

OROPHATIC

Ablly Discussed by Scholarly Japanese

MR. MORIKUBO'S VIEW

EXPLAINS JUST WHAT THE NEW SCIENCE IS

TO WRITE SERIES OF ARTICLES

That the Public May Not be Misled About New School

Shigetaro Morikubo, doctor of Chiropactic and that of Philosophy, a member of the Tokyo Academy of Sciences, Japan, will contribute to this paper a series of articles bearing upon the subject of Chiropactic science, of which he is an exponent. His first article is:

The Philosophy of Chiropactic The sun to the naked eye, appears no larger than a small breakfast plate. Mathematics, however, has demonstrated the error of our vision. The size of the sun exceeds that of the earth by over one million times. Mathematical reasoning and telescopic investigation has revealed to us our solar dimension. A great thing, no matter what it is, at a distance, appears small. We must either use a telescope or approach it to ascertain its true magnitude.

The greatness of Chiropactic has never been fully revealed to the public. Like all other great sciences at their initiative stage, chiropactic has been suffering in the hands of a mercenary charlatan whose purpose in identifying himself with the science, is to retail it at a popular

market price. The public, therefore, have been greatly misled with regard to the true nature and magnitude of this great science. It has rather an unattractive name, Chiropactic, and is not least melodious to the ears who know nothing about it. Yet, a careful investigation and examination of its theory and practice would astound even a great intellect, with a revelation of profound depth and colossal breadth. Chiropactic may be said to have a problem of three-fold aspect: philosophical, scientific and artistic. For the completeness and comprehensiveness of Chiropactic, may be said the reason whereby this science pales all other sciences into insignificance. We must review, briefly, in order to appreciate the greatness of the structure and functions of the living human body.

Amid manifold wonders with which we come daily in contact, the most marvelous and beautiful piece of vine handwork, is the human body. Its billions of cells, each being microscopically perform their functions harmoniously to maintain a perfect health. The bones, the arteries, the veins, the lymphatic glands, the thoracic and abdominal organs, lung, liver, heart, stomach, and all other organs of the body work in perfect harmony when not interrupted to maintain life, health, and beauty in man.

When the body ceases to work harmoniously, the individual is healthy. When, however, there exists any disorder or any disturbance in the body, the result is disease and death.

These phenomena, health and disease, have baffled philosophers of all ages. The problem has never been solved. To say that it is NATURAL to be healthy, expresses nothing; to say it is UNNATURAL to be sick, is begging the question. Medicine, ever since the days of Hippocrates, the physician, has been endeavoring to discover the cause of disease, but all in vain. It has been universally believed both by physicians and laymen, however, that disease is due to some chemical change in one way or the other, in the animal economy. But what produces a disorganization and what causes the chemical change in the constitution, has never been known. Since the microscope has been invented, and men began to see microbes, some physicians began to harangue that these little creatures, which the wise creator has created for our good, are the cause of disease. But they have demonstrated nothing. The wisest of physicians during the last fifty centuries, have not told one thing that sounds logical with regard to the cause of human disease. In their failure to discover the exact cause of disease, man due to their negligence in the study of man as a unity? Has their materialistic view of life so far deceived them that man is not a unity? In their materialistic and superficial. Such seems to have been the case when we consider the fact that physicians have used only one method in their entire practice, which is suffering. That method has been to

do altogether with the functions of the body. It is comparatively recent date when they began to pay some attention to psychological phenomena in disease, but they know nothing of how the mind affects the body. This is the anatomy, physiology, medical science, so-called, will never reach that stage of development called science.

The failure of the scientists in this respect has necessitated another explanation of Life, Disease and Death. Christian science, so-called, through the jangle of metaphysics, has seen that there is a thing as mind, and this thing is all in all. This so-called science, from the necessity of its argument, denies the reality of matter. The eye, according to the teaching, is not the organ of sight, or of hearing, and even the stomach that digests the food, is all illusion. Why this encouragement to the "Christian Science"? Is it because the "Christian Science" has failed to find the relation between the mind and body?

Osteopathy, with its ingenuity and originality, has come nearer to the solution of the problem, but like all others, has at last failed. Osteopathy does not understand the functions of the mind as concerns its relations with the functions of the body.

