

will not. I also tell them when a drug bill is beaten they come awfully low in the moral scale; standing in the community is no line-up on them either. I sue when necessary. I personally know very few of my customers; I recognize their voice, know their signature, execute the order, get the check on pay day. This is clean business—the kind that appeals to me.

SUNDAY CLOSING.

A little more information on Sunday closing. In the early part of 1919 I tried to induce the druggists of this city (New Orleans) to adopt Sunday closing; for a time it promised success, but some weakened. On August 3, 1919, I inserted in the three local papers my notice of Sunday closing under the caption "A Pioneer Venture." I have lost some customers, but others have taken their place. The world is large—is my liberal view of life. Commercially, in dollars and cents, Sunday closing with me has been a success. The leaks closed on Sunday amount to quite an item, perhaps more than offsetting the profits on those days were my store open. From a personal view—I have 52 days of no trouble, draw my dividends weekly, and can have my rest and pleasure under normal human conditions. I am growing old gracefully with the "pep" of youth, plus the neighborhood respect and the respect of other commercial people. I hear "Ames is high," "Ames is dependable;" like the magnet it attracts a class that affords me a good living, on the minimum of effort and investment.

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WHAT SHOULD BE THE ATTITUDE OF THE PHARMACIST TOWARD THE VARIOUS CULTS, 'ISMS, 'PRACTICES, 'PATHIES, AND HEALERS?\*

BY W. F. GIDLEY.

One of the leading pharmacists of the country said to me a few weeks ago, "Both the profession and business of pharmacy know very little about cults and 'isms and have done very little reading on these matters. It is time for them to do so now."

The pharmaceutical profession has apparently viewed these aberrations in dignified silence and charitable toleration—because, as we now fear, of ignorance as to their true character.

Our profession stands to-day shoulder to shoulder with others in combating the menace of the general sale of narcotic drugs, of intoxicating liquors, abortifacients, etc. We assist in securing action to control the itinerant drug vendor. There are many reasons why our profession should take an aggressive, militant attitude toward the various non-medical "healing" cults. Moral reasons alone are sufficient for the severest indictment against them.

For some years past the writer has taken occasion to discuss with senior classes in the School of Pharmacy the 'isms, 'pathies, sects, cults, and healers, pointing out some of the glaring expositions of the alleged efficiency of osteopathy, chiropractic, so-called Christian Science, spinology, neuropathy, naturopathy, spondylotherapy, naprapathy, spiritualistic "healing," cosmetic "therapy,"

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\* Read before Section on Education and Legislation A. Ph. A., New Orleans meeting, 1921. It was voted that the paper be printed. The recommendation of the author relating to action of the Association was modified, making it read, "pharmacists should enlighten the public relative to such practices and use every reasonable means in exposing their methods."

and what not. Of these things I have read sufficient that, for the purposes of this paper, I can use quotes for the more delicate places—quotes from men of highest standing and national reputation.

The modern homeopath "practices scientific medicine" and ought to admit it. The so-called basic therapeutic principle back of homeopathy is defunct. I shall have more to say of this later.

As for the other 'pathies, 'isms, 'practices, cults, healers, etc., I shall, from here on, refer to such frauds as cults. Their success depends upon the fact that the human race is always ready to make an ass of itself whenever it has a chance. We have but to glance back into history to learn of the scores upon scores of such cults that have foisted themselves upon the credulous only to be dropped shortly in response to the innate desire of people for something new.

"Homeopathy is gasping, osteopathy is at its zenith," sobbing about the encroachments of the poorly educated chiropractor who, while now much in the lime-light, will have declined in a very few years to where osteopathy is now.

The spondylopathist, neuropathist, naprapathist and spinologist are chiropractors extraordinary. Each of these groups is able to keep itself before the public by explaining to the people how little the members of the other groups really know.

In a piece of "chiro" literature we find this: "The osteopath manipulates, pulls, stretches, yanks and jerks, using up thirty to sixty minutes, and the results are uncertain. The chiropractor makes a spontaneous thrust requiring thirty seconds or less, with immediate results." Financial, presumably. The naprapathist is found railing at his forerunners thus: "Naprapathy is essentially different from osteopathy and chiropractic. It is no more like massage than diamond is to glass. Bony subluxations do not exist as such and bony adjustments are not made by the naprapathist."

