" and "Laying on of Hands."

One colony of Shakers moved to Maine. From this colony came Phineas Quimby, whose pupil,

Mary Baker Eddy, exploited Christian Science, as being directly revealed to her.

The Mormons, Spiritualists and Seventh Day Adventists were all organized in Northern New York, and all of them were off-shoots or dissensions from the Shakers.

The Mormons moved westward.

In 1840 they settled in Nauvoo, Ill., where they founded a University and a printing plant.

Among other things they printed a paper "Millennial Star" which circulated among the fifteen thousand Mormons in Missouri. Orsan Pratt, one of the Mormon Elders and a teacher in the University advertised in the "Millennial Star" "Bones set through Faith in the Lord Jesus Christ."

The writing of Orsan Pratt and A. T. Still are so much alike that no one will deny that Still followed Pratt's style of composition. The Mormons were not popular among the Illinois people. In 1844 Jos. Smith, the founder of Mormonism and his brother Hyrum, were arrested and placed in jail at Carthage, Ill. A mob broke down the jail door, and lynched them. Again the Mormons moved westward, and established headquarters at Independence, Mo., now a suburb of Kansas City.

At this time A. T. Still was 20 years old and teaching school in Missouri, hence it is easy to understand why Pratt and Still wrote alike, and how the Shaker ideas of healing came through the Mormons to Still, Palmer, Sidney A. Weltmer, Ber-

narr Macfaddin, and Orvin Robertson, while all of them were boys growing up in Missouri.

Healing by Faith has always its limitations, the patient must have a keen sense of perception—or a keen sense of imagination—to be healed. To overcome any lack of imagination, faith healers usually use some other agency like stump water, boiling a nail in the milk you drink, or carrying a rabbit's foot; on the same principle that physicians sometimes use a "placebo" or dough pill, to impress the patient. A. T. Still's "placebo" was "adjusting the spine" which is just about as effective as trying to warm your feet in the moonlight. Rubbing the back is an old idea, nearly all tribes and races have tried it. Only America has glorified it and made it a system of healing.

When Captain James Cook, the English Navigator, first explored the South Sea Islands, he reported that every chief had an attendant whose duty was to rub the Chief's back. It was not supposed to cure disease, but was merely to furnish exercise to an overfed Chief, who was too lazy to get his exercise any other way.

For centuries the Chinese have massaged the spine. The Japanese teach massaging to their blind, who walk the streets at night, blowing a whistle to notify their patrons of their presence.

All of us have seen a little pig rubbed on the back with a corn cob and noticed how the pig enjoyed it, but no one has ever suggested rubbing the pig on the back to cure hog cholera or worms.

Swedish movement and Bohemian massage had

been used long before A. T. Still flung the "banner of Osteopathy to the breeze." Also a sweat bath followed by massage had been used in sobering up drunks and such treatments are still used for faulty elimination, overworked office people, and "Boiling out Boozefighters."

Chiropractors tell that D. D. Palmer, who owned a fish market in Davenport, Iowa, and practiced faith-healing as a side line, was treating a negro for deafness, and discovered a "subluxation of the vertebrae." The adjustment of this subluxation restored the Negro's hearing. They proved this by the Negro.

Folks who have dealt with Negroes do not consider them very competent as witnesses. The Negro's testimony was probably better than Palmers, but not worth much. At this time there were probably 1,000 deaf persons in Davenport, but neither the Negro or Palmer gave any reason for neglecting the other 999.

The Chiropractor does not simply offer relief by massage to the tired business man, or the fatigued woman as the masseur might do, but claims to cure every human ailment by simply pressing against the backbone, stating that all disease is due to misplaced vertebrae. A Chiropractor ad taken from a telephone directory gives a list of 57 diseases which can be cured by Chiropractic treatments. The list includes locomotor ataxia, epilepsy, rheumatism, tuberculosis, Brights disease and diabetes. It is appalling to think of a self-styled "Doctor" believing this. It is worse to think

that some victim of these diseases might be gulled into believing it. Some of these diseases require absolute rest in bed. Massage is not only useless, but dangerous.

There are records of thousands of sudden deaths of tubercular patients, pneumonia patients, diphtheria patients and arteriosclerotic patients in Chiropractors offices. In some instances the Chiropractor left town without taking time to lock his office.

“Christ before Pilate Palmer” is credited with telling his followers that as Judas Iscariot carried the money bag Christ and the disciples were charging for healing the sick. The thing that is emphasized the most in Chiropractic literature is getting the money—and getting it in advance. They are referred to as “retailers of Chiropractic” and encouraged in “Selling the methods of Chiropractic.”

However, in all my accumulation of Chiropractic literature I have not found any comparison of the financial condition of Christ and Palmer.

Christ said “The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head.” Palmer has accumulated many, many thousands of dollars and much property. Christ was buried in a borrowed grave; to avoid any such happening at his death Palmer carries a million dollars in Life insurance.

If a Chiropractor took a pencil and paper and tried to demonstrate that two and two did not make four, his patients would walk out of his office

and spend the rest of the day laughing at his theory.

Every day the Chiropractor tells his patients things, which are just as absurd as that two and two do not make four; and he gets away with it. There are certain fundamental, biological principles which are just as simple, and just as clear to a man trained in anatomy as the sum in simple addition. Since A. T. Still first advanced the theory of "adjusting subluxations of movable segments of the vertebrae" physicians have conducted thousands of post mortems and dissected thousands of spines without finding the slightest evidence of such a thing as a subluxation. Astute young graduates of Medical colleges posing as students of Osteopathy and Chiropractic, have spent months at Kirksville and Davenport without getting a single idea which was not already well understood by the medical profession.

Also these men have learned that a Chiropractor—even if he attends a recognized Chiropractic school—may get his diploma without seeing a dissection or a cadaver. The text book on Anatomy used at Davenport was written by the wife of B. J. Palmer. Just where she acquired her knowledge of anatomy has never been made clear to the general public. Anatomy is taught without a cadaver or a skeleton, by using a miniature spine made of aluminum. The miniature spine is one idea which the Chiropractors did not steal from Osteopaths. The Osteopaths stole it from the Chiropractors.

Chiropractors who learn their limitations and use agencies other than adjusting the spine are called "mixers" to distinguish them from the "straight" chiropractors who only follow Palmer's ideas.

A favorite stunt of the "mixer" is to give the patient a dose of morphine in a glass of cold water, with suggestion "you look tired, let me give you a glass of water." By the time the adjustment is over the morphine is working, the patient leaves the office "hitting on every cylinder" sleeps well that night and tells her friends how much good Chiropractic is doing for her.

A pint of bootleg whiskey weighs a pound and is just about a day's supply for an alcoholic. An ounce of bootleg morphine can be carried in the vest pocket and will make almost two thousand doses, an ounce is a year's supply and will make two thousand Chiropractic boosters contented and happy. It is true that dispensing morphine is a violation of the law, but what is a violation of the law to a man who is practicing medicine without a license. The above comparison of the Chiropractor and the bootlegger is an unkind reflection on the bootlegger; if any of my bootlegger friends read this, I hope they will not take offense at it.

Both the "straight" Chiropractor and the "mixer" adjust by working on the bare back.

The same subluxation produces the same ailment in both sexes, except that diseases peculiar to women are produced by a subluxation at the low-

est portion of the spinal column. Woman, poor woman, has an extra subluxation and a lot of ailments which the men "know not of."

For years we have heard of the woman who bared her naked soul before the jury to save some one on trial for murder, now we have the woman who bares her naked back before the Chiropractor.

Just why any man should want some other man rubbing his wife on the bare back is a mystery even in these days of the emancipation of women.

In 1922 Palmer's School at Davenport had 3,000 students, who spent \$3,000,000 in Davenport, hence Palmer run the town. Palmer's faculty—seeing the profits of Quackery—went to other cities and started rival schools until there were a hundred and fifty or more schools. A 1922 Palmer School catalogue, said to be an edition of 250,000, does not discuss the number of students, neither does it intimate that any educational requirements are necessary. This catalogue was sent to nurses, barbers, mechanics, street car men, carpenters and clerks. I have one which was sent to a man who worked at night at a lunch counter. At my suggestion he wrote a letter of inquiry, purposely misspelled and poorly written, saying that he had a poor education, but an aunt had died recently and left him \$2,000, and he wanted to be a Chiropractor. From his letter they could see that he had ability and would win.

On page 49 of this catalogue is the statement, "Many of our graduates have built up practices

aggregating an annual income of \$15,000. Some have even doubled this success." This catalogue is also sent to preachers and teachers, followed by a series of convincing letters. Most of this seems to be done to make boosters of this class of public servants, rather than enrolling them as students, and many persons of this class are good boosters. A man enters the ministry for life and would hardly change his calling. **Anyhow, what would a preacher do with an annual income of \$30,000?** The catalogue of the Texas School of Chiropractic says, "Some of our graduates have annual incomes running into six figures."

Other catalogues from other schools are not so extravagant about incomes. One says, "In a few months we can fit you for a profession, your earnings should be \$3,000 to \$5,000."

The following advertisement is from a Sunday edition of the Memphis Commercial Appeal:

BE INDEPENDENT—Chiropractic doctors earn \$3,000 to \$6,000 yearly; work for yourself; this good paying profession quickly learned by correspondence; low rates; easy terms; illustrated book free. American University, 803 Botsford Bldg., Chicago.

It has been run in nearly every city daily in the United States.

Of course, this sort of bait will catch lots of suckers. I have talked to dozens of farmer boys whose fathers put them through a course, and bought their office furniture only to find that they

had been bunkoed and that Chiropractic would not cure anybody with a real ailment.

During the Summer of 1933, while sojourning in a hotel in Binghampton, N. Y., I learned that the night clerk, the Western Union operator, and one of the "bell hops" were all Ex-chiropractors.

It is only fair to say that more than half of the graduates of Chiropractic schools, either do not open an office, or if they do open an office, close it in a very short time. I have heard some very pathetic stories from some of these poor fellows.

One very pathetic story, I heard from a young man living in the Y. M. C. A. at Birmingham, Ala. He said he had spent his time and money studying Chiropractic, and learned that he must practice in violation of the law, without a license. He said his whole life had been ruined. I was not surprised, a few weeks later, to learn that he had committed suicide.

Dr. Lindlahr, president of the Chicago Chiropractic College, gave me an autographed copy of his book, "How to live to be 100 years old." They buried him long ago at the age of 60. His book is merely a sample of Chiropractic enthusiasm. They are long on enthusiasm, around all of their colleges, but a graduate loses his enthusiasm soon after he opens an office and learns that he is helpless in the presence of disease. I have listened to many, many hard luck stories from Chiropractors, men whose wives or whose fathers have paid for their training, as well as those who have given

up some honest business to become Chiropractors. Some of them have cried over their misfortunes. Some of them have threatened to return to Davenport and shoot B. J. Palmer, or pull out his whiskers and beat him into a raw, unsightly pulp. Some admit that they are crooks but will stay on the job while the easy money lasts. Some propose to go to school and become M. D.'s. Many are non-committal or insist that Chiropractic adjustments, if continued long enough will cure anything.

Meanwhile the schools are sending forth their graduates to sow seeds of ignorance, superstition and fanaticism, and reap as easy prey the credulous weaklings, the maimed, the halt, the lame and the blind, with the fraudulent promise of a cure, paid for in advance.

The price for the full three year course in Palmer's school is \$500—tuition only, and gives the student the degree of "doctor of Chiropractic," "covers eighteen months," but can be covered in twelve months. If the pupil makes a certain grade he gets the degree for Ph. C. in addition.

There are now more than 100 systems of drugless healing, and mail order diplomas a drug on the market.

In states where legislation banned Chiropractic, the name was changed. Hence, around Chicago we find Napropaths, in Connecticut and Florida we find Naturapaths. The state of Washington has Sanipractors, including a school of Saniprac-

tice. The dean of this school found a woman scrubbing the floor of an office building. She had \$3.75 in cash and for this sum the dean made her a Doctor of Sanipractic.

For years an old preacher in Elgin, Illinois, has sold Osteopathic diplomas for \$25 each to Chiropractors. A \$25 diploma in a \$10 frame will soon pay for itself and gives the Chiropractor another chance to lie about his training.

Another diploma which is likely to be on the walls of the Chiropractors office, is "Doctor of Optometry." It costs \$10 and "covers the science of refracting and fitting glasses."

\$100 for diplomas and \$50 for framing them will add greatly to a Chiropractors armamentarium. However, these documents do not make a man competent any more than a course of religious training by mail will make a rascal into an honest man.

The Palmer School uses one standard medical text book, "Dorland's Medical Dictionary," and the Chiropractor's knowledge of medical terms comes from that book. In a few weeks any persons of average intelligence can memorize a few hundred medical words and repeat them parrot fashion. The mere fact that a man can say "the eye is the physiological mechanism of the sense of sight," does not carry with it the ability to determine that another man is going blind. Neither does the repetition of a "ganglion is an aggregation of nerve cells forming a unit of the central nervous sys-

tem," mean that rubbing on the back will cure a sprained ankle or grow hair on a bald head.

Chiropractic is not a system of healing, it **never healed anybody**, a person may have recovered from an ailment—real or imaginary—while under the Chiropractor's treatment, but that was only a co-incident. Chiropractic is in no sense a profession. It is merely a scheme by which unscrupulous sharpers induce men, usually men of little education, and with a dwarfed sense of moral obligation, to learn the tricks of disreputable trade quackery.

Under the pretext that they are not practicing medicine, the paid emissaries of the drugless cults have prevailed on the legislature of some of our states, to pass laws granting them a limited license. This is usually "the right to treat human ailments, without administering medicine internally or externally, and without puncturing the tissues." This limitation is dangerous, as the prompt use of a drug or a surgical procedure may save the life of the patient. In sickness there is always a possibility of a serious ailment and delay may be dangerous. Nearly every fire starts with a blaze so small that a bucket of water would quench it. That is why we have high powered fire trucks, they must reach the scene before the fire gets beyond control. Practically every human ailment, if detected soon enough would respond to medical treatment. A few weeks time wasted with the Chiropractor may get the patient to the stage where a cure is impossible, to say nothing about the possibility of exposing the whole neighborhood to a contagious disease.

Under the present laws Chiropractors can be given a limited license in many states by passing an examination. They refuse to submit to this examination, and practice without a license.

The present age is an age of mechanical appliances and all of us are more or less familiar with mechanics. The "drugless healer" compares the human body to a machine, talks glibly about the brakes not holding, faulty adjustment and articulation. About the time you expect him to say that he has a lot of livers, lungs and kidneys in stock and can replace worn out ones, he switches off to the necessity of a long series of adjustments, "as your case is very unusual, etc." While certain mechanical principles apply to the body, it is not a machine. A machine is metal, a part broken or worn out can be replaced and the machine made as good as new. A human body is flesh and blood, and bone and sinew—all living matter—when a vital part is worn out, the body fails to function, and we take it to the cemetery.