The task of solving this problem has fallen into the hands of Chiropactic. It is the solution of THE PROBLEM. The Chiropactor has discovered, through careful study and experiment and reasoning, that the mind controls the body, and the body functions in the animal economy. The medium through which the mind expresses itself, is the brain and the nerves. The nerves transmit the brain energy control to every tissue in the body, and intelligence which prompts the cells to live on every tissue in the body. Observe the process of digestion. When the food is taken into the mouth, every individual muscular fiber, every cell, contracts and relaxes to masticate the food, and every cell in the salivary glands awakens to activity to secrete saliva to help digest the food. While the food passes down into the stomach, the organ begins to mix the food with the digestive fluids. Every muscular fiber, like so many little workers, bend down into the stomach, and break up the particles. When the food is partly digested, the pyloric valve opens and the food passes into the intestine where it undergoes further digestion, to be finally absorbed by the system if the food is indigestible, the little muscle workers send a message to the brain through the sensory nerves to withdraw the first order to digest the food. The command comes down through the nerves, which carries the digested food. The pyloric valve also receives an order to keep its little gate shut so that no food will pass into the intestine until the muscle workers throw up the undigested food through the esophagus and out through the mouth. When the poison is introduced into the stomach and the organ fails to throw it up, the pyloric valve hastily opens its gate to the intestine, which buries the intruder outside. While this process is going on, the liver receives an order from the headquarter to be on the alert to secrete bile to be sent into the arteries to do some damage to the cells. Billions of cells in the liver draw themselves in a tight array, and when they are bled, they kill them, and when they are bled, they kill them, if possible. Only when these faithful guards are overwhelmed, the enemies enter the general circulation.

When the brain sends a message to the cells in the entire body. What does all this process mean to thinking men? You may call the process "physiological" or "chemical," but it expresses nothing. To say it is "natural" is to cover multitudes of ignorance. Whenever we come in touch with a thing that works apparently against the laws of "nature," the philosopher, however, must be more intelligent and more specific in his analysis. Let us see how Chiropactic explains this phenomenon.

The mental organism, according to Chiropactic, is dual, the Innate and the Educated. The Innate is unborn. It is that spiritus which endows with the knowledge of the physical and mental laws and possesses, to a limited extent, a creative power. The Innate is immortal. It has power to control, even at birth, all of the functions of the organs, digest, assimilate, respire, and control all other necessary functions of the living body. The Innate is immortal. The Educated mind, on the other hand, is that which is acquired by the individual, and is subject to death. Let us study the function of the Innate in its relation to the body.

Chiropactic, through careful reasoning and experience, has reached the conclusion that every individual cell which composes the organs, is connected to the Innate brain by a fine fiber, which carries the direct control of the Innate mind. The so-called sympathetic nerve system, according to the old school of medicine, is the materialistic cause of disease with the Innate brain. The functions of the Innate brain is popularly called "vitality."

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ed "voluntary" and is understood as a function performed independently of the will and sometimes in spite of it. When such a function is performed, it is called "reflex" indicating absolutely nothing about the person performing it. The person is unconscious of what it is doing no matter whether or not we are aware of it. Observe how Innate governs and directs the gasping efforts in case of emergency. Observe the drunkard. His respiration is quicker and his heart beats faster. Why? The Innate recognizes at once the presence of foreign matter in the system, which he proceeds. He at once gives a command to the brain to send a larger quantity of its energy to the lungs, and the heart, and immediately increase their activity in order to get rid of the foreign matter. The heart begins to pump harder and faster so as to replace waste matter, and the lung breathes deeper and faster than in order that it may absorb larger quantity of oxygen to burn the alcohol. The kidney and liver, too, become more active to eliminate the waste matter.

The functions performed by the Educated mind are comparatively few. It controls a muscular movements, regulates the industrial processes data for the Innate mind. The Educated mind has no part either in health or disease, and it is substantially inactive. The fact that the educated mind is the medium through which the Innate comes in contact with the physical universe. Under normal conditions, the organs function without the organs of sight and hearing. Through the Innate manifests its power, demonstrating that it can perform its functions independent of the Innate, that governs the physical universe.

When the communication between the Innate and the Innate brain, and the Innate brain and the organs normal, that condition is called Chiropactic, is called health. When the communication between either the Innate and the Innate brain or the Innate brain and the organs is partly interrupted, that condition is called Disease. When the communication is totally interrupted at one point, the result is death.

In health the Innate communicates with the Innate brain, which sends energy (called by the Chiropactor "brain impulses") through the Innate brain, which reaches each individual cell in the body, carrying to it a power to act and an order how to act. The countless millions of cells, each with its own intelligence to interpret the order and to respond to it, utilize the power sent out from the brain, and act in harmony with all other cells. When the brain impulses are interrupted, it becomes abnormal, in one way or another, and the cells are either partially paralyzed for the lack of power, or they become abnormally active due to the lack of power. In either case, the cells cannot work harmoniously with other cells, composing organs. The result is Disease.

Viewed from another point of view, the interruption of communication, which is the real cause of disease, can be made at two different points. One point is between the Innate and the Innate brain, and the other between the Innate brain and other organs at another. The disease which is produced by the former may be called "mental" that by the latter may be called "physical." Mental disease is so called from the fact that it is of mental origin; it is produced by a certain action of the Innate brain, which reaches the Innate brain. The mental disease is, of course, manifested in the body. The physical disease originates within the body itself. Let us see how these two types of disease manifest themselves.

