

# The Lerner Report

A History of the Early Years of Chiropractic

by Cyrus Lerner, *Attorney at Law*

Prepared for the Foundation for Health Research, Inc. (circa 1952)

with an Introduction by:

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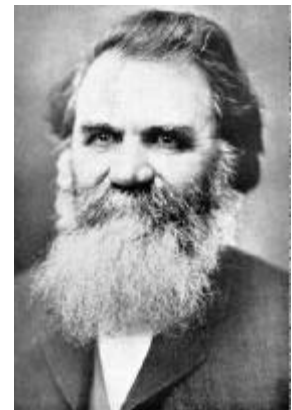
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Oakley Smith, D.C., D.N.



D.D. Palmer

# The Lerner Report

by Cyrus Lerner, *Attorney at Law*

9/7/96

Prepared for the Foundation for Health Research, Inc. of New York, NY  
(circa 1952)

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The Foundation for Health Research, Inc. was established by Dr. C.N. Flick of St. Albans, New York in 1950 (Smallie, 1990). In a paper published in the *Journal of the National Chiropractic Association* (1951 [Dec]; 20 [12]: 29, 80) the Foundation listed its address as 270 Park Avenue, New York, NY, and noted that it operated a "nutritional farm" in Putnam Valley, NY.

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## Introduction: About the Lerner Report

The unpublished *Lerner Research Report* of 1952 was the work of Cyrus M. Lerner, a New York City attorney in the employ of the non-profit Foundation for Health Research, Inc. A graduate of the University of Pennsylvania and Fordham University, he included among his clients the Hydrotron Corporation of New York and Joseph P. Kennedy, business magnate and patriarch of the to-be-legendary Massachusetts political dynasty.

The *Report* itself was just one part of a strategy being developed by the Foundation to research the principles and practice of chiropractic and to counter misinformation and negative propaganda.

Lerner's objective was to explore every fact bearing on the historical basis and development of chiropractic theories, practice and techniques, including the quasi-science that became known as chiropractic "philosophy."

The Lerner Report, a manuscript of 780 pages researched with meticulous care for some two years, was finally submitted to the trustees of the Foundation in 1952. Some of its findings concerning the early history of chiropractic had never before been revealed. Its author cautioned the trustees that the work could not be considered complete and that it "not rush into print."

In 1965, Dr. Dave Palmer rejected the findings of both Cyrus Lerner and the Foundation.

Chartered in New York on January 20, 1950, the Foundation for Health Research (FHR) believed that 36 years of failed efforts to achieve licensure for the profession in the state were due to difficult-to-challenge perceptions that the chiropractic claim was without scientific basis and that it represented a potential danger to public health. A new case for chiropractic had to be made.

Lyndon E. Lee, D.C., senior consultant to the FHR, summarized the preliminary research objectives as follows:

...our interest lies in establishing fact and unearthing the truth concerning the chiropractic claim that vertebral subluxation, interfering with transmission of nerve energy, will cause disease.

It is our purpose to test the chiropractic hypothesis with objective approach; to build a body of knowledge which will present scientific proof respecting this subluxation theory. Either chiropractic is founded upon a sound principle or it is not. Chiropractic deserves inclusion in the family of health professions on merit or it deserves to be revealed as not possessing value...

We must have long been persuaded that too much speculation, conjecture, presumption, theorizing and emotion have been substituted for scrupulous seeking of truth.

Our concern just now is not with its therapeutic value. If (the chiropractic) hypothesis stands up under the rigid tests we expect to apply, we can then initiate studies respecting its remedial effects.

In 1959, after years of expert consultation and careful development, the FHR submitted the first of several proposals to the National Institutes of Health (NIH) for funding of a controlled clinical trial. Although rejected by NIH, this, in its own right, was a chiropractic first. No other chiropractic research effort to that time had been so fully conceived.

The Foundation for Health Research, Inc. was not affiliated with any professional organization. Its various activities were funded entirely from private, voluntary contributions.

The Foundation has been inactive since the mid-1970s.

William S. Rehm, D.C.