CHIROPRACTIC CURES

Giving Chiropractic treatment to a person with a real ailment is about as effective as throwing a rubber bone to a hungry dog. Chiropractic adjustments never have cured anybody, and never will.

The blood and tissues carry a considerable degree of immunity to disease; and when the vitality is lowered by exposure or indiscretion we become

susceptible to the germs of disease. It is only when the vitality is lowered that we sicken or die. Practically all diseases are caused by germs; to deny this is as absurd as to deny that two and two make four. Rest, sanitation and medicine increase our immunity. Nearly all of our diseases are "self-limited" and the natural tendency is toward recovery.

Bacteriology is an exact science. A trained bacteriologist with a microscope will detect the presence of germs on a specimen as readily as a farmer can detect a drove of hogs in his sweet potato patch.

And a trained bacteriologist will distinguish the germs of hook worms from the germs of diphtheria as readily as a farmer can distinguish a Jersey cow from a Leghorn chicken.

As a witness in defense of Chiropractic, B. J. Palmer, testified in court. "Chiropractors do not believe in bacteria, and bacteriology is the greatest of gigantic farces"

What awful things people will do for money.

The germs of malaria, yellow fever, diphtheria, typhoid and small pox are as real as Jersey cattle or Leghorn chickens, the difference is only in size.

And rubbing a man on the back would not rid him of these germs any more than it would rid him of Cooties.

Each class of bacteria give their own characteristic phases to disease. These are called symptoms. The presence of several classes of bacteria—and

their symptoms—are referred to as complications.

In furnishing our animal economy nature has been generous, even extravagant. For many functions the animal mechanism is doubled. Many of our organs are “bi-lateral” or two-sided and we use only half of them. A man with one good eye can probably see everything worth seeing. A man who has only one good ear gets along so well that only his close friends know of the defect. The removal of one kidney has no apparent effect on health. Because of accident or disease, men have gotten along nicely with only half of their original brain. A man can live on one-fourth of his normal lung capacity. The pancreas, an organ more essential to digestion than the stomach, is ten times as large as necessary. In view of these facts it is easy to understand how a sick person can recover in spite of Chiropractic treatments. The Chiropractors and their friends tell us that they are not practicing medicine, yet insist that they are curing all manner of diseases, and cite cases to prove this.

In May, 1920, the country was flooded with Chiropractic advertising, claiming that don Jamie, the second son of King Alfonso, of Spain, had been cured of deafness by Chiropractic treatment. All over the U. S. the Sunday editions of daily papers carried full page ads. Reprints of these ads were piled up in Chiropractors offices, poked under doors and pasted on billboards. Don Jamie was born deaf, he will be deaf until he dies, because a part of his middle ear is missing.

There are over six million deaf or partially deaf persons in the U. S., three million of them being of school age. Why go all the way to Spain to get a subject. The dean of one of the leading Chiropractic colleges is deaf. They might work on him. An amusing phase of this incident was that both Chiropractors and the Osteopaths used this advertisement. The Osteopaths said the cure had been effected by J. Johnson May, Osteopath. The Chiropractors claimed the cure was by J. Johnson May, Chiropractor. As the prince was not cured or benefitted it does not seem harsh to say that both the Osteopaths and Chiropractors lied about it.

Sometime ago the Chicago papers printed a story of a lapse of memory, and its cure in a small city in Wisconsin. The man who had the lapse was a doer of odd jobs, who came to town a few months before, bringing with him a woman who passed as his wife. As he was not making a living, the woman soon left. After his "cure" the man remembered that he had another name, another wife and another home in Illinois. An investigation showed that he had sold a borrowed horse in Illinois to get enough money to bring the woman to Wisconsin. His former neighbors in Illinois were a cold-blooded bunch. They not only refused to believe his lapse of memory, but assured him that they had warrants for desertion and selling the horse, and would arrest him if he returned to Illinois.

However, it made a good story and the Chiro-

practicers are still using it. Some folks were unkind enough to say the man was paid for the story, this seems likely, as he had no money and Chiropractors collect in advance.

A "Man about town" in a small city in Central Texas, owned a Ford car and an accident policy. The Ford was a disreputable ruin of its original grandeur, and the policy was one of those complicated affairs, which no one reads and understands. It gave a vague, indistinct promise of indemnity in case of accidental loss of vision, loss of hearing, loss of one arm, etc. with a promise of double payment if the accident occurred while riding in a "motor driven" vehicle. As might be expected the man had an accident while riding in the car. He claimed to be totally blind, totally deaf, one arm paralyzed. He was taken to a hospital, where a dozen doctors examined him without finding external marks of violence. They did not understand his case until they had learned of the accident policy. After he had been sent home from the hospital, he was examined by another doctor an old man who had no access to the hospital.

This doctor signed a statement saying that he had examined the patient and found him totally, permanently blind, permanently deaf and that he would never use his right arm again.

Armed with this certificate he demanded from the insurance company the payment for loss of vision, loss of hearing, loss of one arm, with double compensation. Rather than take chances

with a trial by jury the insurance company compromised.

They paid him only a small part of his claim, but it was more money than he had ever seen outside of a bank. While he had been sure of permanent disability before the settlement, he apparently had not lost hope. In a few weeks, he was cured by a Chiropractor and the case cited all over the United States in Chiropractic literature.

Here was a man with a doctor's certificate proving that he was blind, deaf and paralyzed, cured by a chiropractor. What better evidence could be shown.

Last year, a Chiropractor's office in a small Western city, was raided by prohibition officers with a search warrant.

They did not find whiskey but found a card index with case histories of 160 patients, representing 47 diseases marked "cured." These were chased down, more than half of the persons could not be found. Twenty-two of them were dead. Nine of them were in hospitals for neurotics and insane persons. Only one person was found who was actually well. She was a hysterical woman, who had had only an imaginary ailment.

Every Chiropractor has his cured patients. A dozen Chiropractors may have several dozen cured patients, each cured of a different disease. In studying these it is easy to see one of two things.

(1) The patient did not have the disease they claimed to have.

(2) They were not cured.

The Chiropractor will never be taken seriously until they limit their cure to a few diseases and cure more than one case.

I have before me a copy of the Chiropractic Educator. It is four pages and does not carry any date line.

The front page has a picture of a woman living in an obscure town in Texas, who was blind in her left eye. Seventeen adjustments and "her sight was perfectly normal."

Another page tells of a woman in Michigan who was dying of tuberculosis. Under Chiropractic treatments she became well and gained 53 pounds in four months. A letter sent to the address given was returned unopened, and the Mayor of the town advised me that he had never heard of the woman or the cure. Perhaps she has a job as fat woman in a side show.

Page three tells of a man in California who had a lame leg. After Chiropractic treatment the lame leg was stronger than the other one. The statement does not say whether he proposes to have the other leg worked on or not.

If one cure in twenty was real, patients would be lined up at the Chiropractor's office like ticket buyers at a box office.

We have quite a few people who crave the lime light. Such people will give a testimonial for anything.

The winner of a recent prize fight has author-

ized full page ads in which he states that his victory was due to having his spine adjusted.

The wives of two members of United States Congress have recently had their photos in full page ads for patent medicines.

Movie stars, athletes and authors are always giving testimonials, always being cured of something. No one objects to this, but to expect the same agencies to cure other folks is a tax on human credulity.

Any one with a chronic ailment may be excused for trying anything which promises a cure—or even relief.

During any epidemic of Infantile Paralysis Chiropractors will advertise “immunity treatment” for \$5. It would take a very mean man to deny his child “immunity” when it only cost \$5. Only one child in 500 is likely to be effected hence the Chiropractors get away with this.

THE NEUROCALMETER

The Palmer School not only sells degrees, but also legal advice and protection, adjusting tables, office furniture, advertising, books and charts. Until recently the “straight” Chiropractor has bought everything without question.

There was always something new to get the Chiropractor's money. If B. J. could put a \$15 a week man into a line which paid him \$200 a week, anything B. J. had to offer was accepted. Hence the Neurocalmeter.

The Neurocalmeter, like most other Chiroprac-

tic devices is owned by B. J. Palmer. It is a small box containing a battery and a dial or indicator. Attached to the battery is an insulated wire which carries a current to a movable handle, having two prongs. The box is placed on a table in such a position that the patient (victim) can see the dial.

The movable handle is passed up and down the naked back to locate "impinged nerves." The contact with the naked back forms a circuit between the two prongs. The battery buzzes and the needle of the dial vibrates. The patient feels, hears and sees and is impressed. This is called "Spinal analysis" and all it costs is \$5.

The dial of the Neurocalmeter is a thermometer. The temperature of the human body is 99 degrees. The average office temperature is from 65 to 70 degrees. The Neurocalmeter merely shows that the human body is warmer than the office. The buzzing is to impress the patient. No current goes through the Neurocalmeter.

The cost of manufacturing the Neurocalmeter is about \$25, but it is not sold for \$25.

Not on your life.

It is not sold at all, it is leased from the Palmer School of Chiropractic for 10 years. The original lease was \$62 per year, payable in advance. This was so easy that the price was raised until the lease price was \$250 per year for 10 years.

This led to an insurrection in the ranks of the Chiropractors—there seems to be a limit to gulla-

bility even among Chiropractors. The "Straight Chiropractor" still pays Palmer \$250 a year rent on a device costing \$25. But Palmer has lost his grip, and there are now three branches in the Chiropractic field, with considerable lack of harmony between them, as each branch is fighting the other two.

Palmer called a meeting of representatives of the three branches in Cincinnati in September, 1927. They met and had an old fashioned Methodist Love Feast, but the breach is not healed, and will not be, and it all happened because Palmer wanted to charge \$2500 rent on a \$25 device, which is absolutely worthless as a means of treating the sick.

CHARLIE PALOTTA, CHIROPRACTOR

For ten years Charlie Palotta operated a tailor shop in Jackson, Mississippi. He was a capable tailor and made a comfortable living at his trade. Besides being capable and energetic, he was religious, ambitious, resourceful and unscrupulous.

He was married, belonged to the Odd Fellows and the Methodist Church. On several occasions Charlie tried to join some of the Masonic orders, but each time the orders refused to accept him. Nevertheless, Charlie appeared on the streets of Jackson, wearing a Masonic pin. On being questioned by members of the Order which rejected him, Charlie convinced them that he was a member, in good standing, of Lynch Lodge, affiliated with Stringer Most Worshipful Grand Lodge, Mis-

Mississippi York Rite, Ancient Free and Acceptable Colored Masons, and that he enjoyed the distinction of being the only White member of said Negro lodge.

In 1916, Charlie, being moved by zeal for the souls of his fellowmen, and the opportunity of collecting money, began to preach on the streets. He acquired a few followers and bass drum, which constituted the Lord's Gospel army, and always needed money for a poor family or a sick child. His zeal prompted him to collect money to bury a citizen who was not dead. The mayor of Jackson did not appreciate Charlie's efforts and forbade him preaching on the streets. Charlie divorced his wife and shook the dust of Jackson from his feet.

An itinerant preacher appeared on the streets of Clarksdale. He prayed lustily and pushed collections, and announced that General Palotta of the Lord's Gospel Army was coming. The General came, he wore an elaborate purple suit, trimmed with gold braid. Charlie evidently had a lot of original ideas about tailoring and used all of them in this suit.

Clarksdale welcomed the General, a reception committee composed of one husky policeman met him and took him to police headquarters. Charlie agreed that if no charges were made against him, he would leave the state.

In 1921 newspapers in Princeton and Fon du Lac, Wisconsin, announced that Chas. G. Palotta, Chiropractor, was in their midst, and started the

maimed, the halt, the lame and the blind towards Charlie's office.

For \$200 payable in advance, Charlie agreed to cure a young man of epilepsy. Chiropractic treatments were of no avail, so Charlie gave the young man two walnuts to carry in the pockets of a certain silk shirt, and put on him a silk collar with gold tassels. This also failed and Charlie was arrested for obtaining money under false pretense. His defense was that the treatment was so absurd that no person of average intelligence would have been deceived by it. He was sentenced to serve one year in the state prison. The sentence was affirmed by the Supreme court of Wisconsin and is recorded in Northwestern Law Reporter, Vol. 199, Page 72. Charlie's defense cost \$1200 and shows why the Chiropractor's Defense League needs money.

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Chas. W. Warner, Jackson, Mississippi

CHAPTER X

OSTEOPATHY

Osteopathy is the most pernicious form of quackery in the country today, being merely a scheme whereby incompetent men endeavor to slip into the practice of medicine through the back door. It had its inception in ignorance, and has been kept alive by fraud and deception. The original osteopathic course covered a period of four months. It was strictly a "back rubbing" proposition. When the folly and futility of this became apparent, the course was lengthened; other ideas and text books being taken from Schools of Medicine. Also they have acted as scavengers in the field of therapeutics, adopting procedures which had been discarded by ethical physicians. (See p. 130.)

In considering the osteopath we must consider every phase of preparation from the original course of four months, to the present course in a third class school.

An Osteopath is a Physician and Surgeon who received his (or her) training in a third class or a fourth class Medical College.

He believes, or pretends to believe, that he received more thorough training in a third class or fourth class school than other men received in

first class school, and boasts of his superior training.

He believes, or pretends to believe, that all human ailments are due to subluxations or displacements of the vertebrae and can be cured by adjusting or replacing said vertebrae.

He believes, or pretends to believe, that this theory or system was withheld from the human ken from the dawn of creation to be revealed to Andrew Taylor Still, reverently called "The Old Doctor," fifty odd years ago, handed down like the ten commandments.

He believes, or pretends to believe, that Andrew Taylor Still was an M. D., a graduate of a Medical School and an Army Surgeon during the Civil War.

Any fair minded man who has education enough to finish the limited course of training given in Osteopathic Schools must realize before he finishes the course that the whole theory and system of Osteopathy is a fraud, and that all of the above beliefs are untrue.

Medical Colleges are graded according to their equipment, their curriculum and their faculty. No Osteopathic School is above the third class, some below. Their equipment and curriculum are similar to first-class schools but lack thoroughness; and their faculties are composed of their own graduates. Having appropriated to their own use standard medical books, the books used are the same as those used in first class schools. The standard of admission to a first class school of medicine is

a High School diploma and two years of pre-medical work in college. The standard of admission of a school of Osteopathy is a High School diploma, or "its equivalent," said equivalent sometimes being "business experience" or "mature judgment." Also an Osteopath who graduated years ago, when the admission requirements were merely being able to read and write, can always return to school for instruction and be given advanced standing. They do return because state requirements are often changed and post-graduate work gives them special privileges. Hence, several diplomas may be given to the same person at different times and each diploma counts one more graduate.

A recent decision by a state court was that an osteopath who had been taught surgery in school could do surgery in his practice. When this decision was given nearly every osteopath in the state went back to school and took a short course in Surgery. Special courses including Tonsilectomy, Varicose Veins and Ingrown toenails were added to the colleges. Over night, the drugless, bloodless Osteopath became the worst kind of a fee splitting Surgeon.

