

Excerpts from  
B.J. Palmer's  
Science of Chiropractic

Volume 2, 1920

The 1920 edition is a reprinting of the 1917 edition, which was a revision of the 1913 edition, which itself was a compilation of two earlier editions! This mature version came out after the 1916 edition of *Philosophy of Chiropractic*, and prior to the other major *Greenbooks* of the era. It sets the philosophical tone for the 3<sup>rd</sup> wave in philosophy by showing how Innate Intelligence can be described in terms of science, physiology, and chiropractic. There is an emphasis on form and shape as these are the most explicit expressions of Innate. The form takes shape in communion with the Innate of the mother, which becomes the Innate brain of the child. Innate's ability to coordinate all function and the diminution of such in the presence of nerve pressure, makes chiropractic an embodied philosophy or "philosophy developed." The mental impulses are packets of intellectual energy created and transformed by the brain and expressed as the Innate Intelligence, which itself is intelligence transformed as form.

Palmer's writings on Innate and its impact on perception and conscience is extremely forward thinking. It is reminiscent of the late Francisco Varela's 1999 book, *Ethical Know-How: Action, Wisdom, & Cognition*. It describes ethics that come from within the organism's self-creating biological systems or organization. Palmer was doing systems thinking in the largest sense, decades before General Systems Theory was described by Ludwig von Bertalanffy. Palmer views Innate with its own complete nervous system, forming a cyclic system with the educated nervous system. Two complete systems in one greater system, one is eternal the other is corporeal. Innate is really an emanation of God.

"What is the first organ built? I say *built* because the body is the finest mechanism. Nothing is "built," created or made without a guiding hand. The incipient expansion is the blastoderm and the first from that, the three blasts from which is expanded the first organ—the embryonic brain and nervous system. From this period on it is a constant, direct communication between the mother Innate to what will, at birth, be the Innate brain of the child. It is this guiding mentality that matures the form of the physical child—the embryo to foetus and foetus to birth. It is, as it were, the expanding or unfolding process of the bud to the most beautiful rose. This embryonic brain, at birth, becomes the Innate brain." (p.14)

"Cells continue taking their places until the matured normal *form* has been reached. The mother Innate has completed her labors; she places her thots into expression; the quickening process is started and maintained until the child is expelled.

You ask the question, which precedes, life or breath? Life is necessary to make breath possible, again, it was dead matter until breath took place. I don't know. Our child is, on the outside, an independent unit.

The process of birth is the maturing to *shape*. That following the maintaining or keeping to a normal the form as given before birth...

Coordination must exist between the mental and brain and brain system. The process of healing will not and cannot take place if there be complete interruption between mental impulses and their conveyors, the nerves. If there be such, then incoordination, a lack of harmony or non-expression of mental impulses, exists. Chiropractic is philosophy developed. Death is the entire dissolution between mental and physical. What could and would take place if I were to cut or produce pressure upon nerves? A physician would say "degeneration." Some fractured femora heal quickly and others cannot be *made* to do so. What is the cause? Incoordination, and the physician does not know where.

There is only a partial harmony between the mental and physical. Pressure upon nerves restricts the quantity of cellular expansion; thus there can be no healing of the wound. Disease is in proportion to the degree of pressure upon nerves.

Disease is in proportion to the quantity of mental impulses which are hindered in their transmission by the degree of pressure upon nerves. If 90 per cent of pressure exists, 10 per cent of current is hindered in transmission—it is almost, but not quite, death. If there is but 50 per cent of current there, then one-half is and one-half is not doing its duty...

As long as the amount of current, per the same space of time, meets normal adaptation, then it is 100 per cent regardless of whether the person is sitting, walking or running. As long as creation and expression meet you have completed a normal cycle, which is equal to a standard of 100 percent.”15-6

“Mental impulse is that accumulation of immaterial units of intellectual energy which, after having been absorbed, transformed and expelled thru the brain, Innate Intelligence deems of proper quantity and quality to personify specific characteristic functions.

Every function of the body is controlled by mental impulse. You will notice that *The P. S. C.* is with this, like with all new ideas, the first to claim this keen distinction.

Innate Intelligence is that sum total of individualistic mental impulses each of which is composed of multitudes of intellectual immaterial units of energy, after they have been received at the brain and transformed for the needs of the natural body. It is a name given to the intelligence which exists in transformed form in any object living in definite size and shape.”

“In study it seems that the physicist's basis that “force and matter are inherent and coherent” and letting the premise rest there, is too narrow, not broad enough nor forcible enough to meet facts as they are.” (p. 26)

“The educationally known physical senses are sight, taste, hearing, smelling and feeling. These are received thru physical channels. How many may exist beyond, of the Innate mind, you or I do not know. A few people have some of the latter so highly developed that they become in effect a reality; the actual performance of the function is a declaration.” (p.33)

“What is conscience? It is Innate voluntarily expressing and acting in response to voluntary impressions received inward. It is that good or bad, right or wrong interpretation that is placed upon Innate impressions. This fellow is always ready to bore and bother you. Educated may persist in “stealing anyhow,” but Innate reminds: “If I could but return those jewels I would do it,” remembering Innate only has to do with all that is internal, therefore cannot utilize nor act with externals. A woman has this “intuition” more. It is an Innate Voluntary action more dominant in women; she listens to its reasonings, is more susceptible, and as a medium is more willing.

