



Stand for Something

By E.L. Crowder, D.C., Ph.C.

Editor's note: E.L. Crowder, D.C., is the former vice president for development of Palmer College. He was a featured speaker at Lyceum '86. His article, Stand For Something, is the first of a three-part series to be published in Straight From Sherman.

I offer you a challenge. *Stand for something—or you will fall for anything—and be good for nothing.*

Today as never before, each and every one of us interested in the world's greatest natural healing art must take a position. We can no longer afford the luxury of taking a course in the middle of our professional road. After all, chickens, dogs, people, and yes, even chiropractors get run over in the middle of the road. A personal and professional position must be taken if our chiropractic healing art is to survive.

We've survived a great depression, several horrible wars, and the wrath of the AMA; *but can we now survive prosperity?*

A little financial success, social acceptance, and professional comfort has made enough monsters to put all of us in jeopardy. Greed has led us to violate the commandment admonishing us not to covet thy neighbor's house nor anything that is thy neighbor's. Too many covet the house of the other doctor, perhaps too unwise to know that *parity creates mediocrity* and that *mediocrity is the cult of the common man*. Let us not forget it is usually *prosperity that fosters mediocrity of leadership*.

Chiropractic deserves better than mediocrity, but to be saved from such a fate will take a born-again commitment to those *features that identify us without confusion* and strategies which will assure growth and expansion beyond this western world.

It seems to me there are four vital aspects necessary to give us independence:

1. Chiropractic lexicon.
The world will use our language if we do; why are we embarrassed by it?
2. Cross culture expansion.
Accommodation without compromise to all peoples of the world who have not yet learned the majesty of chiropractic. The ratio of chiropractors in the United States is approximately one per 10,000 citizens. Fifteen countries of Western Europe, including Great Britain and Scandinavia, have one chiropractor per approximately 3,040,800 needful people.
3. Leadership selection.
We must recognize, then support the superior who are truly committed.
4. Chiropractic definition.
It is imperative that we describe our principles and avoid the obscurity of legislative compromise.

Why, after 90 years, doesn't the world know about chiropractic? There are many countries of great population where chiropractic is indeed a very foreign

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word, if known at all. Russia doesn't know of chiropractic; China continues to favor its ancient approaches to health; Third World nations have hardly heard of us either. The list goes on and on.

The plain fact is this: world patient use of chiropractic is disgustingly low. Add to this: the world's population is growing by leaps and bounds. The truth of the matter is that even in this country where chiropractic is better known than else-

where, we've hardly made a dent in the healing arts marketplace.

Who's at fault? We could point fingers. We could become angry at certain individuals. We could even attempt to discredit some of our organizations and educational institutions. But in truth, who's at fault? You and I! Why? Because we have not gotten involved.

Stand for the truth of chiropractic

Too often we've preferred to "let George do it." And too often these "Georges"—our professional and educational leaders—have been more interested in their own personal well-being, for income and power base, than in the well-being of chiropractic itself.

Isn't it time each of us—you, me, all of us—stand for something? B.J. Palmer called that certain something the Big Idea. Marcus Bach termed it: Pure Chiropractic.

Speaking of Marcus Bach—he wrote these thoughts quite a number of years ago:

"Chiropractors are members of a profession who, against overwhelming odds, were making their particular healing science stick in the public mind, were proving a product by the merit of its worth, and, whether they knew it or not, were still pioneering in a new approach to be well."

What has happened to us? Are we such "fat cats," so comfortable we can't take a position on issues which may have an intense influence on our personal future? Do we have a fundamental human weakness with lack of commitment to

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Missing The Mark

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ability. They also may have hidden agendas which are not in our best interest or that of our profession. When we think about the present condition of our profession we may take the shortcut and blame that condition on outside forces or leaders, rather than the fact that we did not take enough individual responsibility for hard thinking and for acting consistent with that thinking.