In 1929, the schools of Osteopathy installed a Chair of Materia Medica—calling it Comparative Therapeutics—and there is now pending in half a dozen states, legislation which will permit the Osteopath to use drugs. It is only a question of time when they drop the term "Osteopathy."

Some years ago, the writer visited the parent

school at Kirksville, Missouri, and learned that there were two cadavers available for dissection by six hundred students. Each class had its own dissecting room, not open to members of the other classes, hence it was necessary to bribe the janitor, or corrupt one or more members of each class to get this information. Also the graduating class had not seen a labor case. Kirksville is a country town of seven thousand, with no clinical material, and no thrifty farmer would permit his wife to become a subject in the amphitheatre and give birth to a child before two hundred students.

Also the writer learned, on this trip, that students of Osteopathy bring more than a million dollars to Kirksville every year; and the business men of Kirksville, who get this million, don't like to have Osteopathy investigated.

There is no such thing as a subluxation of the vertebrae. A segment of a man's backbone could not be moved even if you put him in a vise and used a Stilson wrench on him. Any reasonable person can verify this by inspecting a carcass of beef the next time he goes to a butcher's shop.

However, "adjusting the spine" is an excellent "sales talk" for a crooked vendor of Quakery, and is no longer considered seriously, except as a "sales talk." Another part of the "sales talk" is, "your case is unusual, you will require two months attention, my fee will be \$50, you must pay half of that in advance."

Since A. T. Still advanced the theory of subluxe-

ated vertebrae, physicians have conducted thousands of postmortems and dissected thousands of spines without finding any such thing as a subluxation. Astute young graduates of schools of medicine have posed as students of Osteopathy and paid tuition to enter Osteopathic schools, without seeing a subluxation.

An Osteopathic boom sheet printed Oct., 1933 says: If your condition has been pronounced incurable by practitioners of regular medicine, it is well to remember that you may find relief in Osteopathy." A man who can lie like that should be a press agent in Hollywood.

A. T. Still wrote in 1897, "Shame on the doctor who cuts a woman like a Christmas hog." Also, "To administer drugs is to accuse God of incapacity." George V. Webster, president of the American Osteopathic Association in 1928 wrote: "There are diseases which need surgical attention, anaesthetics are an absolute necessity. A parasite requires an antiseptic; a poison demands an antidote." It is evident that the Osteopaths have learned a whole lot in the last thirty years.

The opening paragraph in a 300 page book on Osteopathy, written by A. T. Still, is "I quote no authors but God and experience. Books compiled by Medical Authors, can be of little use to us, and it would be very foolish to look to them for advice and instruction on a science of which they know nothing." The 1934 Catalogue of Kirksville College of Osteopathy (the largest school) lists 97 required text books all but 5 of them were written by M. D.'s.

A definition of Osteopathy printed in 1900, taken from their own literature, is: "Osteopathy is a method of treating disease by manipulations, the purpose of which is to restore to normal condition of the nerve control and blood supply to every organ of the body by removing physical obstructions or by stimulating or inhibiting functional activity as the condition may require. . . ."

This is the way they felt about it, in 1900, eight years after the Still family had commercialized rubbing the back. The Annual Catalogue of the Kirksville School of Osteopathy issued in 1932, by Geo. M. Laughlin who married a daughter of A. T. Still says:—"contrary to the opinion of many who are uninformed, Osteopathy has never been a drugless school of practice."

George is one of those ambitious American boys who married the daughter of the boss, and took over the business. He was graduated in 1900 and became Dean of the school, the same year. He is now Chief Surgeon.

President of the College Faculty.

President of the Board of Trustees.

President of the Officers of Administration.

He also has a hospital and an athletic field named for him. George sure is a "go getter."

In 1915, when the Harrison Narcotic Bill became effective, there was a clamor of protest from the Osteopaths all over the country, not requesting, but demanding the right to give morphine, a deadly drug, and their paid lobbyists rode rough-shod

into the Legislative Halls in nearly every state in the Union, trying to secure this right for them.

Their demand centered around the statement "We are licensed to treat Human ailments, and cannot treat them without using morphine."

The original theory of Osteopathy, in its last analysis is merely massage, which is only suitable for overfed, middle aged people, who are too busy or too lazy to take exercise. A society woman who is "cured" by Osteopathy would do equally well if she did the family washing and got up a good sweat once a week.

Also Osteopathy affords an opportunity for Spinsters, Widows and Neglected Wives to have a man rub them on the bare back. After all, women are only flesh and blood and are entitled to some privileges.

In 1929, the Schools of Osteopathy added to their curriculum a Chair of Medicine. Then, and not until then, did they become Schools of Medicine—none of them higher than third class. It is only a question of a short time when they drop the word Osteopath. The Osteopath adds to his qualifications (on paper), physician, surgeon, optometrist, chiropodist, and dietetic expert. To this the woman Osteopath adds hair-dresser, masseur, and beauty treatments; also, many of them are using and advertising fake treatments like the Abrams' Outfit, Auto-hemic therapy, Koch's Cancer Cure, Beide Corrections for Bunions, Normal Vision without Glasses, and Colonic Irrigation, all of which were turned down by the physicians.

Osteopathy has not given to the profession a single idea which is new, or which was not already understood by the medical profession, and neither has Osteopathy produced any medical literature. When a new subject was added, a book written by an M. D., has been appropriated and used as a text book. However, in the last fifty years Osteopathy has circulated tons and tons of literature about alleged cures by Osteopaths, about Osteopathic skill and about A. T. Still, M. D., Army Surgeon.

A. T. Still in his own writing stated that he was an Army Surgeon under Fremont, that he "attended the Kansas City School of Physicians and Surgeons in the early sixties" (long before the school was organized—when there was no medical school in Kansas City), and wrote articles for magazines with country-wide circulation, signing his name A. T. Still, M. D. None of these things were true, but they have been circulated by the Osteopaths for fifty years and are still being used in Osteopathic Catalogues and in Osteopathic literature. No one has ever seriously undertaken to deny these statements; even critics of the system have accepted them as true. By abstracting Osteopathic literature, consulting records of Kansas and Missouri, and the U. S. Government, any painstaking person will be amused and surprised to learn how much fraud has been passed off for truth.

Having gone into this matter carefully, the writer states, without fear of contradiction, that A. T.

Still was a half-baked old fraud. He never attended a medical college and never was an army surgeon. He probably acquired the title of Doctor by dispensing drugs in a general store. This happened often when medical legislation was enacted in the middle west. New laws provided that men practicing medicine at the time the law was enacted need not pass an examination, but must register at the County seat. Along with the doctors came proprietors of drug stores and proprietors of general stores who sold whisky, cathartics, quinine and patent medicines; and occasionally a bartender, to register as physicians.

Mary Baker Eddy, Bernarr MacFadden, and B. J. Palmer, each hired a person of some intelligence and education to do their writing. A. T. Still did his own writing, and coined his own words. His first graduates received the degree "Diplomate of Osteopathy," Diplomate evidently meaning having a diploma. According to the philology of Osteopathy it should mean "bone suffering," or "suffering bone." No doubt the old doctor intended to make it Osteotherapy.

Apparently all of A. T. Still's writing was done when he was a palsied old man in his second childhood.

In 1910, at the age of 82, he issued "Osteopathy, Research and Practice," by A. T. Still. In the preface he says, "As I was an educated engineer of five years' schooling," thereby giving himself another course of training, not mentioned in previous books.

The definitions in the book are largely quoted from an obsolete (Dunglison's) Medical Dictionary. As usual he lapses into stories of army life.

He tells of curing malaria, yellow fever and diphtheria by spinal adjustment. While the style of this book is not like his other writings, he does not mention any help in writing it.

In 1897, at the age of 69, Andrew T. Still was foolish enough to write an autobiography which is an everlasting witness against him. It has 460 pages, is devoted largely to recommending A. T. Still, and other members of the Still family. It has no index, no attention is paid to chronological order of events. Some dates are not given. Dates of some other events are given differently in different parts of the book, also there are blank spots of ten years. He gets over to Page 301 before he tells that he was of Scotch extraction; he reaches Page 271 before he states that his father's salary as missionary to Missouri for the Methodist church was \$6.00 a year. The last 250 pages is a reproduction of speeches and lectures made before classes, and a lot of hypothetical, allegorical nonsense. He says, "From my early youth I have been visited by visions in the night." One chapter, "Allegory of Joshua," was evidently taken from the writings (ravings) of Mary Baker Eddy. Another chapter, is "A Great Vision," another chapter is "A Business Allegory," in which he devotes 26 pages and six full page illustrations to a "ram of reason," which tried to butt some sense into A. T. Still, but does not state whether the

ram succeeded or not. The time and place of A. T. Still's birth, evidently being very trivial matters, are not given in the autobiography. From other sources I learn that he was born in Virginia in 1828. In 1834 the family moved to Newmarket, Tenn., the site of Holston College, under control of the Methodist Episcopal Church, and young Andrew, evidently at the age of six years "entered Holston College." Just what the father did in Newmarket is not clear, except he was part owner of a newspaper called the Holston Journal. In 1836 when A. T. was eight years old the Methodist Church sent the father to Missouri as Missionary and A. T. says: "We bade adieu to the fine brick college at Holston, and my schooling ended until 1839."

He says little about attending school. Says he was not an apt student; was expelled from one country school, as he could not get along with the teacher; admits that he was lazy and often in conflict with parental authority.

A. T. says, "My father's salary as Missionary to Missouri was \$6.00 a year." "Think of it, ye Beechers and Talmages, with your costly tabernacles and your salaries rising into the thousands." (Records of the M. E. Church indicate that salary must have been sixty dollars.) This reminds us of the Negro preacher who said: "The salary is poor, but the preaching is also poor." However, we find that \$6.00 a year salary as Missionary was not the total income of Still, pater, who also was a doctor, a farmer, a millwright, conducted a general

store, swapped horses and shaved notes. A. T. Still says: "Four of my uncles, and three of my brothers were doctors. There is no way to verify this. Also, he tells that one of his brothers used seventy-five bottles of morphine in one year, which is about seventy-five times as much as one man could possibly use in the general practice of medicine. "Early in the forties," the Millerites, now the Seventh Day Adventists, were in Missouri foretelling the exact date of the day of judgment, and A. T. "being in much dread of the judgment day," joined the Church; he neglects to mention the denomination which he joined. At this time there were forty thousand Mormons in Missouri. The Millerites and the Spiritualists were well represented. All of these denominations preached healing by faith, by laying on of hands and anointing with oil. A. T. used some Mormon ideas. There is some evidence to show that he became first a Millerite, then a Spiritualist, but evidently came back to the Methodist Church. One of the Methodist privileges is backsliding hence joining another Church was not a serious matter so long as he returned to the Methodist fold.

In 1847 the elder Still was transferred to Kansas and the Stills acquired 8,000 acres of Kansas land.

Considerable space in the autobiography is devoted to stories of a very trivial nature about killing game; sometimes for food and fur, sometimes for amusement. One of these stories relates to the killing of a rattlesnake "four inches in diameter, a

fraction over ten feet long, and having 29 rattles, which could jump its own length." If snake stories are counted against country boys in the final reckoning, a lot of us are in bad shape.

"Let him who is without sin cast the first stone."

Folks who were born and raised among snakes know that snakes cannot jump their own length. A snake cannot jump; he is not built for jumping. If properly coiled, a snake can by muscular contraction strike about one-third of its length.

A. T. comments further; "As a snake is an emblem of poison, and as all drugs are poison, this conflict may be said to be the first conflict between Osteopathy and poison in which Osteopathy came off victorious." The autobiography gives a full page picture with the legend "First conflict between Drugs and Osteopathy." The picture shows the snake as big as a stove pipe, coiled up like a miniature haystack waiting for A. T. to adjust his subluxated vertebrae.

In 1848 when A. T. Still was 20 years old and teaching school, the Mormons moved from Missouri to Utah.

A. T. married at twenty, lost his first wife at thirty, and married again at thirty-one. In 1858 and 1860 he was a member of the Kansas legislature and operated a saw mill. In September, 1861, he enlisted in Company F, 9th Kansas Cavalry, and was discharged in April, 1862, six months later. The same year he helped organize Company D, 18th Kansas Militia, and was commissioned Cap-

tain. After his army experience he farmed and worked as a blacksmith and perfected a machine for cutting grain, but the Wood Mowing Machine Company stole his idea and made a fortune from it. Later he perfected a churn, but doesn't say who stole it. After the second invention there is a gap of ten years. Then he says, "In June, 1874, I flung to the breeze the banner of Osteopathy."

It was eight years previous to this that Mary Baker Eddy "discovered the divine laws of life." A. T. Still had not practiced medicine for twenty years previous to this. In fact, there is little evidence in his own writings that he ever practiced medicine. Swedish movement, or massage, had been introduced in the United States some fifteen years previous to this. It was first used by a New York physician named George H. Taylor, who studied it in Sweden and wrote a book on it, but called it "Mechanotherapy." It was based on anatomical and physiological facts, and was not offered as the result of divine inspiration. Mechanotherapy evidently came to A. T. Still through Orson Pratt, a Mormon elder who taught healing by "laying on of hands."

Like most other quacks, A. T. Still tells of his confidential relationship with the Diety; in fact he is apparently quite sure that he was the only man who has ever properly understood God's work in the human body. I quote a few paragraphs from his autobiography:

"Who discovered Osteopathy?" "It was put in my hand by the God of Nature."

(Mary Baker Eddy says, "God revealed to me the divine laws of life.")

"God is the father of Osteopathy and I am not ashamed of his child."

"Osteopathy is God's law, and whoever can improve on God's law is superior to God."

"Give me the age of God and I will give you the age of Osteopathy."

"Either God is God or he is not God."

(Mary Baker Eddy says: "The Omnipotent Father, in the beginning established the science of life!")

"To administer drugs is to accuse God of incapacity."

(Mary Baker Eddy says: "If you believe in God why substitute drugs for his power.")

"God has no use for drugs."

(Mary Baker Eddy says: "Christian Science exterminates drugs.")

"God's pay for labor and time is truth and truth only."

(Mary Baker Eddy says: "Truth is Omnipotent and is it's own reward.")

"I first saw the tracks of God in the snow of time."

"I love my fellow man because I see God in his form and face."

"God is God, the machinery he put in man is perfect."

"Osteopathy is the greatest scientific gift of God to man."

(Mary Baker Eddy says: "God has set his signet on science.")

"Osteopathy is God's method and it is infallible."

(Mary Baker Eddy says: "If God heals not the sick they are not healed.")

"Have faith in God as an architect and the final triumph of truth and all will be well."

Mary Baker Eddy's book was issued in 1875. A. T. Still's in 1897—22 years later.

A. T. covered a lot of ground in the "seventies and eighties." He lived in twenty different towns in Missouri. In spite of Osteopathy the world did not make a path to his door. In 1886 he moved 6 times. In Macon he had trouble with the Methodist Church and says: "Opposition was so strong that I left there and went to Kirksville." (He refers to Kirksville as Jerusalem.)