"No principle of any cult has ever been corroborated by any scientific work."

"No originator of a 'pathy, 'ism or sect has been a man of eminent attainment or recognized scientific ability," except in the eyes of his followers. Nor has any member of these cults functioned as a public benefactor. They are "profiteers dealing in the good faith and confidence of the public." Jenner, Pasteur, Koch, Billings, Harvey, Osler, etc., were not cultists.

"Every 'pathy, 'ism, cult or sect claiming the ability to cure disease is based primarily on what one *single* individual has thought would be a nice way to treat every disease;" in marked contrast to the scientific school, which is based on the summation of an immense body of facts compiled for many years and demonstrated in the laboratory and clinic by thousands of collaborators, physicists, bacteriologists, chemists, biologists, etc. Every 'ism, 'pathy, cult or sect exhibits a profound ignorance of the fundamentals. Some cultists assert that the use of drugs is an outworn superstition. They assign as the cause of disease some "pressure on the spinal nerve roots as they find egress through the intervertebral foraminae, due to an inadvertent displacement of the segments of the spinal column."

Challenge and reward have been offered (but neither accepted) for anyone, cultist or otherwise, to demonstrate that it is possible to move one vertebra, excluding the coccyx, by the usual "adjustment methods," in an intact spinal column,

in any direction any appreciable distance from normal alignment. Yet tonsillitis is "treated" by "adjusting spinal subluxations." What an astounding thing it is that in an epidemic of tonsillitis so many people should "catch" twisted necks from their neighbors.

The founder of osteopathy after what he claimed to be "twenty-five years of close observation and experimenting" took the simple ground that there were "no such diseases as typhoid fever, diphtheria, typhus, gout, nettle-rash or croup. These are only effects. The cause can be found and does exist, to anyone born above the condition of an idiot, in the limited or excited action of the nerves which control the fluids of part or whole of the body." Continuing he says, "All diseases are nerve effects, the cause being a partial or complete failure of the nerves to properly conduct the fluids of life."

To anyone who understands the meaning of words and is at all familiar with the discoveries of science the above quotation is simply a diarrhoea of nonsense—that nonsense which has become the heritage of the chiropractor and his off-shoots.

The founder of osteopathy taught that "smallpox could be prevented by inhaling tincture of cantharides, or by raising a blister with fly-plaster." And now a modest chiro teacher states that "osteopathy succeeded medicine and chiropractic succeeded osteopathy." Certain it is that the newer cult has improved on the older one in boldness of camouflage and picturesqueness of advertising.

Any cult based on the theory of applying one form of treatment to everything that comes along is Simon-pure quackery. Graduates of such so-called "schools" of healing are not qualified to carry out the technical, precise, chemical, physical, microscopic and analytical procedure of diagnosis.<sup>1</sup> They not only cannot separate the puzzles that occur in practice—they do not know of them. Their cleverness is attributable in large part to the same thing that makes the application of the madstone in cases of dog bite seem so efficacious—the dog wasn't mad.

A grain of truth is not infrequently at the bottom of, but not peculiar to a cult, but it is submerged by volumes of untruth.

Psychotherapy or suggestion therapy is frequently employed by the scientific practitioner; as is also Swedish massage, rubbing, hydrotherapy, etc. These methods have certain restricted uses but their exclusive use for all diseases can be justified only by the desire on the part of their exploiters to supply the humbug which the public evidently desires.

Patent medicine fakers have for years used psycho-suggestion methods of creating symptoms in people by their advertising methods, thus producing a demand for their so-called remedies. How easy the 'practor has found it to get 'em coming and keep 'em coming by similar methods—free consultation, advertisements, etc. All's fish that comes to their nets.