The future does not depend on the thinking of some nonexistent collective mind or collective actions. It depends on our thinking as individuals and how well our actions reflect that thinking. Here are a few of the sins, not of some collective profession, but of certain individual members of that profession:

1. Sin of commission: To correctly believe in the free enterprise system and in the patient's right to select the doctor of his/her choice, and then repeat the mistake of the AMA by attempting to stop some other profession or professional from entry into the marketplace. In other words, acting as though the public, given choices, would not act wisely.
2. Sin of omission: To not speak up against or withdraw support from any organization that would take health

care options from the patient and not come to the defense of those professions and practitioners that are subjected to such restraining tactics. The essence of Jacob Timerman's observation is applicable here. "It is very easy to hate the Nazi, but the real danger is not them. It is the decent people who compromise with evil." One might ask, could people who compromise with evil really be decent?

3. Sin of commission: To say you support straight chiropractic and want it available for your children, but then join associations, refer students, and give financial support to colleges that are doing everything possible to end the practice and memory of straight chiropractic.
4. Sin of omission: To say you support straight chiropractic and want it to exist, but then fail to stand up by joining and actively supporting the FSCO and the straight organization in your state, and if there is no association in your state, to fail to form a straight association; to fail to refer students to only straight chiropractic colleges because graduates of straight chiropractic colleges temporarily may not be able to get licensed in their home

state; and to fail to give regular and meaningful legislative and financial support to straight chiropractic colleges.

5. Sin of commission: To hide your light under a bushel. To say you support straight chiropractic, but then relate to chiropractic's various publics (patients, third-party pay organizations, attorneys, other healing art practitioners) in a manner that compromises yourself and the profession.
6. Sin of omission: To fail to let your light shine. To say you support straight chiropractic but not stand up and identify yourself as such on your sign, business cards, letterhead, and in all publications and advertisements. To fail to teach through your words and deeds the general public, patients, insurance companies, and attorneys the principles of straight chiropractic. These are sins because they work against your own best interest, your survival, success, and prosperity in the area of straight chiropractic. Let us all go and sin no more. Let us all try harder to hit the mark. Let us take time and expend the effort to think on what we really believe and then let us make our individual lives greater expressions of what we truly believe by standing up.

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the professional quality of chiropractic service? Do we each know what to stand for and why? Do we choose leadership with the proper moral fiber and strength of their commitments? Or do we spend most of our thinking time, if that's the proper expression, worrying about what technique to use, or what seminar to attend.

I think we are faced with the profound problem of, "Will there be chiropractic in the future?"

I do not speak here as a psychic or even a futurist, but I do submit that my gut fear is that all of chiropractic can be lost in a very few years—as little as 10 years—unless we are committed to stand for something! Why do I say this? Again for a very fundamental reason as expressed by Dr. Morinis, a noted sociologist who cut deep and to the point when he said: "Deprived of its philosophy chiropractic will lose its uniqueness and perhaps its reason to exist." And

what a loss that would be. Consider also Aristotle's wise comment: "Philosophy is the science which considers truth."

That's why I challenge you, each and every one of you, to stand for the truth of chiropractic. **Can you?**

Because if you don't, you'll fall for anything. If you fall for anything, yours will be a mentality of compromise which will have no limits in professional dishonor and in turn will give sad birth to chiropractic contamination. Selfish motives will make you a pawn for every huckster who comes down the road promising a pot of gold before there's even a rainbow.

If you fall for everything you won't be able to help the profession even if you want. After all, we cannot legislate professional morality—we must have our own!

How do we find ourselves in such a position? Well, it isn't in our genes; it's usually in the area of greed, ill-directed power, or the result of personal incom-

petence. Remember, also, that politics, whether the federal government, local PTA or chiropractic, is driven either by money or power, whichever comes first!

Am I worried about the future of chiropractic? You bet I am! That's why I implore you to know what you stand for lest you fall for anything and lose the professional respect you deserve.

I ask you, no, challenge you to look into the soul of chiropractic. See its pure heart and honesty. Chiropractic is a cause which inspires. Have great expectations for it. Help chiropractic attain and maintain its rightful place in the healing arts. Maintain because we are in danger of losing what we have.

Chiropractic is up to us—you, me, our peers. Never forget, to the people with whom you have contact—your patients, friends, service station attendants, waiters, community leaders—you are chiro-

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If you would like to submit a manuscript for *Straight From Sherman*, please read the audience and manuscript requirements below. All manuscripts are reviewed by the Editorial Board.