In a letter written July 7, 1874, A. T. Still modestly states "that he is possibly the best anatomist now living." In 1877 he tells of getting bones from an Indian grave yard. (In another place he refers to them as "darky bones") and studying them until he could identify bones after being blindfolded, and tell on which side of a body a bone belonged. Any first year medical student who couldn't do this should be kicked out of college.

In 1892 in spite of his superior knowledge of anatomy we find that he hired another man to teach him anatomy.

In 1890 he met a traveling vendor of a pile remedy and for \$100 taught him Osteopathy. Later for another hundred dollars he taught Osteopathy

to a lightning rod peddler, but the dirty scamp quit him and went to Medical College. Osteopathic students have been doing this ever since.

According to his own statement his life had been a succession of failures. He never made any money until he began to teach Osteopathy, at the age of 63.

He says he was prompted to teach Osteopathy because he lost two children in an epidemic. This was the same reason that Samuel Thompson gave for founding Eclecticism. In fact, all the way through A. T. Still shows the lack of originality.

In 1892 a man giving the name of William Smith came to Kirksville and bargained to teach Anatomy to A. T. Still, his four sons and one daughter.

William Smith does not mean much. The name is not unusual or distinctive. In his first endorsement of Osteopathy his name was merely signed. "William Smith."

In a very short time he wrote it,

William Smith, M. D., C. L., FRSE, D. O.

William evidently liked Kirksville and remained there. Apparently he left no unfinished business in his former place of residence.

A. T. Still says, "In Hannibal, Missouri, I set seventeen dislocated hips in one day." At that time Hannibal had a population of 7000 and an epidemic of dislocated hips. He tells of one adjustment curing a goitre of many years standing. He grew hair three inches long on a bald head in one week. He tells of painless childbirth. He

cured Consumption, Asthma, Pneumonia, Erysipelas, Sore Eyes, Flux, Measles,"—

"Oh, Death, where is thy sting?"

In discussing his painless labor case he says, "Hurried births in all ages have produced idiots." (This is from Mary Baker Eddy.)

He also says:—

"The use of quinine produces fibroid tumors."

"Rheumatism, Sciatica, Gout, Colic, Liver trouble, Fevers, Croup and other so-called diseases do not exist." More Mary Baker Eddy.

The first class in Osteopathy was organized in Kirksville in the fall of 1892. It consisted of "about ten members"—a part of whom did not finish the four months course, A. T. Still, his four sons and one daughter, were members of the first class, and conferred on themselves the degree "Diplomat of Osteopathy."

While it is not so stated, William Smith evidently got his D. O. Degree at the same time. This accounts for seven of the ten members of the first class. It is not stated why it was necessary for the course to cover four months.

October 30, 1894, a charter was granted to the American School of Osteopathy in Kirksville, Missouri. The Board of Trustees were six members of the Still family. The charter provided that this Board was to have perpetual succession; the members of the board being able to fill any and all vacancies in said board. (Another idea from Mary Baker Eddy.)

In a short time there were fifty or more schools

of Osteopathy, thirty four of which are recognized by the American Osteopathic Association. Men who paid \$100 to learn Osteopathy wanted to teach it to others, and get their \$100 back. Also there were mail order courses for non-residents, and evening classes for boys who had attended night school and could not read in the day time.

One man, James Strother, went to Davenport, Iowa, and helped the Palmers start their school of "Chiropractic." An amusing feature of this case was that Strother was not sure about all the Osteopathic ideas and returned to the American School of Osteopathy and took a second course.

In Nevada, Missouri, Doctor Sidney Weltmer started his school of "Suggestive Therapeutics," and sold diplomas by mail until a fraud order was issued against him.

A Methodist preacher, named C. H. Murray, started a school in Elgin, Ill., selling Osteopathic diplomas at \$25 and promising his "graduates" \$10,000 per year.

A second branch of Stills founded a second school of Osteopathy at Des Moines, Iowa.

A third school, "The A. T. Still School of Osteopathy" was founded in Kirksville by members of the Still family who were not given jobs in the first school, making three schools operated by the Still family. Some of these schools simplified matters, made short cuts and mail order courses. Others of the new schools added to their course and were better than the original school. When competition developed the Board of Directors of the A. T. Still School of Osteopathy realized that they

must do something. They needed an M. D. with a Missouri license to do surgery. George A. Still was selected to fill the job. George was sent to a medical college. He graduated, passed a State Board examination, went to Vienna and Berlin to gain medical knowledge. Rubbing the back was all right for the poor nut studying Osteopathy, but George must learn regular medicine. Having acquired his training, license, etc., George came home, worked over his medical knowledge, called it "Osteopathy." (This one incident should show clearly that Osteopathy was a fake.) He was made President of the Board of Trustees. He became a mediocre surgeon. But an objectionable habit—a weakness—lessened his usefulness. During Thanksgiving week, 1923, following one of his periodical lapses, George shot and killed himself.

I have before me a circular boosting Osteopathy as a profession used 25 years ago. In part it says,

There are a dozen ministers ready to occupy every vacant pulpit, and many applicants to fill vacancies as teachers. Each hamlet has four or five physicians where it can support but one. The legal profession is filled to the starving point. Young licentiates in the older professions must pass through a starving time.

"Not so with Osteopathy.

"There is no competition.

"There are unlimited places where an Osteopath can make twenty dollars a day."

(This was real money 25 years ago)

Any scheme which for \$100 and four months' study transformed a farm hand earning \$20 a month into a healer earning \$20 a day, would soon have a following, and many schools of Osteopathy came into being. Alarmed by the overproduction Osteopaths organized, lengthened their course, and raised their requirements. They were foolish enough to think all of the crooks in the world could be handled in this easy manner. Men outside of the Still family began to see visions, have revelations and perform cures, and Osteopaths found themselves in competition with new crops of Doctors every time the moon changed. Nearly all of these were local and short-lived, but something like 100 systems of spinal adjustments still persist. The Chiropractors, like the Osteopaths, are quite generally distributed. Other systems, almost identical in practice, but different in name, became Chiropractors if legislation made this expedient.

One Orvin Robertson, who like Still, Palmer and Bernarr MacFadden was from Missouri, took 36 of these systems, combined them into Vita-O-Pathy. There is one difference between an Osteopath and any of these imitations. The Chiropractor, Naprapath, Naturapath, Sanipractor, etc., are poor deluded simpletons. They have spent their money for courses, and many of them actually believe in the potency of their methods. The Osteopath, if he has the education—outlined, but not enforced, necessary to enter a School of Osteopathy—knows enough to understand that their pretenses are fraudulent.

The Osteopaths boast of their superior training, although it is received in a third class or fourth class school. This superior training is not in evidence when the State Board examinations are held. Five state examinations are still open to applicants without regard to their medical training. The applicant registers, and is given a number. This number, and not his name, is on his examination paper. The examiners who grade the papers do not know, or care whether the applicant is male or female, white or black, old or young, M. D. Osteopath, Chiropractor or the seventh son of the seventh daughter.

One of the states open to all is Alabama. It has one examination for all. Any person who can answer the questions is given a license to practice medicine. The 1927 Osteopathic Directory shows that Alabama, with over two million population, and prosperous cities of Birmingham, Mobile and Montgomery, has four Osteopaths; two of them are old women, one man in Birmingham is an M. D., who took up Osteopathy as a side-line. The fourth in Mobile is a clean, capable, ambitious, energetic young man. With a few more years of training he might have made a successful physician, instead he must go through life apologizing for his mistake. There are hundreds of men like him in the United States. They have spent their money and their time becoming Osteopaths because some older Osteopath could get a fee or bonus, by sending them to an Osteopathic College. They have

material wants and can get money by following the doubtful procedure outlined by Osteopathy. Many of them refuse to do that; some of them go into other business. Some continue to practice Osteopathy and hold to false dogmas because they are dominated by a few old men and old women who are exploiting Osteopathy.

Another state open to all is Massachusetts. July, 1928, **180 applicants took the Massachusetts examinations.** This number included high grade men, low grade men, diploma mill graduates, non-graduates and 39 Osteopaths. **Only one man from a first grade school failed.** He was convalescent from illness and got out of a sick bed to take the examination. **He failed by less than two per cent.** Ten of the dubs from the Diploma Mills passed with grades of **75 per cent or more.** Sixteen of them failed with grades of less than 75 per cent. The lowest grade being 42. Of the 39 Osteopaths, 24 failed. The lowest grade was **20 per cent.** The dumbest dub from the Diploma Mills made twice as high a grade as the dumbest Osteopath.

These failures are much more real than apparent, as only the younger, more capable and more ambitious students try to pass these examinations. They are just out of school and have not yet learned of their limitations.

In every state the Osteopaths have their Publicity Committee and their Student Recruiting Committee who are paid a bonus on students sent to school. For fifty years Osteopaths have been distributing literature which they know is false. Periodically, they publish and circulate books and

pamphlets which propagate their false teachings.

Tricking an ambitious young man into taking up a "limited" system of healing is like "Selling Uncle Tom down the river." After he gets his limited training and limited license, he is not recognized by "regular" physicians, and can not call them in consultation. He can not attend medical societies, or patronize medical libraries, he can not take his patients to hospitals and he can not attend post graduate schools.

In 1918, M. A. Lane, who is neither a doctor of medicine, nor a Diplomate of Osteopathy, but a teacher in the American School of Osteopathy, wrote a 200-page book, largely devoted to A. T. Still, M. D., but gives some space to Spinal Adjustments as substitute for antitoxin in Diphtheria and Quinine in Malaria. This book was printed by the Osteopathic Press of Chicago. In 1927, Anne Riley Hale, one of Bernarr MacFadden's \$25 a week satellites, did her bit by issuing a book, "Cults," paying high tribute to "A. T. Still, M. D., four years a U. S. Army Surgeon." It can be found in the waiting room of nearly every Osteopath.

In February, 1928, there was issued from Osteopathic Headquarters in Chicago, a little booklet, "Osteopathy as defined in the Encyclopedia Britannica." The article was not printed in the body of the encyclopedia, but in a supplement. The printers of the supplement evidently do not care to assume responsibility. The article begins "According to its advocates, Osteopathy is, etc." This article, written by an Osteopath, of course, is re-

printed in a ten-page booklet. Mixed up in the ten pages are sub-titles and foot notes which are not a part of the article, and which do not appear in the encyclopedia. One sub-title repeats the fifty-year old lie, "A. T. Still, U. S. Army Surgeon." This article was dated 1921, states, "There are over 7000 practitioners of Osteopathy in the United States." The Osteopathic Directory for 1920 gives a trifle over 3000, hence one wonders where the other 4000 are. In checking up the 1920 literature, I found an article in the June number of the Osteopathic Physician entitled: "Lost Osteopaths." It begins "We regret to say we have names of over 2000 Osteopaths who are lost geographically or professionally, etc."

Also an inspection of the Osteopathic directory shows many duplications. Many persons are listed who are not in practice.

The most noticeable duplication is that of married women listed twice.:

- (1) As they graduated;
- (2) Their married names.

Many women not in practice are listed, some of them twice.

When an Osteopath passes the medical examination for physicians, he is quite likely to "pass out" as an Osteopath.

There are many doubtful men who tell of losing diplomas (usually from Rush or Jefferson, or some other large school) in a fire.

In this connection it might be well to state that a student whose education will permit him to

matriculate in a first-class school of medicine, will pay less tuition in a first-class school than he would be obliged to pay in a Diploma Mill or a School of Osteopathy. The first-class school is either an endowed school or a state school. The second, third and fourth-class are cold blooded money getting schemes. The only excuse for entering anything other than a first-class school is to save time. A student who don't mind spending money can get a diploma easily and quickly. However, the high-priced, short-time diploma is not worth much.

In 1903, one John A. Nowlin finished a six months course in the "Southern College of Osteopathy" at Frankfort, Ky., and located in Farmer City, Ill. He was licensed "to treat Human Ailments, without doing surgery, and without administering medicine, internally or externally." In defiance of these limitations he purchased surgical equipment and laid in a stock of drugs. He boosted Osteopathy and recruited students for Osteopathic schools. He raised two sons, but he did not make Osteopaths of them. He sent both of them to class A schools where each of them received a degree of M. D.

A few years ago a wealthy man in New York had a fuss with his wife, sued her for a divorce and denied the paternity of her youngest boy. An Osteopath employed by the mother, issued a statement that he had made a blood test and found that the boy was a son of the husband.

There is no such test and the Osteopath knew it. He merely wanted publicity, and did not mind lying to get it.

A very common Osteopathic trick for publicity is to be present at a football game. If a player is injured, the Osteopath rushes down and says, "I am Doctor Blank. I will take care of him." If the injury is serious, the friends of the player soon learn that he is in a low-grade hospital under the care of a low-grade physician and they must sign a release to get him out. Meanwhile the account of the game includes some publicity for the Osteopath.

By the liberal use of money in advertising, in politics, in churches and civic organizations, Osteopaths have secured political and professional recognition, far beyond the reach of honesty and fair dealing. The Osteopath is usually an aggressive member of the largest church in town, he is prominent in secret orders and an active member of local clubs, named after beasts and birds, which came into being while the country was dry. He is always getting publicity, because the newspapers need money. The State and National organizations are strong on publicity. Four years ago they began a Nation wide Ballyhoo "**Osteopathic Health Cruise Around the World.**" It was to leave New York Dec. 1, 1932. Elaborate plans and programs were broadcast, the Osteopathic Journals were full of it, but the trip was never made.

Osteopaths claim to have almost 100 hospitals, nearly all of them are merely a room or two in an Osteopathic residence. Recently the Osteopaths opened a hospital of their own in Chicago, saying that the physicians discriminated against

them and would not allow them to operate in the first-class hospitals. Shortly after the hospital was opened an unfortunate young woman, who had paid \$800 in advance for an orthopedic operation, lost a couple of legs from an infection, which gave the public a pretty good idea why the hospitals and first-class surgeons discriminated against the osteopath.

For forty-six years the American Medical Association has printed a periodical called "The Journal." It is printed each week, consists of more than 100 pages and has a circulation of 100,000 copies each week. The outside front page of the Journal is 9x12 inches, it is printed in blue on cream colored paper. Across the top of the page in blue letters one inch high is the words "The Journal." Twenty-one years later the Osteopaths launched a periodical and with a multitude of color combinations, names and sizes to select from, they selected the same name, the same size, same color of paper, the same color of blue for printing, and the words "The Journal" across the top in one-inch letters. Was this a coincident, or plain stealing?

A few years later, when the Chiropractors appropriated the Osteopathic Spine, and other Osteopathic bunk, a copy of the Osteopathic Journal stated—

"The Journal is forced to copyright its contents in order to prevent the use of Osteopathic literature by a lot of unprincipled fakirs, etc., etc."

In other words, the Chiropractors are stealing from us just as we have stolen from the M. D.'s. Help, aid, assistance.