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## 2. By Way of Introduction

The "Case for Chiropractic" has been presented to the people in many ways during the past 50 years.

Consider for a moment also the legislators of the State of New York. For more than 40 years they have been listening to the same arguments and have been asked to examine the same evidence.

Seemingly, all of the available "evidence" on the subject of Chiropractic has already been presented to the lawmakers and to the "General Court of Public Opinion".

In other words, the "evidence" is in; and the "verdict" has already been rendered.

The "verdict" is a qualified one.

About 15% of the population of the country have been favorably impressed by the evidence submitted to them. The remaining 85% have not been.

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The program initiated by the Foundation for Health Research, Inc. was aimed primarily at trying to win new approval for Chiropractic from this overwhelming portion of the population.

Can the views held by these people be changed?

Can a "verdict" already rendered, as it were, be revised?

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## 3. A Look at the Prior Evidence.

In reviewing the "Case for Chiropractic", as it had been presented previously to the legislature of the State of New York and to the "General Court of Public Opinion", two points were found, which gave concern.

(A)

At the outset, it appeared that debatable and highly-questionable evidence has been offered.

Why was the proof directed towards the behavior of the invisible "nerve impulse"; towards the speculative characteristics of "nerve irritation" and "nerve pressure"?

Clearly, the behavior of the "nerve" could not be observed; and its tendencies could not be predicted.

Why hadn't other data been presented to try and satisfy the requirements of science in its true sense -- proof that was of an observable nature; something possessing "predictive" qualities?

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(B)

Nearly all of the writings examined on the "Story of Chiropractic" gave the feeling of one wandering through a fog.

A clear picture could not be obtained.

There seemed to be no continuity in the historical accounts published. There was something missing, stirring up curiosity to know what it was.

The facts concerning the origin of Chiropractic made one wonder what was "history" and what was "twistory".

Why hadn't the full case been presented to the people? What was being withheld?

If only the entire story could be told?

Could the people be "re-educated" to Chiropractic?

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## 4. A "New Trial."

Let us compare the problem to the task facing a litigant in a court proceeding.

A verdict has already been rendered, and the litigant is seeking to win a new trial. How can he proceed?

He must try to show the following:

(a) That a "mistake" has been made during the progress of the trial, adversely affecting the Court and the Jury in their deliberations, or

(b) That "new evidence" has been found, which was not presented at the trial, and which is believed could have swung the verdict the other way.

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Is there anything that Chiropractic can now present to the legislators of the State of New York and to the General Court of Public Opinion that would be impressive and convincing enough to set aside the "verdict" already rendered and grant to Chiropractic the opportunity for a "new trial"?

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A search began for "new evidence" and any "mistakes" that had been made.

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# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

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## 5. Modern-Day "Proof".

In years gone by, the "testimonial" was used to convince the people of any popular claim that was set forth.

Today, we are in a different era.

Our task now becomes one of "educating the educated".

What kind of proof would be the best to offer today in order to be most convincing and most acceptable?

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The modern-day scientist, who is investigating the unsolved, mysteries of the universe, has been taught to look for the "phenomena" taking place in nature. It has been proven to him by centuries of study that nature is immutable. It has been established that the laws of the universe are constant and the pattern of life keeps repeating itself practically unchanged. What he can depend upon, therefore, is what he can readily observe or recognize (using anyone of his five senses) and what he then knows will always be re-occurring.

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If any data is presented to the scientist and is not proof of an observable and predictive nature, he places such data in the realm of speculation, where the mind employs its powers of reason, and then offers only its views and opinions. Such data he leaves to the "philosopher" who will try and rationalize as to the meaning of the data and present his explanation instead.

A parallel can be found in the courtroom.

A witness, who is testifying, is permitted to offer statements, reflecting what has been heard, seen, felt, tasted or smelled -- a reflection of any one of the five senses -- just as the scientist views the "phenomena of nature".

The witness is not permitted, however, to make statements which reflect his views and his opinions -- just as the scientist rejects the attempt to explain and reason about a "finding".

So, any application for a "new trial" for Chiropractic should be based upon the modern-day concept of "proof".