Margaret Dobos Roldan
Editor

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Fiction: Accepted when it leads the reader to a better understanding of chiropractic philosophy or is of strong moral value.

Photos: State availability of photographs.

Tips: Send neatly typed, double-spaced manuscript (500-1500 words for features, 150-300 for news and book reviews); handwritten corrections OK. Consideration given to material with link to Sherman College, its alumni, regents, students, supporters. Include personal biographical material on author.

It Was a Time for a Man and He Was the Man for a Time

(Discovering B.J. Palmer, D.C., Ph.C.)

by Marc A. Johnson, B.S., D.C.



While growing up in the small Texas town of Rosenberg, I was literally surrounded by chiropractic. My mother and father had both graduated from Palmer School of Chiropractic in 1948, my grandmother in 1931, and my grandfather in 1922. In addition, five uncles and one aunt also boasted chiropractic degrees. At family reunions one topic of conversation that inevitably dominated family discussions was the philosophy of chiropractic. These discussions were my first introduction to a man named Bartlett Joshua Palmer, or "B.J." as he was known.

I, myself, decided to enroll at Palmer Chiropractic College after graduating from Texas A & M. This is where I finally saw pictures of B.J. for the first time. Old film reels showed him adjusting patients. What made the films memorable was that he was doing this adjusting on top of one of the campus buildings where the film had to be shot to get enough light.

At Palmer, I was also able to find literature about the history of chiropractic. I was fascinated to learn of B.J. as the 18-year-old doctor of chiropractic who in 1899 took it upon himself to promote the efficacy of chiropractic. He was chiropractic's foremost spokesman, at the forefront of chiropractic for 60 years. He was indeed the man for a time.

After graduating from P.C.C. and going through the struggle of building my own practice, I was accidentally introduced to B.J. once again. This time it was in the form of old wire recordings which I found stored with some of my family's chiropractic paraphernalia. My grandfather and father had recorded some of B.J.'s lectures 40 years ago. My father informed me that they were lectures of B.J. recorded throughout the United States. Now my only problem was to find a wire recorder. I did. It was in the attic and broken.

I took the recorder to four different "we can fix anything" shops, and a proprietor of one was good enough to take it as a special challenge. I was finally able to hear the man and the philosopher that present-day chiropractic has so antiseptically forgotten. When I heard straight-line thinking from a former fellow chiropractor who doggedly protected our profession, I understood what I had missed at P.C.C. and what today's chiropractic is missing as its bedrock of philosophical belief.

The tapes of B.J. include an epic verbal account of the first chiropractic adjustment, and of the logical procession of events that led to the genesis of chiropractic. They also include numerous stories about chiropractic in the early days up to and including B.J.'s meetings with President Harry Truman.

B.J. was the man for the time. He had an 8th-grade education and inherited a profession \$8,000 in debt. He was socially, professionally, and financially ignored by everybody. With minimal means he led the promotion of the world's finest health care profession against an opponent of no less stature than the American Medical Association and its unlimited resources.

He succeeded for the simple reason that there is nothing more powerful than an idea whose time has come! *The Big Idea*.

Editors note: B.J. Palmer's lectures are available in a two-volume set of tapes containing approximately 10 hours of historical chiropractic insight. For information, please write to: The Big Idea, 1417 Carlisle Street, Rosenberg, Texas 77471-3320.

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practic because you are a chiropractor. Because you represent chiropractic to your circle of people, you must take advantage by motivating, directing and contributing our philosophy and our special vocabulary (an adjustment is not a treatment) to your community. You must advance the profession through your image, direction, and yes, your power base. You have a center of influ-

ence greater than you think.

Advances have been made in chiropractic, but the advances are technical (x-ray, instrumentation, tables, etc.), not in the truth of our philosophy. I'm reminded of a comment from Mortimer Adler. When asked how to teach creativity he said, "Impossible, only God creates."

We can be proud of the advances. But

we have much to be ashamed of, too. Ours is not a professional problem—it's a people problem. We are corrupted from within by practitioners without morality or scruples.

What can you do as one person? Everything! If that is the way you will it to be. The future of chiropractic is in your hands. Protect its flame for all time to come.