

Darwin said: "How odd it is that anyone should *not* see that all observation must be for or against some view if it is to be of service." This is apropos in these times of 'right to dissent'; is meaningful and militant, and could be particularly useful to our profession today. We are holders of 'views,' and for whatever reasons, we have deep convictions of those opinions.

One view, expressed by Margaret Meade, scientist and author, is that

The Challenge of Our Future

By Dr. Herbert M. Himes
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the public is over-impressed with the scientist and his work. While frankly admitting that scientists have made great contributions to society without which we would be destitute indeed, we should not hold to the idea that they are omniscient.

Since the discovery of the Chiropractic principle nearly three-quarters of a century ago, we have accumulated an overwhelming mass of clinical "results." Excellent! We DO get sick people well. Now, in the hope it is not too late, we must seek laboratory, scientific proof of *how* we obtain results. Yet we must not bow to the supposed omniscience of science, but rather make a determined effort to relate our discipline in its fundamental form to scientific knowledge. A great deal depends upon your Chiropractic Alma Mater as to what theory you offer as "scientific proof" of our principle. Herein we have the observations mentioned above.

Today, it is popular to quote D. D. Palmer; everyone does it. That he is frequently quoted out of context, and interpreted as the writer sees him, is also true. In this series of articles, you will likely find the same criticism, but it is hoped you will find a much deeper insight into the philosophical and physiological genius of D. D. Palmer. It could be said he was years ahead of his time, but rather let us think that we, his followers, are years *behind* ours. As a philosopher, his concepts of biological phenomena have

been firmly substantiated and supported by investigators, both ancient and modern. Most recently, the names Dubos and Sinnott come to mind. As a physiologist, his comprehension of the function of the nervous system is most outstanding. In fact, translating this knowledge into modern terminology reveals material that is being added, or should be added to the modern textbook on neurophysiology.

Perhaps if we were to work a little harder, digging a little deeper into the concepts he postulated, we would conceivably get a pattern for our own professional future, dispelling the aura of argument that hangs over our profession today. It is our claim that the terms "Chiropractic" and "Chiropractor," terms that were decided in 1896, mean something special and different; that we are separate and distinct. It is now up to us to prove this, and perhaps we will not have too many more chances. It is a delicate situation for us, because we now have to find within ourselves, large amounts of the pioneer spirit which exemplified the lives of our predecessors in Chiropractic. We must step forward into unexplored fields of the Chiropractic premise, where the chances of survival for our cherished theories are negligible. This takes courage, but we cannot rely upon the untenable models of the past, albeit they are effective in reaching the layman. Only we can make or break our profession, and it is hoped these articles will contribute



some serious thinking to the formation of your decisions as to what road we are going to take; whether we are going to move into the unknown or enjoy our complacency until it is too late to retain our identity. "FORGOTTEN FUNDAMENTALS" is only a reminder of what we are and what we are NOT; a reminder of what we owe and to whom we owe it.

OUR IDENTITY

Is Chiropractic a scientific study, or is it a method? This question elicits an adamant response from the medical profession; we are a "method." We contend Chiropractic is scientific. Is it? It truly is, but our practices reflect many "methods," the proponents of each such "method" claiming certain distinctions that make them the "only" or "best" method. Leaving all of the "methods" people unnamed for the moment, suffice it to say they are probably dedicated, sincere persons, interested only in giving or selling their work to advance the profession.

Let us leave them uncriticised for the time, as they are making a contribution to the total armamentarium of our art.

D. D. Palmer held to the idea that Chiropractic was a totally new approach to health care. It represented a new scientific theory as to the cause of disease, and the effecting and maintenance of a state of health.

For some time now, our profession has been engaged in a socio-political movement promoted by Chiropractors who contend that Chiropractic is a part of Medicine, and we should readily accept such identity. Our Chiropractic leaders, the policy makers of 1968 will have to come to a decision. Most do not want to openly, as this will identify them with one "side" or another. Nevertheless, they will have to decide whether Chiropractic is something more than a method or methods of spinal and other joint articulation manipulation. They must decide whether the Chiropractic profession has an obligation to society which requires an assurance of separate identity for Chiropractic.