The Innate is capable of disturbing itself by its own energy, which disturbance may be called "emotion." Emotions, which reach the Innate, disturb or love, in its excessive degree, disturbs the equilibrium of the Innate. Under such circumstances, the Innate fails to govern the brain properly, and the brain is partly broken. The brain, under such circumstances, cannot properly function, and the brain impulses, which are carried out through the nerves to the cells of the body, convey only a half-intelligent message and energy insufficient or superabundant, in either case, the cells are unable to interpret the order at random, or perhaps cannot act at all because of the lack of power. The result is disease. A scientific operator in Chiropactic, who observes that numerous chronic diseases, with which he comes in contact, date immediately after the individuals have experienced some violent emotion. Some times the emotion is so violent as to produce death. Such a death is called by physicians "heart failure," expressing really nothing. A violent emotion, disturbing the Innate, produces, or total, cuts off the communication between the Innate and the brain, and the brain without an intelligent commander to direct its operation, fails to send down the brain impulses to the body, the result being paralysis of the nerves and muscular tissue of the heart—death of the individual.

Disturbing the Innate, no physical method of healing will reach. Neither osteopathic manipulation nor massage a slapping on the spine will cure mental disease. How absurd yet pathetic are the methods of treating the poor stomach with drugs in a vain hope that the coarse particles of mineral substance may reach the spleen, the seat of the soul! There is, however, a method of healing which cures the mental disease. That system is metaphysical healing. Through a psychic process, the disturbed brain and the nerves may be soothed and comforted, the result being that a normal communication between the Innate and the brain is re-established. The patient gets well.

The other type of disease is of physical origin. In this case the communication between the Innate and the brain, and the brain and the organs is partly broken. The point where this interference takes place, is at the point where the nerves are carrying to the peripheral endings of the brain, the pulse, the nerve is impinged by a slight disturbance of the vertebrae, disturbing the Chiropactic calls "luxation." The impinged nerves fails to convey further to the cells the message and power from the Innate brain. The cells not having suf-

fer to work, either function abnormally or cease to act altogether. The cells then abandon themselves to the mechanical or chemical laws, being forsaken by the Innate, and they die—disease and death. It is fortunate for the individual that the Innate sends numerous than the former. Chiropactic adjustment, skillfully applied will remove the cause of all disease of the Innate and the organs.

From what I have endeavored to impart, briefly what Chiropactic is, the reader will realize that this is the only science that embraces a mental and physical aspect, and which points at the source of life and power. Until very recent date physicians did not realize the importance of possessing knowledge of mental philosophy in the practice of healing. Indeed even today some think that the relation of the mind to the body has no role to play in the practice of medicine, either health or disease. It is hard for any one who has been accustomed to look upon life from purely materialistic point of view to realize that the Innate is the source of life and the power of life. Without a knowledge of the fundamental laws of life, which consists of the knowledge of the relation of the mind to the body, and the body to the mind, any attempt to relieve human suffering, it is pathetic to witness a frantic effort made by the sick to recover his health by foreign matter called "medicine," when his ailment is due to the interruption of power between the mind and the brain, and between the brain and the organs. It is Chiropactic alone that has shed a light upon the relation between the mind and the body, how health is maintained, and what the power of life is. In the possession of this knowledge, Chiropactic is pre-eminently philosophical in the near future, Chiropactic will draw the world's attention, and when civilization has further advanced, the posterity will fully appreciate the colossal proportion of this great science.

Next article will be on the "Science of Chiropactic."

FOR KILLING FATHER-IN-LAW

Physician of Riverhead, L. I. Placed on Trial

Riverhead, L. I.—Dr. James W. Simpson, a prominent citizen of this place, was put on trial Monday charged with the murder of Bartley Horner, his father-in-law, died July 19, 1905. Mrs. Simpson is expected to be one of the principal witnesses for the prosecution. Dr. Simpson claims that the killing of Horner was accidental. The doctor's story is that after a day's hunting he was in the kitchen, preparing to clean his gun. Horner entered just as the doctor "broke" the magazine of his rifle. The rifle was removed, exploded, the shots from both cartridges striking Horner and killing him. The only eyewitnesses of the tragedy was a Polish chore boy, who testified that the Innate and is incompetent to testify.

It is asserted that Simpson and Horner had been on bad terms for a long time. The court room was filled to its capacity by a large number of spectators. Dr. Simpson, who appeared promptly in the custody of a jailer, was faultlessly attired and appeared to be not much affected by the seriousness of his position. He smiled and bowed to the spectators, and when the witnesses among the crowd in the court room, and chatted with one of the court officers while his counsel was making a formal motion to have the doctor discharged. Judge Kelly denied the motion and the selection of a jury was begun.

New Swedish Minister Named. Stockholm, Sweden—H. I. F. Lagercrantz has been appointed minister of Sweden to the United States.

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