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## 6. A Pitfall to Be Avoided.

When Chiropractic was established at the end of the 19th century, it was the fashion in the field of health to announce a new "discovery" and then set it up as an "Art, Science and Philosophy".

Later in this report, we will have the occasion to describe in greater detail how this 19th century habit operated and how it influenced our lawmakers and the people generally.

At this point in the report, we merely want to call attention to the fact that in the investigative work to try and find "new evidence" for a "new trial" for Chiropractic, we have avoided the "Philosophy of Chiropractic" and the "Art".

The attempt to create a philosophy of Chiropractic brought its proponents unwittingly into the realm of speculation. They began reasoning and rationalizing, and offered opinions and views on the subject of life, health and disease, which were unacceptable; it produced every kind of ridicule and provoked the non-believers to say that the "claims of Chiropractic" were absurd; even fraudulent.

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No explanation is necessary when you attempt merely to show the "phenomena" of Chiropractic.

No theory of life and no theory of health and disease are required.

It becomes unnecessary, as pointed out, to try and illustrate the "relationship between nerve irritation and nerve pressure to the subject of health and disease"; or the "relationship between posture and health and disease". (See memo of Dr. Frank Hirsch and my reply on following pages)

On July 28, 1952, I expressed myself in a letter as follows:

"Using this approach, it could be shown that Chiropractic is intended to overcome anatomical and mechanistic irregularities by a system unlike any other; that a definite "pattern of correction" follows this unique system; that there is ample evidence to demonstrate this pattern of correction; and that this evidence may be the real clue to the phenomena of an adjustment..."

(See my letter to Dr. A.E. Werner, dated July 28, 1952, page 2 -- copies of which are made up on the following pages of this report)

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The following rough draft of suggestions for research projects was sent by Dr. Frank Hirsch. Let us weigh these points carefully and have a trustees meeting one same in the near future.

### Research Project No. 1:

To do a research project into the relationship between health and disease and nerve irritation;

This will require the establishing of standards of nerve irritation, the making and the charting of the signs of irritation, their segmental relations and their relations to organs involved.

This will involve the purchase of special instruments to record signs of nerve irritation and to establish standards of nerve irritation.

It will also be necessary to establish the health of the patient by resorting to the usual laboratory and diagnostic methods.

### Research Project No. 2:

A preliminary survey for the purpose of establishing the possibilities and needs for research into the relationship between nerve irritation and health and disease.

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Research Project No. 3:

An analysis of some 500 cases in which laboratory and clinical diagnosis have been made and in which there has been a limited recording of some of the signs of nerve irritation for the purpose of ascertaining just what form further research should take.

Research Project No. 4:

A project to ascertain the relationship between health, disease and posture. There is sufficient evidence to substantiate the idea that posture affects the general health and there is some evidence that posture interferes with the normal function of specific organs.

There is a need to establish scientifically the manner in which posture does affect health.

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141 W. 73 Street  
New York, 23, N.Y.  
March 16, 1952

Dear Doc:

The pattern adapted in scientific research projects is to conduct carefully "controlled experimental tests".

I don't see how the suggestions offered by Dr. Frank Hirsch could be carried out by an investigator who is to be designated in the application for a grant. Dr. Hirsch's suggestions would seem to me to be entirely too broad in scope.

It would be too much for any investigator to try to study the relationship between "nerve irritation" and the general field of "health and disease"; or the relationship between "posture" and the general field of "health and disease".

The study program undertaken by a single investigator mentioned in the application for a grant should be limited to a single ailment, so that the experimental tests to be conducted can be properly controlled and all the factors involved carefully evaluated. It must be born in mind that the purpose of the grant is to try to discover information not previously investigated. And, for this reason, I would suggest that the literature on a particular ailment be thoroughly searched in advance.

Let us take an example. It has been frequently found, upon a history taking of the patient, that a migraine headache condition developed after some accident or bodily injury. Let us assume that this phenomenon has never been investigated or understood. Therefore, an inquiry into the relationship between "body injury" and the development of a migraine headache might reveal hitherto unknown information, which could then form the basis for better corrective measures.