D. D. Palmer envisioned a scientific premise which was totally counter to the medical concepts, both of his time and now, of the cause and correction of a disease process. The fact that he accomplished his corrections by non-medical methods was not the reason he found it necessary to found a new health science, nor was it solely to avoid the inconvenience of being charged with the practice of medicine. D. D. Palmer was *obligated* to declare Chiropractic a separate science because he had discovered a scientific principle counter to every basic premise used in the practice of medicine at that time. To quote his thinking in this regard:

"Chiropractic is not a science because it 'stands in public favor,' nor because of its marvelous results. Chiropractic is a science because it comprises a knowledge of facts concerning health and disease. This knowledge reduced to law and em-

"The public must know the difference, and it falls upon our leadership to engage in programs that clearly state the difference."

bodied in a system makes it a science. Knowledge of a single fact or of many facts of several systems do not make a science. Knowledge of many facts concerning one subject correlated in a system creates a science. (Page 730, "The Chiropractors Adjustor," D. D. Palmer, 1910).

This should be our beginning.

The scientific contribution of D. D. Palmer was not his method of adjustment of the vertebrae nor any other articulation, but instead was the basic premise he spelled out for posterity. The basic premise once again: that a condition of disease was precipitated by interference with normal nerve transmission and expression. This opened the door for a re-examination of all of the basic medical theories, and called for a research which must essentially question the accepted theories of Pasteur and others. This is a research which is being made within the confines of the biological laboratory today, but which could not have been made twenty-five years ago nor could it have been made in 1895.

For this reason and this reason alone, the Chiropractors have felt the separate legal identity of Chiropractic must be guarded jealously to assure the preservation of a structure which would permit uninhibited examination of the Chiropractic premise, and a re-examination of those medical theories which D. D. Palmer's discovery and pronouncement denied.

Many Chiropractors find it awkward to be denied the recognition accorded the "orthodox" practitioner. They find comfort in the argument that we should court and capitalize

on the identification afforded by the generic term, medicine. The term "medicine," in the absence of any other major healing method, had by 1895 acquired a meaning synonymous with the care of the sick. Chiropractors who foster this approach contend that "medicine" means "the science and art of the prevention, cure and alleviation of disease," and Chiropractors do just that. Therefore, it would make it so much easier for the public to accept Chiropractors if they would simply allege to practice 'Chiropractic' medicine.

By understanding the semantics involved in this argument, the sophistry it contains is correctly exposed. To illustrate:

"medicine" (note the small 'm') refers to the generic meaning, or 'care of the sick' as previously stated. However, the popular use of the term "Medicine" (note the capital 'M') has specific reference to the Allopath, who is the medical doctor of today. The allopathic physician is not a homeopath, not an osteopath, not a chiropractor. It is he and he alone that practices Medicine.

Next, "manipulation." (small 'm') This, too, is a generic term, and refers to all acts and skills by which we function in daily effort. Driving a car, using tools, handling knife and fork serve to illustrate the point. "Manipulation," (capital 'M') applied in the healing professions, has a highly specific meaning depending on the school of thought using it; whether it is used by a Chiropractor or an Allopath.

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ABOUT THE AUTHOR

Dr. Herbert M. Himes graduated from Palmer School of Chiropractic in 1931 and practiced in Chicago and Waukegan, Illinois for fifteen years. He returned to P.S.C. in 1947 to take review work and to become a member of the teaching staff. He received his Ph.C. degree in April, 1950 for developing and instituting a course on "Visualization." He became Head of the Technique Department in 1953 and was named Director of Student

Clinics in April 1958. In August, 1958, he was elected to Fellowship in International Chiropractic Association (F.I.C.A.). In September 1959, he assumed directorship of all Palmer clinics, a position he held until December 31st, 1961. He was Vice-President of National Health Education Society Incorporated, and traveled for this organization from January 31st, 1962 until August 1st, 1962. On August 1st, 1962 he assumed the position of

Dean of Canadian Memorial Chiropractic College. In September of 1964, he was admitted to Fellowship in the International College of Chiropractors, (F.I.C.C.). In July of 1966, he resigned his position in Canada in order to enter an effort to raise funds for Chiropractic research. As of March 1, 1968, he associated with Dr. E. W. Meyer in Highwood, Illinois as a Chiropractic consultant, and to engage in private practice.

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Finally, "diagnosis," (again, the small 'd'). This is a generic term, which by popular usage, may be applied to the ills of your car, your TV set, your refrigerator or yourself.

"Diagnosis," (capital 'D') used in the practice of Allopathic Medicine, is the identifying and naming of a specific disease entity.

Putting all three of these terms together, it is observed that the Chiropractor practices "medicine," he uses "manipulation," and he "diagnoses." Please be aware of the lower case first letter of each of these terms. It is also

observed that the Allopath practices "Medicine," he uses "Manipulation," and he "Diagnoses." **IT IS HERE THE SIMILARITY ENDS!!**

In Medicine, Diagnosis is a prerequisite to the application of a proper therapy for a **SPECIFIC DISEASE ENTITY, A NAMED CONDITION.** Improper Diagnosis of the *disease* results in improper treatment, whether it be drug, surgical, or Manipulative.