If one studies the published definitions of these drugless cults one sees at once some of the many ways employed for evading issues while exploiting their schemes. I have already stated some of the views of the founders of osteopathy. One definition reads: "Osteopathy is a system of treatment directed to the mechanical correction of assumed osseous displacement or muscular imbalance of the muscles moving a joint with the consequent repression of abnormal reflexes and the restoration of normal circulation." Clear as mud.

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<sup>1</sup> One "chiro" school boasts of a sixteen-year-old graduate.

Chiropractic treatment is based on spinal adjustment and hopeless ignorance. Like some older cults, chiropractic, "the greatest science of the twentieth century," has various explanations of its origin. One is that a certain "magnetic healer" "treated" a negro janitor who was deaf and also had a "knot on his back." The knot disappeared and also the deafness. One is reminded of the case of the Hollander who "went into Italy, where he acquired the language and also got intestinal worms. When the worms were expelled the new tongue was found to have gone with them."

Among the chiropractic "philosophical" gems we find the statement that "life exists separate and distinct from the body;" and "the brain generates this vital force as a dynamo generates the electric current." This seemingly gives scientific foundation for the acquisition "You got your wires crossed."

In the *American Druggist*, Sept. 1920, can be found this bit of illumination: "The profession knows what 'chiropractics' are, but 'chiropractic'—that has been a mystery. It remained for the senate and general assembly of the State of New Jersey to elucidate. An Act to Regulate the Practice of Chiropractic recently signed by the Governor of New Jersey gives a palpitating world this vital information. Here is the opening paragraph of the act:

"Definition of chiropractic: The term chiropractic when used in this act shall be construed to mean and be the name given to the study and application of a universal philosophy of biology, theology, theosophy, health, disease, death, the science of the cause of disease and art of permitting the restoration of the triune relationships between all attributes necessary to normal composite forms, to harmonious quantities and qualities by placing in juxtaposition the abnormal concrete positions of definite mechanical portions with each other by hand, thus correcting all subluxations of the articulations of the spinal column, for the purpose of permitting the recreation of all normal cyclic currents through nerves that were formerly not permitted to be transmitted, through impingement, but have assumed their normal size and capacity for conduction as they emanate through the intervertebral foramina—the expressions of which were formerly excessive or partially lacking—named disease."

"Lucidity itself: The New Jersey Legislature said, 'Let there be light on chiropractic'—and behold, it became the 'art of permitting the restoration of the triune relationships between all attributes necessary to normal composite forms, to harmonious quantities and qualities.' Simplicity to the *n*th power. Bring on your Einstein theory—the New Jersey solons may oblige with a snappy definition."

Homeopathy is or was a system of treatment obsessed with the idea that certain drugs, causing certain symptoms in a healthy individual, will relieve those symptoms when occurring as manifestations of disease, and the doctrine includes the theory that the potency of the drug is greatly increased by repeated trituration, or diluting and shaking.

Homeopathy dates back to the days when "schools" or "cults" of medicine were common and were valiantly upheld by their adherents or denounced by the opponents, as the case might be. This, however, was when diagnosis was in its infancy, and before the days of clear demonstration of bacteria and the lower forms of life as causes of disease. Homeopathy now mainly differs in the manner of

its employment of *Materia Medica*. In 1915 there were nine homeopathic schools of medicine in this country, now only five.

Naprapathy, the newest science, teaches that all diseases are due to disorders of the ligaments and connecting tissue along the spinal cord. No bony "subluxations" to strain over. Nothing softer—except the "science" we will next discuss.

We have spoken of the innate desire of people for something new. Even a casual observer of the maelstrom of schools of healing and religious cults can see that any one without scientific knowledge whatever can initiate a school of healing with an astonishing following, and that anyone without depth of philosophy or acquaintance with logic can launch a new religion with a multitude of faithful adherents. When the desires for a new religion and a new healing cult are appeased by exhibition in combined form the result is twice as gratifying to the follower as well as to the perpetrator. Hence the ascendancy of so-called Christian Science. It has in common with other 'pathies and 'isms such features as "grossly extravagant claims of ability to cure sick men; ignorance of diagnostic methods with activities limited to treating by one method of healing, namely, psychotherapy in a crude form; and printed and verbal exploitations." No drugs.