In Chiropractic, it is postulated that ailments of various kinds are found to occur after some accident or bodily injury, which affects the behavior of the nervous system. Using this as a premise, it would appear that a separate study program could be set up to explore the relationship of body injury to each specific ailment under investigation.

I think you will agree with me that in setting up a scientific study program, technical terms should be employed wherever possible. The word "posture" is not a technical expression. Its meaning is too broad. It might be that Chiropractors use the term too loosely. There are schools today

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which teach correct "posture" for models. And, there is a fellow I know who has his office on 58th Street, who teaches "posture" for the theatrical trade.

I don't mean to be too critical. I trust you will understand my motives.

Up to now we have given only occasional time to the development of the program under consideration. Soon it may be necessary to devote much more time and study to the plan.

A lot of work has been done at Davenport. The material they have collected would undoubtedly be extremely helpful in preparing the projects to be studied. Perhaps you can think of some way in which you can obtain their cooperation; or, at least if you can arrange some means of discussing the data they have assembled so far.

With warmest regards to all, I am

Sincerely Yours,

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Hotel Hamilton, New York  
July 28, 1952

Dr. Albert E. Werner  
162 Woodfield Road  
West Hempstead, New York

Dear Al:

You have asked me to make up for you a chronological digest; to summarize the steps we have taken since the beginning of the year in the research study program; and to describe the approach to the problems involved, which we are now considering.

1. The first step was the preparation of a questionnaire. The purpose of the inquiry was to try to find some evidence, which could be used to satisfy the definition of the term "science" in its true sense. I suggested that for our purposes "science" meant the following: "Science, in the true sense, is knowledge, based upon experiment and observation, and verified by predicted results."

It was intended by the data collected to determine what phenomena had always been observed and found to re-occur after an adjustment.

2. After the questionnaires were sent out and returned to you, we were unable to find in the answers submitted a common denominator which we could point to as the observed phenomena.

3. This led us to make the trip to Davenport. There we had hoped to find some clue from the years of research, which had been carried on. The various types of study, which had been made at Davenport, while valuable for some purposes, did not appear to be within the definition of "science" in the true sense. The data they have been collecting did not reveal a predictable phenomena, which must be assumed always appears following an adjustment causing changes to take place, as claimed.



# The Lerner Report

by Cyrus Lerner, Attorney at Law

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4. Several weeks ago we were at Peekskill. During our discussions there we looked for clues reviewing the methods used by the medical profession. What did the medical practitioner do to treat distortions? What phenomena took place following his type of treatment? It was pointed out that the medical profession has come to rely upon the so-called anatomical and mechanistic concept of health and disease, a theory very similar in scope

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to the fundamental laws of Chiropractic. The method employed to treat the anatomical and mechanistic irregularities, however, was different.

5. The other day at your home we continued our deliberations. We developed the following thoughts, which we presented briefly to Clarence [Flick? Weiant?] and Howard at the meeting last Tuesday evening:

The concept of health and disease viewed from the anatomical and mechanistic condition of the body is a broad concept, and appears to embrace the Chiropractic theory of nerve pressure and subluxation.

This broad anatomical and mechanistic concept is definitely established in the field of science, whereas the Chiropractic theory, embraced within it, still remains a controversial issue.

Why shouldn't this broad concept be utilized by the Chiropractic profession?

First, using this approach, how could the medical profession continue to effectively maintain that Chiropractic was not based upon a sound concept of health and disease?

Secondly, using this approach, it could be shown that Chiropractic is intended to overcome anatomical and mechanistic irregularities by a system unlike any other; that a definite pattern of correction follows this unique system; that there is ample evidence available to demonstrate this pattern of correction; and that this evidence may be the real clue to the phenomena of an adjustment.

Thirdly, whatever differences exist within the profession would refer only to differences in procedure, and would in no way affect the fundamental concept of health and disease, upon which the entire art of Chiropractic has been developed over the years.

I trust this brief outline gives you the information you wanted. Please be good enough to let me know whether I have presented the material correctly.