Conscience is of two characters—Educated and Innate. Conscience is but an ideation following the interpretation of all of the senses of each brain that is doing the interpreting; for instance, the ideation following the intellection of the five senses of the educated mind, thru the educated brain, upon all the impressions being received from some one specific, definite, characteristic function—this is equivalent to the conscience of that mind. As the Educated mind deals only with external conditions, we can say that the scope of the Educated mind is confined to ideations formed of ideas surrounding it.

Innate mind, through the Innate brain, having at least five senses, each of which is better than the opposite in the other brain, and in addition to these many more—how many we do not know, but the interpretations made by the five senses and the additional ones of the Innate mind form the Innate mind ideation; equivalent to an Innate conscience.” (p. 34-5)

“That Innate Intelligence is capable of directing the child's functions, how to suckle the breast, mixing milk with saliva, juices of the stomach and intestines; creating nutriment, making fecal matter from the remainder and expelling it from the body; controlling the kidneys in proper action; directing serous and blood circulations, and yet that child may not be one day old. *There* represents an intelligence greater than man can

place in comparison. This Innate *Intelligence* directs all the functions of the body at birth, during life, and ceases to live, in the same volume in a physical body, at death.

Death, as we ordinarily think of it, is a term that cannot be applied. Nothing is dead. Death expresses only an equivalent stage, the same as disease does. For illustration, let us say that normality is equivalent to 2,000,000 cycles per minute, and 1,500,000 is equivalent to disease; when the volume of Innate impulses is reduced down to 2,000 vibrations per minute, we have not death, but a state of comparative death when placed beside the greater quantity. We have different degrees of life and many phases of death. When we speak of volume we always speak of action. We would not know volume without having the power in connection with a material thing. We would not know whether there was 2,500,000 or 2,000 impulses unless we observed the thing materially. There must be at all times a union of material with immaterial.

On the reverse we have an educated intelligence. This begins life as an organ *to be* expanded according to the whims and fancies of each individual, gradually unfolding until death.

Someone advanced the thought of four nervous systems in the body, but I would say this is according to what interpretation you place upon the word "system." It is really improper to say the "secretory system" because it could not be excretory unless it has something to excrete, therefore we have to have an intaking system, and one would not exist without the other, therefore the "system" should include everything that is necessary to make it complete in its expression of function. I would not call that portion of the nervous system which has its origin at the periphery and its ending in the brain a system—it is only one-half of a system, but this added to that portion of the nervous system which has its origin in the brain and its termination in the tissue cell (the other half of the system) would complete the cycle and we would have a system. So I still maintain that man has *two* complete nervous systems.

I shall, in a condensed manner, illustrate Innate. *We know* there is something that exists in and all around us, sometimes called an unknown power. What is this? Religious people call it God; persons who do not know call it Nature; another would name it subconscious mind; more call it intuition. It has a variety of names, but I shall give, what is to me, the most practical. This "power" is an intelligence, expresses individual characteristics. What it is, why and how expressed, the latter especially is a practical branch of Chiropractic philosophy. My Innate Intelligence is not God, but for want of better I shall refer to it as an emanation. This supply of superior force is being supplied constantly, but it is not *Innate in me* until it passes thru transitions. This sunbeam, as it were, must pass thru a sieve called mental. What remains passes onward, thru the mind. Each step brings it nearer to a physical, utilizable level. Having passed thru the two ethereal processes, let us now make of it a practical substance by proceeding thru the brain, converting it to a reality—mental impulse—physical power—life."(p. 44-45)

"Can you direct a force to remake something that made the force of which that thought was a product? Can you conquer, subdue or compel the source of your own origin to be changed? \* \* \* Remember, when studying Innate you investigate that power which has always existed and always will. 46

Thus, we are dual on first concept.

Psychologically, functionally or physiologically speaking, we are divided; therefore—those statements being true—we are philosophically dual. Anatomically, you will not find this division. Anatomically, a muscle is a muscle regardless of whether it pulls up or down, whether on the anterior or posterior of the arm, forearm or upper portion; upper leg or in the thigh, in the abdomen or upon the scalp. Regardless of location, muscle is muscle, bone is bone, nerve is nerve; but functionally speaking there are two kinds of muscles, nerves, men. There is that Educated man who Educationally thinks in an Educated brain, has Educated nerves to transmit those thoughts, Educated muscles to execute them, Educated afferent nerves to carry impressions to the Educated brain, Educated mind to interpret those impressions, an Educated mind to reason upon them and an Educated process of adaptation.

Then, again, there is the Innate mind working through the Innate brain, which has Innate efferent nerves to transmit Innate efferent impulses to the Innate set of muscles which muscles give origin to the impressions, and those impressions travel back to the Innate brain, where Innate mind thinks upon, interprets, and brings into play this high qualitative adaptative Innate Intellect. Thus man is divided into two—an Innate man and an Educated man." (p. 62)