So-called Christian Science originally denied the existence of disease as firmly as its dupes now contend that they did not deny it. Now they admit its existence, but call it "error emanating from the carnal mind," and claim the exclusive rights to ordain practitioners qualified to administer in a therapeutic way the healing properties of the Divine Being for a stipulated fee.

The saddest spectacle is to witness a Christian Science parent ignoring sickness in the child who itself is unable either to find solace in the mantle of insufficient faith, or to sneak off to a physician.

Mark Twain once said, in speaking of Christian Science, "there is too little sanity in the affairs of men, and it seems rather like flattery to intimate that they are capable of it."

Volumes could be written to the discredit of so-called Christian Science and the political machinations of this cult should be met with public opposition. Particularly in the light of their attempts at places to abolish health inspection in public schools. Fortunately the majority of intelligent parents still desire to have their children protected, to such extent as scientific care can accomplish it.

Can it be that scientific professions such as pharmacy and medicine are not strong enough to combat a prostitution of the intellect founded by one so weak? The answer is, No—but publicity is required to accomplish it.

We *know* of the power of drugs rightly dispensed and administered to cure disease. Why should we sit mum while these cultists by gross misstatements, lurid advertisements, false claims, and reduced rates, sell the people their bunk? They draw the unfortunates to their offices where cures are promised for incurable diseases and even worse unscientific "treatment" is given to cases which otherwise might have been saved both health and wealth.

The victims are frequently drowning men who will grasp at a straw, and the foredoomed of a fatal malady will strain his purse to engage the services of one who

will offer "hope," and the pockets of the 'pathists bulge with the fruition of playing the rôle of the straw.

These are some of the moral reasons why we should oppose them. They preach and write about the "uselessness of drug therapy," often bragging that "not a spoonful of poisonous drugs has ever passed our child's mouth."

We know a Christian Science mother who, after her husband covered with blotches was taken to a smallpox pest-house, allowed her children to play with neighbors' children and taught them to lie about themselves when their own little bodies broke out with the disease. What chance is there for scientific advancement, for better sanitary conditions, etc., when such an incubus drags on society?

In Kansas City, Mo., exists a spiritualist "healer" society called Unity. Detail your symptoms and send them two, five or ten dollars, and they will "offer" two, five or ten dollars' worth of "prayer." Their most fervent prayer probably is, "Thank God all the suckers are not dead."

As pharmacists we should enlighten the public relative to such practices and use every reasonable means in exposing their methods.

Was it by scientific medicine and scientific sanitation, or was it by unscientific humbug, that Goethals was enabled to free the Panama Canal Zone of yellow fever? Was it by the use of drugs or by spinal adjustments, faith "healing," etc., that typhoid fever was eliminated from our great army camps?

When the chill of malaria fever approaches what should the patient have—a spinal adjustment, a prayer, or a dose of quinine? We know and we believe the public ought to have the whole truth.

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## HISTORICAL FRAGMENTS.

BY EDWARD KREMERS.

### 17. Some Medico-Pharmaceutical Advertisements of the 17th Century.\*

Any newspaper of 1664, whatever its name or character, will appeal to the newspaper-ridden world of to-day. When paper was made by hand, our modern sheets were out of the question. With not overmuch exaggeration, it might almost be said that a single copy of a metropolitan Sunday paper contains as much purified cellulose as did an entire edition of a diminutive newspaper two hundred and fifty years ago. The contrast in size constitutes possibly the greatest difference when compared with our modern daily. So far as the issue under consideration is concerned we find the same attempt at the suppression of free speech, the same accounts of wars and petty quarrels the world over that we have come to regard as characteristic of our own time. Even the secret nostrum advertisement is not wanting.

England had grown tired of her Cromwellian "democracy" and had invited back her king and with him the reaction that was of necessity coupled with the restoration of the Stuarts. In her commercial exploitation of inferior or less de-

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\* For having his attention directed to these advertisements, the writer is indebted to Mr. Oswald Garrison Villard, editor of *The Nation*, in whose collection the original is to be found and who kindly gave the writer permission to have photostatic copies prepared.