In May, 1920, the Philadelphia Inquirer printed a double page advertisement relating to the alleged cure of the deaf-mute, the Spanish prince, Don Jamie. This was an advertisement for the Philadelphia College of Osteopathy. The same day this ad was run in the Philadelphia Inquirer an enterprising Chiropractor in Atlanta ran a full-page ad in seven or eight Georgia papers relating to the same alleged cure. Other Chiropractors and other Osteopaths passed the advertisements on. Both cults gave the name of Dr. J. Johnson May as the doctor who effected the cure. The Osteopaths called him J. Johnson May, Osteopath; the Chiropractors called him J. Johnson May, Chiropractor.

As a matter of fact the Spanish prince has been deaf since birth and will always be deaf as a part of his middle ear is missing. It does not seem harsh to say that both the Osteopaths and Chiropractors lied.

There are six million deaf and partially deaf people in the United States. Why go all the way to Spain for a subject?

Elbert Hubbard wrote, "A Little Journey to the Home of A. T. Still," and sold it to the Osteopaths in lots of 100,000. He was shrewd enough to keep the copyright in his own name. Afterwards he changed the name from Still to Palmer; from Osteopathy to Chiropractic; from Kirksville to Davenport, and sold a few hundred thousand more to the Chiropractors.

Elbert knew something about Cults. In fact, he was the head of a Cult called the Roycrafters, but

did not make a religion of it. His writing was done for profit, and his opinion depended on the size of the bank roll.

The Directory of the American Medical Association weighs twelve pounds, contains the names of 180,000 physicians. The directory of the American Osteopathic Association weighs a half pound, can be carried in the pocket.

Since 1892 the Osteopathic schools have graduated more than 25,000 Osteopaths.

Where are they?

In 1920 the Osteopathic Directory listed the names of something over 3000 Osteopaths. Since then their schools have graduated five thousand more, and the 1927 Directory, which includes the English speaking world, gives 3532 names. In 1926 it gives the names of 3575 Osteopaths. That year the Osteopathic Colleges graduated 432 students, but the 1927 directory does not show a gain of 432. Instead it shows a loss of 43, there being 3532 names in it. The six schools of Osteopathy graduated 331 in 1931. According to current Osteopathic literature, more than 60 of these are former Chiropractors, and two thirds of them could not matriculate in any of the 76 Medical Colleges. The largest number of graduates from one state is 43 from California, where any body can get a license. The second largest number, 39, come from Ohio. The United States Senator from Ohio was on the Osteopathic pay roll and secured favors for them in that state.

A careful checking up of the A's in the 1927 directory shows 111 names, ten of which are in foreign countries. If this ratio holds good, there are a trifle more than 3000 Osteopaths in the United States. Of this number more than 15 per cent are in Southern California, the Mecca of the Medical Grafters, where any man or woman with a degree, a commission from the Diety, or an obsession, can get a license to practice medicine. Of the 111 names given in the A's in the 1927 Directory, forty are apparently men, 30 are apparently women; forty-one give only initials, or names which do not disclose sex. The large number of women in the Osteopathic cult is due to the fact that Missouri State College for Women is also located in Kirksville. Advanced standing and special tuition are given teachers. These women who plan to teach are led astray by the Osteopaths and made to believe that the world needs them as healers. It is not surprising that many of them are disappointed to find that the American public does not appreciate them. They say the public discriminates against them because they are women. The hard luck story of a poorly trained woman Osteopath is amusing and pathetic. In fact I know of nothing more pathetic than a poor misguided woman, playing a losing game.

For many years physicians have worn small buttons showing the caduceus, or aesculapian staff as the emblem of their profession. When the use of the automobile became general this same device

was enlarged and used on the radiator of physician's cars. Four years ago physicians discovered that the Osteopaths were using the same device in the same manner. They had appropriated it just as they have appropriated everything else which the physicians use. The American Medical Association made and copyrighted a new device for the Physician's car. It was a circular emblem with a green Maltese Cross on a white background. Within three months the American Osteopathic Association had exactly the same device, except it was shield shape instead of circular.

On several of my trips to Kirksville, I tried to interview A. T. Still, but never succeeded. I was never able to see him without a third party or a fourth party being present. One whole afternoon I followed him around the yard at home. He was dressed in overalls and doing odd jobs of no particular importance. The old man was ill at ease. During the afternoon he chewed a whole package of Polar Bear tobacco, and sprayed saliva generously over his clothing and whiskers. There was no chance for him to talk, or even answer questions. Other members of the family did the talking. By way of apology, the family explained that the father didn't hear well, and they showed plainly that he was not supposed to be interviewed.

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Chas. W. Warner, Jackson, Mississippi

CHAPTER XI

CHRISTIAN SCIENCE

Christian Science is the trade name for a fake system of healing. It began as a School of Metaphysical Healing. Mrs. Eddy's Metaphysical College was in no sense a college. It was a fake institution of the rankest sort.

Her classes met in a single room of her residence. Under the lax laws of sixty years her graduates could call themselves "doctors" or even write M. D. after their names. The whole faculty consisted of Mrs. Eddy, her third (or fourth) husband, who was a mechanic, later selling Singer Sewing Machines, and Foster Eddy, a low-grade Homeopathic physician, who, at the age of 41, was legally adopted by Mrs. Eddy, who at that time was 68.

When the laws of Massachusetts put the school out of business, the name was changed to Christian Science, to avoid the law.

While posing as a religion, its churches have no pastors, no creed, there is no marriage ceremony, or no baptismal ceremony, and no one authorized to perform marriage or baptisms, and as Christian Science does not believe in death, there is no funeral service. They make no attempt to "save sinners," their members being proselyted

or recruited from disgruntled members of other churches.

Healers in every state in the union pose as religionists, to avoid passing the medical examinations. There are 10,000 of them in United States.

These healers deny "Material Sensation" deny that there are such things as Pain, Sickness and Death, but admit that money is real.

Of course, the mission of the Christian Science is to get the money, and get it first. A course of treatment, can be given over the phone; by collecting in advance the healer can "concentrate on the case, without thought of material things."

"If you want Jesus to love you and God to heal you, you must pay the healer \$25 in cash."

Every Christian Science practitioner is in close touch with a low-grade physician. He can furnish emergency treatment, give hypodermics of morphine, perform abortions, and when the case becomes serious, the Doctor is called in in time to sign a death certificate. Often the death certificate is signed by a Doctor who never saw the patient in life. That was why Mrs. Eddy, aged 68, adopted E. J. Foster, aged 41, made him her publisher and heir to half of her estate. The Doctors in every city know which of their own number has sold his professional birthright for a mess of financial pottage.

Space is no obstacle to Christian Science treatment, so-called absent treatments can be given over the phone, by mail or through space, by simply repeating or reading from a scrap of paper,

"I trust my Father-Mother God, I cannot die."

"I am God's child, I can not die—

There is no death, for God is light—

Sickness, pain and death are errors.

or the reconstructed Lords Prayer beginning, "Our Father, Mother God," one clause of which is "Deliver us from Material Sensation."

If threatened with illness or hit by an automobile adults are advised to repeat "The Scientific statement of being" (p. 468 Science and Health). "There is no life, truth, intelligence nor substance in matter."

There is a small animal called the Guinea Pig. It is not a pig and does not come from Guinea. There is a vegetable called the Jerusalem Artichoke. It is not an artichoke and does not come from Jerusalem. There is a breakfast food called Grape Nuts. It contains no product of either grapes or nuts. There is a popular drink called Coco Cola. It contains neither Cocoa nor Cola.

Christian Science contains no vestige of either Science or Christianity. In fact, it is the very antithesis of both.

Christian Science is a cold blooded, merciless, fraudulent, money-making scheme. It has been exposed so frequently and so thoroughly, that further comment seems unnecessary.

But, as a book on Quacks would not be complete without Christian Science, this short chapter is included.

In preparing this chapter, I found and consulted

over 200 books, almost enough to load a dray.

Christian Science maintains a powerful lobby in Washington, and highly paid lobbyists are moved from one state capital to another as they are needed (see p. 15).

Seventeen years after Mary Baker, etc., Frye passed on, one of her secretaries, Adam Dickey, begun the compiling of a book, "Memoirs of Mary Baker Eddy." Before the book was finished Dickey also died. His wife had 500 copies of the book printed.

The book did not suit those in authority, hence, the books were nearly all bought in and destroyed. Even copies which had been sold, were chased down and repurchased at exorbitant prices.

In 1925, a text book on Hygiene which did not suit Christian Scientists was being used in several colleges in Southern California. Enough pressure was brought to bear on the colleges to get rid of the objectionable book.

This plan was expensive, hence, was discontinued and an "under cover" force organized. When a criticism is issued, the local members of this force, are notified, they visit the local bookstores and serve notice that they can not patronize—or even enter—the store, while the offending book is in stock. In spite of this procedure, millions of copies of objectionable books have been sold. Perhaps the most virile of these books was issued 20 years ago by Frederick W. Peabody, a Boston lawyer. The title is "The Religo-Medical Mas-

querade." I quote from the first page of this book.

"Christian Science is the most shallow and sordid and wicked imposture of the ages. Upon a substratum of lies, a foundation of false pretense has been laid, etc.

"Never before has the world witnessed a masquerade like Christian Science. Being everything that Christianity is not, it puts on the garb of Christianity, etc. Having nothing in it remotely worthy of the name of science, it meaninglessly appropriates scientific terms and phrases, etc."

There is 200 pages of this. The book has gone through a dozen editions, without any legal interference, on the part of Christian Scientists.

Mark Twain, who was an author and publisher, wrote a book of 300 pages on Christian Science, referring to Mrs. Eddy as a shameless old swindler. Her manual of the First Church is described as a cunning little, devilish little, brown volcano, with hell in its bowels. Mark says "Science and Health," which every follower must buy for \$3.50, costs 15c to print and is not worth it.

Any reader who gets a kick out of sarcastic literature can easily find 200 or more of such books. The writer of Quacks is not selling them and not paid for advertising them.

Briefly, Christian Science originated with P. P. Quimby, a Maine clockmaker, with a limited education. He was a follower of Bronson Alcott and for a time Quimby traveled through New England with Chas. Poyen, a French Mesmerist. Quimby

was raised among the Shakers and used some Shaker ideas. He hired Warren F. Evans, a student of Theosophical Idealism and a follower of Swedenborg, to reduce these ideas to a system.

Previous to this, Warren F. Evans had formulated a religious system of healing and called it "New Thought." He left "New Thought" with some of his dissenting followers. The cult has been kept alive and still exists. Christian Science may be called a modification of "New Thought."

Transcendentalism and Theosophical idealism go back to the time of Plato.

We Anglo Saxons get our Religion, our Mythology and our Philosophy from the old Greeks and Orientals, we use them and quote them, but can not comprehend them, any more than we can understand how the ancients were able to use Roman Characters to solve a problem in algebra.

Evans did a good job, writing treatises on "Mental Cures," "Mental Medium," "Body and Soul," "Error," "Truth," and using the term "Christian Science" 15 years before Mrs. Eddy used it, and before Mrs. Eddy became a student of Quimby.

However, Quimby had not the education, or the mental capacity to comprehend Evan's ideas. In 1862, Mrs. Eddy became a pupil of Quimby and was closely associated with him until his death—at the age of 61—in 1866.

For five years after Quimby's death, she used and taught what she called Quimby's method.

Mary Ann Morse Baker Glover Varney Patterson

Eddy Frye, hereafter called Mrs. Eddy was raised a few miles from the main or parent body of Shakers in East Canterbury, N. H. She was the youngest of six children, was probably an epileptic, a somnambulist and early developed a violent temper, going into hysterics, when she was displeased.

Late in life Mrs. Eddy became a drug addict. Every flunkey around her mansion was trained to give hypodermics.

Her close associates explained this by saying that she had gall bladder colic and merely used a drug for relief.

From the following comparison it is evident that her ideas originated with the Shakers, fifty years before Mrs. Eddy began to teach healing.

A woman (Mrs. Ann Lee) was the head of the Shakers.

A woman (Mrs. Eddy) was the head of the Christian Scientists.

Mrs. Lee called her church "The Church of Christ."

Mrs. Eddy called her church "The Church of Christ, Scientist."

Mrs. Lee worked over the Lord's Prayer to suit herself, beginning "Our Father and Mother who are in heaven."

Mrs. Eddy changed it to "Our Father-Mother God."

Both forbade their followers using oral prayer other than the reconstructed Lord's Prayer.

Both called themselves "The woman of the Apocalypse."

Both taught their followers to call them "Mother."

Both claimed to be divinely inspired.

Both were married several times and both forbade marriage.

Both claimed to have the gift of healing.

Both planned to secure followers by conversion or proselyting.

It might also be said that both were illiterate. Mrs. Lee totally and Mrs. Eddy, semi.

Mary Baker Eddy's education was secured in a few months in a country school, and enabled her to read and write.

She claimed to have graduated from Sanborn's Academy at Tilton. There was no "Sanborn's Academy" in Tilton and no other school which "graduated" pupils.

Like Samuel of old, she heard voices calling her in the night.

She claimed that she joined the Congregational Church at 12 years and like Christ at 12, was able to give instructions to the teachers, but the church record shows that she was 17.

As a young widow she became a spiritualist and advertised "treatments" in the "Banner of Light," a Spiritualist paper printed in Boston. Records show that she was married three times and physical facts indicate that there were probably two other marriages.

She faked a genealogy and claimed to be a descendant of Sir John MacNeil. The MacNeil fam-

ily promptly denied this and showed that it was impossible. She refers to her first husband as Col. Geo. Washington Glover. He was a brick-layer and there seems to be no advantage—or reason—to call him Colonel. He died in 1844, six months after marriage. Soon after this—in fact, soon enough to be embarrassing—her son was born. This son was called George Washington Glover, after his father. As a child he was given to an illiterate woman who was a servant in her father's home when he was born. He was taken West and Mrs. Eddy did not see him again untill he was 34 years old.

When Mrs. Eddy became wealthy, her son demanded—and received—money from her. He was illiterate, being unable to read and write, at the age of 65, when his mother gave him \$150,000 to surrender letters which she had written to him.

She said (in 1844), "I had no training for self support." For 40 years she led a precarious, parasitic existence, during the early part of this time she lived with the family of one John Varney, but there is no satisfactory evidence of marriage. In 1853, she married Patterson, a dentist, who deserted her, escaped, but paid her \$200 a year alimony. She published the statement that he ran away with another woman, but she was not able to prove this. In 1877 she married Gilbert Eddy, at this time she was 56 years old, but gave her age as 40, probably because Gilbert was much younger than herself. Three times Gilbert died, treated by

a Physician. Twice Mrs. Eddy restored him to life, then lost patience with him and allowed him to remain dead, five years after his marriage.

With an annuity of \$200 from Dr. Patterson, she was not dependent on the charity of her relatives or friends. She was able to pay a nominal board, the \$200 and her small earnings being sufficient. She chose to quit her sisters and board with strangers, going from one family of Spiritualists to another.