It is often and loudly proclaimed by Chiropractors that we "treat the whole man, not the disease." Ask yourself now, do you? Or do you treat

the disease by prescribed Manipulation; the prescription written by yourself? As a Doctor of Chiropractic, you combine a competent case history with laboratory findings, both X-Ray and chemical; add to your information by physical and instrumental findings, and you come to a conclusion as to your procedure. You have made a Chiropractic "diagnosis" in order to effectively apply your science. And what is your science? To restore the nervous system to its normal integrity, **NOT THE TREATMENT OF A SPECIFIC DISEASE!**

Based on our discipline, we inject ourselves into the disease process by determining the neuropathic involvement, and relating it to the structural involvement. D. D. Palmer made this point clear in the following quote:

"Chiropractic is not a healing system. All healing systems use remedies supposed to contain some inherent quality which acts as an antidote or as an assistant in combating disease. Chiropractic is not one of the healing arts, it does not use remedies, it does not treat disease. It is the only system that claims to and does, adjust the cause of ailments. Chiropractic is a drugless system but it is not a healing system." (Page 557, "The Chiropractor's Adjutor," D. D. Palmer, 1910.)

This is the battle line, the bulwark of our defense; if you will, the substantiation of our claim to separate-ness and distinction. The public must know the difference, and it falls upon our leadership to engage in programs that clearly state the differences. It is of no avail to us to develop a profession parallel to that of Medicine and/or Osteopathy, especially when we have so much to offer that is different and equally if not more effective. Nor should it be our desire to challenge the existence of the other professions, nor to assume that we can incorporate other methods from them to build our own. D. D. Palmer built Chiropractic on a sound philosophical principle and a sound physiological foundation. It is strong enough to stand on its own.

"We are not changing other methods, Chiropractic is peculiarly a method of its own. It is unlike any others; it is not built upon or out of others." (Page 558, "The Chiropractor's Adjutor," D. D. Palmer, 1910.)

It is about time we gathered our strength, all of it, understand the directions he gave us, and follow them.



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The writer of this article, Senator Randall A. Taylor, practicing chiropractor, Ft. Pleasant, West Virginia, has served in the W. Va. Senate since 1964, and if elected in November will begin his 5th year. On May 14th, Dr. Taylor won his primary election.

The Power of the Democratic Idea

By Dr. Randall A. Taylor
West Virginia Senator



Democracy is a powerful idea. It is powerful because it respects the desire of every man to share in his own rule. It is powerful because it is based on the belief that every man has the capacity to learn the art of self-government.

Democracy is a powerful idea because it both assumes and is built upon the moral commitment of its supporters. It will require all of the power this commitment can generate in the decades ahead to deal affirmatively and courageously with the vast and pressing problems faced by all countries of today's world. But to do so without sacrificing the real source of democracy's permanent strength—the independence and integrity of its citizens—will require the very best that is in each of us, all of the time, for as long as we can see.

And yet the virtues possessed by the democratic form of govern-

ment do not guarantee that it can deal with its problems successfully or that its triumph is assured when it finds itself in competition with an authoritarian social order.

Ultimately, therefore, the capacity of a democratic government for great achievement depends on the qualities that the citizens of a democracy are willing to call forth in themselves. Democratic debate is a source of strength; it is wasteful only when the debaters put forward irresponsible or foolish views. Public discussion of the policies of government can make the formulation of these policies more intelligent and their execution more resolute; it fails to do so only when citizens fail to distinguish between dissent and obstruction and when they lack the self control and the love of the democratic process that keeps criticism within the bounds of reason and decency.

For democracy is built on the belief that the purpose of a society is to emancipate the intelligence and protect the integrity of the individual men and women who compose it. Democracy relies on rationality as against irrationality.

The citizen who casts his lot with the democratic idea will find that it asks difficult things of him. It asks him to act with conviction while recognizing his fallibility; to enjoy, and not merely to accept the inconvenient fact that others disagree with him; to fight hard and then to compromise; to distinguish between helping others and dictating their lives.

But we need something else. An increasing number of very bright and able Chiropractors—people like yourself—must become involved in the development of public policy. Ours is a difficult and exhilarating form of government, not for the faint of heart, not for the tidy-minded, and in these days of complexity not for the stupid. We need men and women who can bring to government the highest order of intellect, social motivations sturdy enough to pursue good purposes despite setbacks, and a resilience of spirit equal to the frustrations of public life.

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