

MENTAL  
from Philosophy of Chiropractic: Volume 5 (1919)  
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Webster gives as a definition for mental: "Of or pertaining to the mind." Mind is a very comprehensive term and includes the sum total of what is called in Psychology the intellects. Mind being the more general term, intellect suggests rather a more specific faculty.

We must not, however, confuse "intellect" of Psychology with "Innate Intelligence" of Chiropractic. Innate Intelligence refers to the life within the individual in its entirety. We might say innate intelligence is the integer, the sum total of the innate mind and educated mind, while in Psychology "intellect," briefly speaking, is a subdivision of mind.

"Mental," then, according to Webster, refers to the rational faculty in man. "The power that conceives, judges, reasons." Chiropractically we recognize two minds—innate and educated. Man is a duality, as Dr. Palmer puts it. Then the term "mental" must refer to the mind of man, which is, as we state, dual. We speak of a "mental process" we mean a certain action or process of the mind. "Mental attitude," a certain attitude of the mind. To make this comprehensive, however, we must include also what is called by some the subconscious mind, but Chiropractically the innate mind. Innate Intelligence is divisible then, into innate mind and educated mind, or, we might say, innate intelligence expresses herself through two media, the innate brain and the educated brain. We call the manifestation through the innate brain, the innate mind, and through the educated brain, the educated mind; in speaking of the two means of expression we simply refer to it as "mental."

The innate mind or the Innate Intelligence working through the innate brain has to do with the general metabolic processes of the body. We say life is expressed in cyclic form through the physical. The immaterial flows through the material and with this flowing of the immaterial we have also a flowing of the material. I mean by this that there is a constant change in the physical, or the tissue, through which cycles are performed.

We know this, that we are constantly shedding, as it were, cells. These cells are no longer of use and replaced by new cells which are sent out and expanded to take the place of the old cells. Dr. Palmer's new idea of cell expansion in contrast to the old karyokinesis idea is gaining favor, and it seems more logical than the cell division theory. Now the innate mind controls all these actions in the body, and in an intelligent manner; not as blind law or the result of the laws of chemical affinity, but as reasoning, logical intelligence. In case of traumatism when bones are broken or tissues bruised or destroyed it is the innate mind that oversees, we might say, in the repairing of the fracture, sends out ossific cells, makes ossific material, places it exactly right, unites the segments and, if necessary, builds up and strengthens the part with exostosis. Innate has control over the nine primary functions, but educationally we have no control over these functions.

The innate mind works just the same whether we are asleep or awake, conscious or unconscious; the organs perform their functions just the same; the heart beats, respiration goes on, food is being assimilated, mental impulses are sent out to all parts, etc. The innate mind also interprets all vibrations received by the tissue cell; reasoning upon the vibrations received and judging as to their worth and value.

The educated mind receives impressions through the five senses and becomes cognizant of the external world and gains knowledge by the reasoning of the mind and the interpretations placed upon these impressions. Educationally we cannot in any way teach Innate how to run the body or how to improve upon her present methods. But the educated must receive its impulses from innate before there can be an expression of educated. So we see man as a duality, with two reasoning faculties—innate mind and educated mind—and these two taken together constitute the step known as “mental” in the Normal Complete Cycle.