At this time, one of her friends and neighbors, Mrs. Lydia E. Pinkham, was practicing medicine in the city of Lynn, and selling her famous Vegetable Compound, without diploma or license.

Her first associate in the healing "game" was H. S. Crafts, a mechanic who quit his job and became Dr. Crafts. She lived with the Crafts family until Mrs. Crafts learned that Mrs. Eddy was using influence to have Crafts divorce his wife. Crafts was bidden to choose which woman he preferred and chose to remain with his wife. Mrs. Eddy then went to live in the home of "Mother Webster," a Spiritualist healing medium and the wife of a retired sea captain, from which she was forcibly ejected "one dark and stormy night."

Next she formed a partnership with Richard Kennedy, a man about half her own age, but, as usual, had a fuss with him in a short time. Another associate was Mrs. Wentworth, a "nurse and rubbing doctor."

Later partnerships and quarrels were with Dan-

iel Spofford, Wallace Wright and Julius Dresser.

During all this time she preached and taught the Mesmerism—Manipulation Methods of Dr. Quimby.

An amusing feature of each partnership and quarrel was that each partner would accuse the other of immorality.

In 1877 came Asa Gilbert Eddy, a Spiritualist, whose mother was a Spiritualist healer. Eddy soon became a star pupil and husband of his teacher, sixteen years older than himself.

Mrs. Eddy had developed a deadly fear of her former pupils, lest they injure her with Malicious Animal Magnetism. As Boston and Salem had burned people for witchcraft, it is easy to understand that a person of low mentality, low cunning and limited education might still believe in occult violence. Mrs. Eddy was accused of sending her husband and one Edward Arens out to kill Daniel Spofford, one of the chief generations of Malicious Animal Magnetism. Spofford heard of this and left town. When his disappearance was reported, Eddy and Arens were arrested and charged with Spofford's murder, Spofford returned and denied that he was dead, and the charge of murder was dismissed.

There is nothing more uncanny in the history of Salem Witchcraft than Mary Baker Eddy's Malicious Animal Magnetism.

For 40 years Mrs. Eddy lived in deadly fear of Malicious Animal Magnetism (this was an idea which Quimby got from Poyen). Each time when

she had a quarrel with a student—students whom she had instructed in the occult, she had hallucinations, concerning potential violence to her non-existent material body. She warned her women followers to beware lest they become pregnant through Malicious Animal Magnetism.

When Gilbert Eddy died for the third time, while under the care of a physician, Mrs. Eddy declared that his death was due to Malicious Animal Magnetism and held to this idea even after physicians had held a postmortem to prove that he had died from natural causes. If the wind was not right, or a drain pipe clogged, a letter went astray, or a fall of snow came, it was Malicious Animal Magnetism. She wrote "Our students have seen children thrown into fits by mental malpractice, and have seen them covered with virulent humours from the same cause." On one occasion she went into litigation to prevent one of her students from practicing witchcraft. During the later years of her life she went riding every afternoon, in a closed carriage, behind two horses. When Malicious Animal Magnetism was in evidence a substitute took this ride, wearing Mrs. Eddy's ermine cape and hiding her face with a sun shade. Two ungodly newspaper reporters suspected this and "blocked" the route of the carriage long enough to verify their suspicions.

Having adapted to her own use Mesmerism, Manipulation, Shakerism and Spiritualism, Mrs. Eddy advanced her composite system as a revela-

tion, using the name Christian Science which Quimby had used 15 years before. As none of her early followers had sufficient education to do her writing, in 1885 she hired James H. Wiggins, a retired Unitarian Minister to rewrite her book and to write her sermons.

The first edition of Science and Health was issued in 1875. It was vastly different from Wiggins productions, but both were issued as revelations. After stealing her ideas from the Shakers and Quimby and lying about it, Mary Baker Eddy hired Wiggins who added the same 4000-year-old ideas on Transcendentalism and Shamanism which Evans wrote for Quimby. The later edition Science and Health says:

“Various books on mental healing have been issued, most of them incorrect, and filled with plagiarisms from Science and Health.”

This was written after Wiggins had had the inevitable quarrel with Mary Baker Eddy and after Wiggins and Julius Dresser had stated that Christian Science dated back to Quimby.

In 1888 a Christian Science practitioner handled a labor case and lost mother and child. When this happened, Mrs. Eddy, at the age of 68, adopted Ebenezer J. Foster, Homeopathic Physician, aged 41, who afterwards used the name Ebenezer J. Foster Eddy, and became teacher of Obstetrics. Foster Eddy had trouble with a woman and left town, after which he was accused of being short in his accounts. His connection with Christian

Science ceased, but he afterward joined with G. W. Glover and received \$150,000 from the Eddy fortune. The first serious dissension in Mrs. Eddy's church occurred October 21, 1881, when eight prominent members (almost one-half of her following) resigned, charging Mrs. Eddy in writing with violent temper, avarice, love of money and hypocrisy. In 1888 thirty-two members resigned. These dissensions were usually led by pastors of churches—mostly women—whose preaching did not suit Mrs. Eddy. She evidently did not want followers who could write their own sermons or who would think for themselves.

In 1895 she abolished pastors, substituting readers, the first reader reading a verse from Science and Health, the second reader reading a verse from the Bible.

Readers are paid—well paid—and every large, heavily, upholstered lady in the faith, has her eye on the job.

It would be just as logical or appropriate for the first reader to use Mother Goose or Gulliver's Travels.

Since 1895 only stereotyped sermons by "lecturers" are given in Christian Science Churches, and no church has had a pastor.

In 1892 a deed was made to Mary Baker Eddy for the "Mother Church." This edifice cost \$2,000,000 of which Mary Baker Eddy paid \$5000 and received a deed in her own name.

Among her women followers were several who

were evidently possessed of more education and intelligence than Mrs. Eddy. They were Mrs. Stetson, of New York, Mrs. Woodbury, of Boston, Mrs. Ewing, of Chicago, Mrs. Leonard, of Brooklyn and Mrs. Williams, of Buffalo. All of these worthies were troublesome.

They wanted to preach doctrines which did not suit Mrs. Eddy hence Mrs. Eddy abolished preachers.

Mrs. Woodbury had the inevitable fuss with Mrs. Eddy and was dismissed, after which both exhausted their vocabularies denouncing the other for immorality.

Mrs. Stetson continued in the faith, but was no longer permitted to preach.

Mrs. Stetson established the First Church of Christ, Scientist, in New York. It cost \$1,500,000. Her mansion next door to it cost \$100,000. For years her annual expenditures ran up to \$250,000. She spent \$500,000 on radio station WHAP, which became noted for its vicious criticism of Jews and Catholics. She wore a crown of diamonds. In spite of her claim that she would never die, she "passed on" in 1928.

In spite of their spiritual perfection, all of them died—all under the care of Physicians who considered only bodily ailments. Mrs. Eddy died in 1910. Mrs. Stetson lived until 1928 and her non-existent material body now rests in a block of concrete.

In 1890, Mrs. Josephine Curtis Woodbury gave

birth to a son, said he was immaculately conceived and called him the Prince of Peace..

In 1906 Christian Scientists were forbidden to enumerate or report the number of members in any Christian Science Church. At this time there were reported 635 churches, averaging 126 members each. When the Federal religious census was taken in 1916, the Christian Science authorities refused to make any report. In 1883 Mrs Eddy claimed to have 1,000,000 followers. The Religious Census of 1933, estimated the number of Christian Scientists to be 200,000.

Every Christian Science Church, whether it owns an edifice or is merely an organization **must be listed** in the Christian Science Journal each month and must pay \$10 per line, in advance, for one year, or lose its standing.

Healers and nurses, **must be listed** and must pay \$5 per line.

The Journal of November 28, 1928, carries 4288 "lines" of listing for churches, and 12,648 from Practitioners, making a total of \$106,120 for a few pages of listing.

This is called advertising, but there is no possible advantage to either the church or the Practitioner in the particular advertisement—it is plain graft.

Every church organization must have at least one lecture each year, lecturers to be paid at least \$100—more if there is a chance to get it. This is another graft of at least \$250,000 a year. These

lecturers are advertised as "ex-judges, ex-preachers, or ex-something else converted to Christian Science for \$100 or more per lecture.

Also every member must subscribe for four different periodicals, total cost \$16, an aggregate of at least \$1,000,000.

A Christian Bible can be bought for 25 cents, a person who is "shy two bits" can get a Bible for nothing from the American Bible Society.

Mary Baker Eddy's bible—Science and Health—the first bible which has ever carried testimonials from converts, costs \$3.50. Christian Theological Seminaries offer substantial scholarships, and give so much aid that a young man can enter one penniless and finish the course, with money in his pockets, but Mary Baker Eddy taught 4000 in her Metaphysical College of Healing and charged each of them \$300 for the seven lessons.

There never was such a system of grafting. The Mormons and the Shakers had healers, but these healers did not make a graft of it. The Christian Science healers graft from the lay members. The Board of Directors graft from the healers, and the Board of Publication graft from all three. There are 13 books which every member must buy, one copy of each in cheapest binding cost \$33.50. When a new edition is printed even though there is only a few new pages (one new edition only had two lines) the faithful must buy it.

In addition to literature Christian Science sells pictures of Mrs. Eddy and of churches. A Christian Science spoon worth 50c sells for \$5, many

designs to select from, embossed with Christian Science mottoes, Mrs. Eddy, or the Mother Church. The successful sale of spoons resulted in production of all sorts of Christian Science jewelry. As Mark Twain says "no friendless dollar ever got away from them."

The first edition of *Science and Health* was issued in 1875. It is a senseless grouping of words. An old time writer of English Grammar wrote "A sentence is a group of words making complete sense." If this worthy could come back to life and read *Science and Health* he would revise this definition.

The sentiment of the whole book might be condensed into three sentences—

- (1) All material life is a self-evident falsehood.
- (2) Pain, Sickness and Death are errors.
- (3) When the belief that we inhabit a body is destroyed, we shall live forever."

Here are a few quotations.

Page 144—"When the Science of being is universally understood, every man will be his own healer."

Page 150—"The hosts of Aesculapuis are flooding the world with diseases, because they are ignorant that the human mind and body are myths.

Page 153—"You say a boil is painful, but that is impossible for matter without mind is not painful.

Page 274—"What we erroneously term the five physical senses are manifested beliefs of mental

mind. These false beliefs constitute the flesh, and the flesh wars against the Spirit.

Page 375—"Palsy is a belief and can paralyze the body."

Page 379—"Fevers are errors, the quickened pulse, the coated tongue, the dry skin, pains in the head and limbs are pictures drawn by mortal mind Unless the fever picture is destroyed, it ends in a belief called death."

Page 475—"Man is not matter and man is incapable of sin, sickness and death."

"The blood, heart, lungs and brain have nothing to do with life."

"Mortal mind transfers the infection of small-pox."

"When one burns his fingers, it is mortal mind, not matter that burns it."

"If the science of life were understood, the lost human limb would be restored as readily as the lost claw of the unthinking lobster."

"Food does not affect the real existence of man."

"He who is ignorant of what is termed Hygienic law is more receptive of Spiritual power."

Not being content with the Lord's Prayer, Mary Baker Eddy revised it to suit herself. This is the only oral prayer Christian Scientists are allowed to use. They have a silent prayer beginning "I trust my Father-Mother God, I shall never die."

The 23rd Psalm, Rock of Ages, Jesus, Lover of my Soul, and other hymns of sacred memory have been revised and prostituted to their profane use. Christian Science healers from Mary Baker Eddy

on down have been accused of immorality. Immorality is hard to prove and as stated by a competent legal authority, "Immorality is never committed with malice, hence, it is not a crime." However, it is evident that healers everywhere teach and practice contraception, because "obstetrics involves suffering and death; abolish it."

This procedure dates back to 1888 when a Christian Science practitioner handled a labor case, lost both mother and child. This led to a quarrel and 32 prominent members left the church.

The most, socially prominent person who was ever converted to Christian Science was the Earl of Dunmore. He was Mrs. Eddy's dearest, most important conquest. He was very liberal, extravagant with his testimony of healing. The Cosmopolitan Magazine of March, 1907, paid for and printed an elaborate article written by the Earl going into detail about a heart ailment which had been pronounced incurable by eminent London physicians and his cure by Christian Science.

It was a clever article, a triumph for Christian Science. Part of it, about the disease and the London physicians was true, the part about the cure was evidently not true as he died a few weeks later of fatty degeneration of the heart.

Owing to the publicity and his prominence, the testimonial could not be used after his death. I have a record of one testimonial which was printed 30 years after the person giving the testimonial had died. Testimonials are not dated, initials are

given in lieu of names, the address usually missing or vague and indeterminate.

Another prominent person cured was John S. Hawley. He had nephritis. At least competent physicians told him he had nephritis and that his case was incurable.

He fell into the hands of a Christian Scientist. He was assured that the kidneys had nothing to do with life, that Christian Science would correct his error. He wanted to believe this, compelled himself to believe it and actually did believe it. He was cured—he believed that too. Out of his gratitude and the goodness of his heart, he provided a sum to build a Christian Science church in San Diego. Before the church was completed he died of nephritis, just as his physician had told him he would.

Another San Diego Christian Science edifice was erected by Mrs. Keely whose husband became a Millionaire on “The Keely Cure.”

Owing to the frequent dissensions in the ranks of the followers of Mrs. Eddy, there are numerous similar organizations. In 1912, a large body of Christian Scientists organized “The Christian Science Parent Church” in opposition to Mary Baker Eddy’s First Church. They continued to use the same Christian Science until May, 1930, when they changed the name to “The Church of Universal Design.”

This group is evidently made up of persons of sufficient intelligence to realize the futility of Christian Science Healing. They admit the reality

of pain, sickness and death, and do not adhere to the superstition and fanaticism, which no one with common sense or experience believes. Their services are available only after a physician has made a diagnosis and prognosis. They do not meddle or interfere with the use of drugs or surgery. They will not take any case, without the full knowledge, consent and cooperation of the physician in charge.

They renounced Mary Baker Eddy as the discoverer, or founder, of their cult. In her place, they put Phineas D. Quimby, from whom Mary Baker Eddy got her ideas.

There is probably a future ahead of this organization.

Another organization founded by one Chas. Filmore and Myrtle, his wife, uses an inversion of the name Quimby used—Scientific Christianity—the headquarters are at Kansas City—their leading periodical is Unity, said to have a circulation of 185,000. They also have a radio station and branches in various large cities; their business is largely sale of literature and is handled by mail. Other similar organizations are Astral Healing, Auto Science, Chirothesians, Divine Healing, Dowieism, Emmanuel Movement, Faith Healing, New Thought, House of David, Jewish Science. Like the parent organization, all of the branches have apparently reached their maximum growth.

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Chas. W. Warner, Jackson, Mississippi

CHAPTER XII

AIMEE SEMPLE MACPHERSON

Southern California has been described as a place where—

The flowers lack fragrance.

The fruits lack flavor.

The streams lack water.

The people lack honor.

Flowers and fruits grown quickly under irrigation, may be insipid and lack odor. Nine months' drouth in a year and an annual rainfall of 2 or 3 inches allow the streams to become dry. People whose chief means of support is derived from tourists are not likely to develop into philanthropists. A Japanese gardener who pays \$300 a year rent for an acre of ground with no buildings on it, can not allow tourists to walk in and help themselves to vegetables. A visitor is called a "tourist" as long as he continues to mail out postal cards, and is willing to pay a dollar for a ten cent souvenir. However, visitors are so numerous now that "Native Sons" no longer dominate.

Any man who has been a summer tourist in New England, or a winter tourist in Florida has learned to spend money. But the methods of New England

and Florida are crude instead of scientific as in California.

Crossing into California at Yuma, Arizona motorists encounter armed ruffians belonging to California state plant quarantine department.

Without search warrants, they search all cars entering California. Grips are opened; personal belongings and dainty lingerie are shaken and scrutinized, lest an alien germ or bug enter California. Those who object are liable to be taken before a Justice of Peace on impromptu charges and fined \$1 or more and costs—owing to how rich and how hard boiled the motorist seems. “Costs” run about \$3 each for the Justice of Peace and his constables. The experience gives a motorist an idea of what he may expect on his sojourn in California.

At Hollywood a lot alien movie producers, who do not understand American customs, American morals or American religions, produce sex plays, with a lot of alien morons whose only qualification is “Sex appeal.” A few American women get into movies by showing that they have four or five divorces and a few more get in by becoming wives or mistresses of alien movie producers. Reading advertising matter in front of movies, is often revolting to adults, and children pay money to see the movie queen seduced in the first reel. A visitor to Hollywood who learns of the lack of morals among movie people, is apt to lose faith in the story of Sodom and Gomorrah. The present opposition of

the "League of Decency" will be like the story of "Ajax defying the lightning"; or the baby rabbit which spit in the bull dog's face. Our newspapers are controlled by the movie producers. The only chance the "League of Decency" has is to start their own newspapers.

Newspapers print the picture of Mary Doe, who has just secured a divorce from her third husband, and will marry Richard Roe as soon as Richard divorces his fourth wife.

We have been 10,000 years building up a code of morals, which is being disregarded, ignored in Hollywood. Vices and habits of which ordinary mortals are ashamed, are used as advertising stunts.

The publicity methods of movie producers have been used—exaggerated—by women movie stars. Press agents are paid to keep their names in print. Their pictures are printed in Cult literature, telling of cures, not only of the star, but her relatives as well. Their pictures appear in advertisements of Soap, Cigarettes and Tooth Paste. They can always sprain an ankle, be bitten by a dog, or bawled out by a policeman. They can have their jewels stolen, or their auto wrecked. They can always announce that they are engaged—or disengaged. During a period of two years, just about half of the Hollywood stars "denied" that they were engaged to Chas. A. Lindberg, Gene Tunney, or Babe Ruth.

About once a week Hollywood produces a new

movie, which is advertised as "The most stupendous spectacle ever produced."

Enterprising movie producers can stage a Polar scene with Eskimos and dogs on one end of a lot, and a desert scene with Arabs and camels on the other end of the same lot. A recent film, widely exploited as having been taken "In an African jungle, never before visited by white men," was taken in Hollywood with a lot of naked negroes recruited from the slums of Los Angeles, and a few caged, stuffed and faked animals. One exciting scene was a couple of "Explorers" subduing and filming a mangy old lion, which had long ago lost his teeth, and any disposition to chew meat.

The gullible American public stood in line to buy dollar tickets, and raved over the bravery of American explorers until a Los Angeles Negro who had worn a moth eaten fur suit and had been filmed as a gorilla sued the movie company and exposed the fake.

For ten cents an adolescent boy can see a "Gang picture" where crooks and cops chase each other through four or five exciting reels, and the palpitating audience breaks into applause when the leading gangster shoots the policeman in the back.

Billboards and street signs in every town announce that the "Bank of Italy is the largest in the world." Imperial Valley is the "Largest irrigation district in the world." In an hour's drive on one road west from Los Angeles, motorists can see billboards announcing, "The largest Walnut

Grove in the World"; "The largest Poultry Farm in the World"; and two dairy farms, each of which has "The Largest Herd of Guernsey Cattle in the World." Continuous exploitation of the climate, has drawn to Southern California, many middle aged, and elderly persons, with money, who don't mind spending money if they can be comfortable. It has also drawn many persons of limited means who propose to stay there and get a living—some way. Some of the latter class are willing to work, many of them do work. But jobs are not plentiful, a man must create some sort of business to secure employment.

Vendors of everything are omnipresent, offering their wares, which range from flowers and fruit to a \$50,000 villa with a canyon in the front yard and a mountain in the backyard.

Every drink of water is measured and some one must pay for it.

Just now the U. S. Government is arranging to spend \$165,000,000 on Boulder dam. While this is considered an "irrigation" project, the real purpose is to furnish water for Los Angeles, 200 miles away.

Nearly all of us have a deep rooted sense of religion, and a middle aged person with money and nothing to do is quite likely to become an ardent religionist. Southern California cities, towns and suburbs are full of wealthy matrons, widows and maids who foster all sorts of strange religions.

They give financial assistance to healing cults

and political ideas. Nearly every meeting of a town council is waited on by committees of old ladies with some unusual idea. As they are property owners, tax-payers and voters, they must be considered.

At least two judges in Los Angeles were in sympathy with the cults. Judge Carlos Hardey is discussed later in this chapter. In 1928, when it became apparent that smallpox was present in Los Angeles, the health department issued a warning advising every one to be vaccinated. The cults advised against vaccination, Judge D. L. Edmunds in an article in the *Christian Science Monitor*, stated that the "alleged epidemic" was a frame-up by the M. D.'s, who proposed to make money—big money—by their alleged methods of immunization.

The city Board of Health distributed 50,000 handbills and wrote thousands of letters explaining the danger of smallpox.

In spite of this there was an epidemic and 165 foolish persons, who had refused to be vaccinated, died of smallpox.

During an investigation of judicial crookedness, a third judge jumped over a cliff and killed himself.

As religion grew out of the desire to live forever, any cult leader who makes extravagant promises is sure to have a following. Los Angeles claims a population of one million and the annual tourist crops is three million, many of whom expect to remain. Many tourists are repeaters, some are annual visitors, but the real money is made

on new ones. Many tourists are in poor health and some have imaginary ailments. Every brand of Religion and Quackery thrives. Charlatans go after anybody who can help out on contributions, and always on the watch for big money. Parasites like those who followed Christ for the loaves and fishes help out with testimonials of healing.

All of the established agencies of religion in Los Angeles have commisaries and dispense food and clothing to the needy, from which cures are recruited. Stories are told of repeaters who go from one place of healing to another. One Swedish girl is said to have walked into Angeles temple and discarded crutches a dozen times at \$10 per. An indigent adherent of a cult, who is living off of the cult, is willing to tell any sort of a story the cult teaches him.

The Los Angeles Sunday paper of January 6, 1929, carried 96 medical advertisements. The largest of these was a full page of W. O. Coffee's fraudulent promise of a cure for deafness. The smallest was a one-inch ad for Chichester's Pills with a fraudulent promise of abortion.

The same day a collection of church programs told of all sorts of agencies for healing. One of them, "Choir Echoes," published by the First M. E. Church Choir Association, had seven advertisements of Quacks. One of these purported to grow hair on bald heads. Another was "Positive Rejuvenation comes with Chiropractic Adjustments." This ad was run by a woman Chiropractor, said to

be a good looker and seemed like an easy way for male visitors to meet one of the sisters.

The "Glorious Climate of California" has been good bait and every resident is climate conscious. On a foggy or rainy morning the waiter who charges you 25c for doughnuts and coffee, apologises for the bad weather, assuring you that it is unusual. The barbers, the bootblacks, the street car conductors and the clerks all apologize for rain, snow, hail and fog. Here again you can note the tourist. He says the weather is rotten. The resident says its unusual. Many tourists are disappointed in the health giving climate. Being 3000 miles from home, broke, sick, out of a job and without a friend does not help a man appreciate climate.

In July, 1930 there were 56 suicides in Los Angeles, besides other "sudden deaths" from "unknown causes."

In and around Los Angeles there are 42 Christian Science Churches, and 160 church organizations which do not come within the pale of Orthodoxy, representing 40 different cults. One Christian Science church was built by John S. Hawley. He had nephritis, physicians told him his case was incurable. The Christian Scientist cured him. Out of gratitude he arranged to build the church and died of Nephritis. Another Cult temple was built for the Blavatsky Theosophists at Point Loma by A. G. Spalding. He amassed a fortune through the sale of athletic apparatus, came to California to spend his declining years and fell into the hands

of Madame Blavatsky, who was a large unkempt person, and an incessant smoker of cigarettes.

Our ideas of religion are undergoing a change. Thousands of good people are not satisfied with established religions and are seeking for new spiritual foundations for new systems of theology. Hence, many new cults, and new fashions in faith. Southern California, having many people with much money and leisure, offers many new and strange cults.

For the invalid tourists who throng the parks, there are promises of health and everlasting life. Mormonism, Christian Science and Seventh Day Adventists instead of sending missionaries to the old world, send them to the Pacific Coast. While the older faiths are apparently losing ground, these three newest systems of theology seem to be prospering. The Order of the Star of the East has a 1000-acre colony, the U. S. Headquarters of Annie Besants Theosophy and her slant eyed Oriental protege, whom she calls a reincarnation of Christ.

Annie wants it distinctly understood that she is not allied with the Blavatsky Cult Theosophists with headquarters at Point Loma, and the Blavatsky crowd is equally sure that they do not want Annie.

Two branches of Rosicrucians, a 300-year-old Cult, each under Jewish leadership, each calling the other frauds, are established at San Jose, and Oceanside.

The International Bible Students' Association, followers of Pastor Russell, has headquarters at

San Diego, and claim one million members, in spite of their error in predicting the end of all material things in 1914. When the universe did not stop on their schedule, a new crop of literature was circulated and three leaders of the Cult were sent to the Federal Prison.

The present head of the Cult is Judge J. F. Rutherford, a lawyer and Circuit Judge, originally from Southern Illinois. Judge "sacrificed" his law practice and resigned his judgeship to come to San Diego. He has written six books explaining the tenets of the Cult. The sub-title of one of these books is "Everlasting life on earth in contentment and complete happiness." These books are printed and sold by the Cult, but the copyright is made to Judge Rutherford. According to their advertisements one million copies of one book were sold in four months. Judge's royalty on this one book was something like \$45,000 in four months. No doubt the Judge feels the sacrifice of his law practice very keenly.

The Cult has deeded a mansion with nicely landscaped grounds, to certain old Testament characters, soon to return to earth, and have Palm and Olive trees growing to make these worthies feel at home after their long absence from earth.

A Cult at Ventura called "The Divine Order of the Royal Arts of the Great Seal," led by Mrs. May Otis Blackburn, which held wierd ceremonies, and preserved the bodies of members for ressurection, found a man named Clifford Dabney who had \$40,000.

They told him that he was the returned Messiah and got his \$40,000 to furnish him proof of his identity.

As proof was not forthcoming Dabney had May Otis pinched. He certainly wanted a lot for his \$40,000, but it had gone forever. This Cult had subsidized a Physician named J. A. Mouncy, who signed death certificates for corpses which he had never seen in the flesh. May Otis who was 60 had a 24-year-old husband.

The Seventh day Adventists who began as healers, have degenerated into teachers of Regular Medicine, are in a good standing with the Medical profession, and have a Medical College at Loma Linda, where they train help for their \$3,000,000 Sanitarium at Battle Creek, Michigan. This school called School of Medical Evangelists, was moved from Battle Creek when the State of Michigan raised the requirements. They also have a large printing plant at Mountain View, and Paradise View Sanitarium at National City, using the slogan "Health is contagious here."

All of these Cults are active and aggressive, and don't mind spending money. Two years ago, all of the Cults united on "A Bill for Medical Freedom." Every possible agency which money could handle was used to fight "The Medical Trust".

The Cults won; now they are united in fighting "To make Vivisection unlawful". If they win this fight the next one will probably be "Make the Practice of Medicine unlawful" and put 5000 Physicians out of business.

Three counties in Southern California, with a population of one million, have 5,000 physicians, or 5 physicians for each 1000 people. The average for the United States is one per 1000. With one-third the population of Indiana, Southern California has more physicians than Indiana. With one-half of the population of Louisiana, Southern California has twice as many physicians. With one-half the population of Kansas, Southern California has twice as many physicians.

These are honest-to-goodness Physicians, men who have graduated from Medical colleges and met the legal requirements regulating the practice of medicine.

In addition to 5000 Physicians these three counties have 468 Osteopaths (one-sixth of all the Osteopaths in the world), 1100 Chiropractors, 312 Christian Science healers and non-descript healers, world without end. Not the least of these is Aimee Semple MacPherson. Aimee's sensational career would not have been possible any place besides Los Angeles.

Aimee is aged 40, is of heavy, stocky build, with oversized legs like an old-fashioned square piano. Her features are coarse and sensual, her voice is harsh, her hair is red, and as coarse as a horse's tail. Aimee's name appears in "who's who" but her life story there begins with 1918, at which time she was 30 years old.

In 1918 Aimee landed in Los Angeles, apparently after having had little success elsewhere. Little is known of her past. She lost a husband by death, another divorced her. This divorce was granted

April 12, 1921, at Providence, Rhode Island, on grounds of desertion. It was uncontested and witnesses for the husband testified that Aimee had repeatedly gone into hysterics when things did not suit her.

Two children were born to her, one fathered by each husband. Both husbands were apparently accessories to her revivals. Her mother, Mrs. Kennedy, has also been one of her regular assistants.

In Sept., 1931, Aimee went by aeroplane to Yuma, Ariz. with a man who became her third husband. This trip was to avoid a minor technicality in the marriage laws of California. As a publicity stunt it failed, newspapers have been good to Aimee, but this time they did not give her space.

When Aimee bought this third husband, she neglected getting an abstract of title, and was soon in the divorce court again.

As might be expected, Aimee has a direct commission from the Deity, she heals by laying on of hands. She will live forever. Also she is continually being harassed by forces of evil similar to Mary Baker Eddy's Malicious Animal Magnetism.

Aimee's obsession is a form of "Exaggerated Ego," or "Superiority Complex." She thinks she is so important that all the forces of evil are combined to fight her. For no apparent reason, aside from publicity, she has reported plots against her. Like Mary Baker Eddy, she seemed to fear physical violence from her former associates and employees.

One, H. A. Chaney and his wife, who for several years were assistants at Angelus Temple, quit—

or were fired—and denounced Aimee as a fakir, said her gift of tongues was the rankest sort of nonsense, and her healings arranged by her assistants. However, no one except Aimee was willing to believe that they would resort to violence, when Aimee demanded the protection of the law.

Some folks in Los Angeles seem to believe implicitly in Aimee as a Messiah. Some consider her a fake but tolerate her as her influence seems to be for better living. Some think she is an immoral charlatan who should be suppressed. Often they quarrel about this on the way home from Angelus Temple.

Almost every night folks who never saw each other before, fuss about Aimee on the way home in the street car. At least once a week, some one is taken to Police Court for fighting some one else, over Aimee's claim to Divine Authority.

Aimee's first services in Los Angeles were held in tents or in small rented halls. With the large transient population, always present in Los Angeles, Aimee's audiences soon outgrew small halls. Visitors must be entertained, and must find something to take up their time. No tourist feels that he has seen Los Angeles unless he has been to Angelus Temple.

When the need of a temple became apparent, appeals were made for money, material and labor.

A generous woman donated a site for a temple, other followers donated labor, and many dealers in material were generous. Aimee decided to build a two million dollar structure and call it Angelus

Temple of the Four Square Gospel. It was built as funds accumulated. It was opened January, 1923. Since then the lights have always burned and the doors remained open. Women have prayed all day in two hour shifts. Men pray likewise at night. The most powerful radio station in Los Angeles broadcasts each service, concluding with a sacred concert at midnight. A chorus of shapely, handsome women, selected and paid without regard to past or morals, execute marches and drills, all dressed alike. Four Square Gospel Temples are all the way up and down the coast, mostly women pastors.

Aimee is the only person in Los Angeles who can outdress the Hollywood stars. A street dress which costs several hundred dollars is discarded after being worn a few times.

When Aimee returned from the Holy land in 1930, she brought with her costumes costing as much as \$300, and a suit of "Pyjamas" costing \$138.

Her preaching costume is of white with a Bible bound to match. Inside the Bible is a vanity case, a mirror on the inside cover tells her that her makeup is a success.

Aimee has used advertising methods similar to a three-ring circus, but instead of charging a small admission, has found it more profitable to accept contributions. All around the walls of Angelus Temple are contribution boxes, each bearing a label, Folks who do not favor Foreign Missions, have a dozen chances to contribute to home projects, varying from orphan children to the Old

Ladies' Home, and from the support of the two million dollar Temple to a soup house in the slums. If a river overflows or a few shacks burn, immediately a contribution box "for flood sufferers" or "homeless families" is displayed and attention called to it from the pulpit.

A ten foot imitation marble cross, with hundreds of electric lights is manipulated from back stage. The ceiling is painted blue, with fleecy clouds. A painted water fall is at the rear of the stage, and during baptismal ceremonies, a stream of real water is turned on and trickles down over this painting. Baptism by immersion costs \$5 or what have you. On unusual occasions Aimee stops services long enough to have photographs taken.

Regular healing services are held on Wednesday and Saturday evenings, always accompanied by music. One feature is testimonials of those healed in previous services. As might be expected many testify to having been healed of tuberculosis, epilepsy and cancer.

Perhaps one-third of all testimonials relates to cancer. While these testimonies are nearly all from persons who apparently belong to the industrial class, their stories are well told—evidently well rehearsed.

The stories are told entirely too freely and in too logical a manner for amateurs.

After the testimonials comes healing. Aimee produces a small bottle of oil, touching the afflicted on the forehead.

There are many candidates for cures, but they

are not all admitted. A few selected cases are brought in, the others turned away with instructions to have faith, they will be admitted at some future time. Many fakes have been reported, some evidently have imposed on Aimee. Some so glaring that even Aimee must have known they were not on the level.

I was unable to find any person who actually knew of a real cure.

December 20, 1928, "Rev." Arthur S. Arnold was sentenced to serve one to five years for forgery.

Five years before he was led in to Aimee's presence "blind." His vision was restored and he was made one of her assistants, which position he held five years until arrested for forgery. During his trial it developed that he never had been blind. Once a week the night offering is for Aimee, the temple holds 5000 and every one present is urged to throw in at least \$1. When Aimee pulls the tremolo stop and rolls her calf eyes heavenward, \$1 seems like small change. If Aimee needs money between collections she helps herself from the temple funds.

One of Aimee's purchases was a \$2000 saddle horse, which was soon sold because her followers lacked sporting blood, and objected to her horse being entered at the Annual Horse Show.

A Boston minister, while visiting in Los Angeles, was surprised to hear Aimee state over the radio that she had been his guest in Boston and had preached to thousands from his pulpit. When he denied this, Aimee very promptly admitted that

she had lied, and knew she was lying, but could not see that any one had been injured. However, she agreed that she would never tell this particular lie again.

Aimee had a radio operator named Kenneth Ormiston. He was slightly lame, hence, was easily identified. He had a wife who made a lengthy visit to Australia, and lived on funds sent to her from Angelus Temple.

Aimee and Ormiston were reported to be fond of each other, and were together entirely too much to suit some of the faithful.

During the winter of 1925-26 she made a trip to the Holy land, one purpose of which was to get away from Ormiston.

While Aimee did a lot of hiring and firing she did not fire Ormiston.

On May 18, 1926, Aimee dressed in her emerald green bathing suit and with her secretary, drove down to the beach. While Aimee was in the water the secretary went across the street to use the telephone, returning in just a few minutes. After waiting an hour or more and Aimee not in sight, the secretary became alarmed and reported her disappearance. Aimee's mother showed little anxiety. Her first instructions were to bring the automobile home. The Newspapers got out extras announcing the drowning of Los Angeles's most widely advertised citizen, thereby giving her the greatest publicity she ever had. It was soon apparent that Kenneth Ormiston, the radio operator, was

also missing and that his big blue automobile was gone.

Some how or other a large part of the population believed that the story of Aimee's death had been exaggerated.

On May 26, 1926, a newspaper reporter named Wallace Moore, who was well acquainted in Los Angeles, saw on the streets of Santa Barbara, 100 miles away, the blue coupe of Ormiston.

He stopped the coupe and talked to Ormiston, who was driving. In the coupe with Ormiston was a woman, wearing blue goggles, whom Moore positively identified as Aimee.

A few days later, Carlos Hardy, judge of the Superior Court, called at the newspaper office, and told Moore of the injustice of a positive identification, and the possibility of criminal prosecution in case of mistaken identity.

Then rumors came to Los Angeles that a lame man and a large woman were sojourning in a cottage in Carmel by the Sea. Sixteen persons, including next door neighbors identified this couple as Ormiston and Aimee.

As the couple disappeared promptly, officers were unable to locate them. Ormiston returned to Los Angeles and admitted having been at Carmel, and referred to his companion as Mrs. X. He remained a few days and disappeared. He afterward appeared in Chicago and advised Los Angeles folks that he would never return and has not.

Meanwhile, a Mrs Wiseman—Seilaff in Los Angeles, had volunteered the information that she,

and not Aimee, had shared the cottage at Carmel.

When it was shown that she was elsewhere during the few days the cottage was occupied, she testified that she had been hired to tell this story and that arrangements for the the story had been made by the same Judge Hardy who had talked to Wallace Moore about identification.

For three days after Aimee's disappearance, members of Angelus Temple, prayed and sang on the beach expecting her to walk out of the ocean alive. Then they lost hope. A reward of \$25,000 was offered for the recovery of the body. Motor boats and airoplanes worked day and night in the search.

Two men were drowned in the vain search. Russell McKinley, an attorney, one of Aimee's legal force, was killed in an auto accident. A. M. Waters, a physician in the case, committed suicide. The owner of the love nest, in Carmel said his resort had been ruined and died of heart failure. Two men quarreled about the case and one shot the other.

Aimee's followers raised a memorial fund of \$25,000 and gave it to Mrs. Kennedy, who accepted it after dreaming that Aimee was still alive.

A museum with wax figures of Aimee and the rest, did a big business until a mob of Aimee's followers raided the place and destroyed the figures.

A Los Angeles psychic saw Aimee dead on the bottom of the ocean. Mother Kennedy dreamed that Aimee was alive, and mother was right. Hus-

bands and wives quarreled about the case. Children left home because they could not agree with the parents about Aimee.

On June 21, five weeks after Aimee's disappearance elaborate funeral services were held, a funeral without a corpse. Two days after this funeral Aimee walked into the little Mexican town of Agua Prieta, just across the border from Douglass, Arizona. She told that she had been kidnapped by a couple of Mexicans, named Rosa and Steve, and had been held a prisoner. She had escaped from a shack, and had walked 20 miles under the mid-summer, desert sun. She reported to an army camp. The officers called a Douglass policeman, and sent her to Dr. Armstrong of Douglass. She never gave any explanation of how she swapped the emerald green bathing suit for a street dress, or how she happened to be wearing the same wrist watch she wore at Los Angeles. Her high heeled shoes and silk stocking were unmarred by hiking 20 miles through cactus plants. The policeman and Dr. Armstrong noted the absence of thirst and said she could not possibly have walked 20 miles—or even one mile—without some evidence of suffering.

A Douglass cartoonist drew a picture of "Aimee and the shack," and called it Agua Prieta Moonshine.

A Douglass minister, James E. Howard, agreed with Aimee about being kidnapped and received a check for \$150. Several army officers at the army post, who had withheld criticism, each received a

new uniform with Aimee's compliments. Aimee offered a substantial reward for the discovery of the "shack." Aviators flew over hundreds of square miles for days, but found no shack. Aimee's attorney, Ormsley, came to Douglass, and escorted her back to a triumphal reception at Los Angeles.

With her usual display of unlimited gall, Aimee demanded that the Federal government capture and punish her kidnappers, even if it required a war with Mexico. Ormsley and Judge Hardy supported her in this demand, but the Federal authorities declined to start any war.

Just what prompted Aimee to tell the story of kidnapping has never been shown.

It was evidently intended for publicity. Ormiston made a complete disappearance without telling much.

While Ma Kennedy was evidently in on the plot, she would tell nothing, even after she had a falling out with Aimee, but stated that she thought Aimee should make a confession concerning her kidnapping.

Rev. John Goblen, one of Aimee's business managers, after being fired, expressed the opinion that Ormiston met Aimee in Mexico after his short visit to Los Angeles, and remained there when Aimee hiked out of the desert. This may account for Aimee having a change of clothing and a wrist watch.

Immorality is hard to prove, and as stated by a competent legal authority "is not a crime as it is not committed with malice."

A charge of conspiracy was made against Aimee. The charge was that she had conspired with Kenneth Ormiston, Mrs. Minnie Kennedy and Mrs. Lorraine Wiseman-Selloff to perpetrate a fraud, in the name of religion, and for the purpose of securing publicity. The case was dismissed with the consent of the prosecuting attorney and Judge Hardy. At this trial, Ma Kennedy, Aimee, her attorney, (Ormsly), her manager (Jordan), and Judge Hardy all denied that Hardy was interested in the case, said he was merely acting through friendship.

Two years later, five of Aimee's pastors, two of whom had just been fired, accused Aimee of misappropriating funds, and dragged the books of Angelus Temple into court.

It was shown for the first time, that Judge Hardy had been paid \$2500 entered on the books as "legal and defense," and the Judge was impeached.

Checks for \$2500 had also been paid to two other lawyers. It was also shown that Aimee had a bank account under the name of Mrs. Johnson.

The prosecuting attorney was found guilty of accepting a bribe in another case and sent to states prison.

During this trial it was shown that Aimee's defense cost \$100,000 (plus \$7500 attorney fees) which was paid to several "fixers" in a lump sum, to clear Aimee of the charge of conspiracy. Judge Hardy's \$2,500 was always referred to as a love offering and not included in this \$100,000.

Aimee had hired and fired seven or eight lawyers. One lawyer, Cromwell Ormsley, arranged

for Aimee's trip to Palestine in 1930, and had drawn her contract for moving pictures and was to have a percentage of proceeds. He was fired in November, 1929, and sued Aimee for \$324,000. Aimee then hired George Acret. Within 30 days she fired Acret and hired Joseph Ford. Aimee was kept busy hiring and firing lawyers, managers and assistant pastors, and even Ma Kennedy had quit her.

February 20, 1929, the general assembly of California, by vote of 57 to 18 impeached Judge Hardy.

Asa Keyes, prosecuting attorney, had already been convicted of accepting a bribe of \$140,000 in another case and sentenced to prison for one to fourteen years, hence, was not prosecuted in Aimee's case.

During the trial of Keyes, two convicts, each serving a life sentence, were brought from the state prison at Folsom as witnesses.

While these convicts, who were handcuffed together, were being taken through the corridor of the County prison, one convict put his free hand under his coat, produced a revolver and began shooting. He was grabbed from behind by a negro porter, and both convicts shot and killed by a bystander. The convict's gun, identified by its serial number belonged to the sheriff's office. In the dead convict's pockets were found the key to the handcuffs and a floor plan of the building showing exits. As both convicts were dead, and could tell nothing, no one knew the plot. However, it seems

that some one, in authority had promised them a chance to escape.

They evidently knew something which might be embarrassing to the officers.

Hence, it would seem that officers of the law, in California, are much like officers of the law in other states.

Aimee's plans included a 13-story office building. When she failed to build it, certain interests sued her for \$216,418 damages, etc.

Shortly after this suit, another suit was filed by Rev. H. H. Clark against Aimee's mother, alleging breach of promise, and asking for \$50,000 damages for broken heart and other injuries. This suit was thrown out of court. However, it gives an idea of the impression of easy money which prevails around Angelus Temple. Suing Aimee is a very popular "indoor sport" around Los Angeles.

The writer spent four months in California getting the material for this chapter, and made a trip to Douglass, Arizona, to be sure of certain features in the case. Several hundred pages of data were condensed into one small chapter. Six months later I was in Detroit and Aimee came there, a blonde, with curls like little Lord Fauntleroy.

Her locks of Titian gold had been replaced by flaxen tresses which betokened an undue familiarity with Peroxide of Hydrogen.

Otherwise, she was the same old Aimee. Her mission there was to convert Detroit and she proposed to do it in two weeks. More than 1000 revenue officers were working there vainly endeavor-

ing to suppress one form of vice, and not succeeding. Hence, Aimee's proposition to clean up the town, unaided, in two weeks, might have been discouraging to an ordinary mortal.

The Masonic Temple was rented at something like \$1000 per night. Other expenses amounted to \$600 or more per night.

In spite of unusual publicity, attendance and collections were poor and Aimee left Detroit, leaving a deficit of \$6000 for her churches and pastors to face.

One pastor revolted and withdrew his support. Aimee revoked his commission to preach. He retaliated by saying that he had a commission from God Almighty and went on preaching. One evening she cut her sermon to 20 minutes to address fans at a prize fight, but the fans did not take her seriously, and booed and hissed, and would not give the announcer a chance to introduce her. However, Aimee had the usual pictures taken for publicity and left the prize ring. Also she conducted two healing services and left Detroit with the consent of everybody.

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