I am sending copies of this letter to Clarence and Howard for their consideration.

With best wishes always,

Sincerely yours,  
Cyrus Lerner

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It was pointed out that the pattern of anatomy changes can be observed and they can be predicted.

It would be a departure from the emphasis previously placed upon the behavior of the nerve, which could not be observed, and upon nerve pressure and nerve irritation, whose tendencies could not be predicted.

It will be shown later that the crux of D.D. Palmer's original thinking was founded precisely upon the phenomena of anatomical changes taking place in the patient, and that hardly any emphasis was placed upon the behavior of the nerve. His reference to the nerve was expressed in the same way he spoke of the action of the blood, the circulation of the other body fluids, the status of the bones, the ligaments, the muscles, etc.

He was fundamentally concerned, as will be shown, with the task of restoring the body back to its natural position.

It was the pattern of anatomy correction that was his chief interest.

It will be shown later in this report how B.J. at first relied exclusively upon the same concept of anatomy changes.

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Unfortunately, that concept was by-passed to make the "facts" fit the requirements of a new law on Chiropractic.

By so doing, the profession got itself so tangled up that it has become seemingly impossible today to extricate itself from the chaos and confusion that has been brought about by such maneuvers.

It seems that the mystery of chiropractic was created at that time and has been kept a secret over the years by B.J.

In doing so he has withheld information of the highest importance to the profession.

This withheld-information is, in our opinion, more vital to the future of Chiropractic than the danger, which has been created by the wrangling of the various personalities within the profession for control and supremacy.

If the whole truth about Chiropractic were known, the knowledge would enable the leaders of the profession to better contemplate the future growth and development of Chiropractic.

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## 7. The Chance for a "New Trial".

An opportunity of inestimable value arose, when B.J. agreed to transfer to the Foundation for Health Research, Inc. the literary rights to the story of his life.

Ever since May, 1902, when B.J. put on his first masquerade, he has been an enigma to the world.

In this role of secrecy he has behaved all down through the years.

Now, for the first time, the Foundation for Health Research, Inc. has been placed in the unusual position of being able to work to ferret out those secrets, search for the missing chapters in the history of Chiropractic, make known the hidden facts and help to break the "grip of doubt" which has held so many people bound to apprehension and bewilderment.

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8. Some Unanswered Questions About B.J.:

The promise of a new book on Chiropractic is inspiring enough.

But, is it advisable to rush into print?

If the publication were to be a true biography revealing the life and character of B.J. was there any possibility that it would produce an unfavorable reaction if not presented carefully?

This was a responsibility. There was need for careful consideration and careful weighing of several questions, among which are the following:

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- (a) Would the proposed biography be a book telling the story of a man's  
"Struggles, Failures & Triumphs"  
like other colorful success stories? Or would it prove to be a story of  
"Fame & Failure - of one who rose only to fall"?
- 
- (b) Would the story show B.J. as a sage and a real thinker in the field of health education? Or, would the story develop that he achieved certain results as one does in business, by dint of sheer perseverance and enterprise?
- 
- (c) Was he a sincere teacher and schoolmaster, who tried to impart truthful knowledge to his many students? Or, was he possessed merely of an ambition to overthrow tradition and precedent without regard to the principles of education?
- 

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- (d) Did he personify the true health crusader; the man with the "Dedicated Heart", who enlists himself in the cause of suffering humanity? Or, would the story reveal him in the role of a typical fighting Irishman, who could be counted upon to lead an ordinary cause, by virtue of his heritage and natural characteristics?
- (e) Would the facts show that B.J. had been really misjudged over the years by all those friends, who broke away from him to become his opponent and his enemy?
- (f) Could the proposed biography be written without offending too seriously the many people in the profession he has been fighting down through the years?
- (g) Finally, what impression would the full story make upon the "General Court of Public Opinion" and particularly upon 85% of the population, who have so far not become adherents to the Chiropractic cause? Would the behavior of B.J. impress the people sufficiently to forgive him for any acts of misbehavior and consent to re-evaluate the cause of Chiropractic without bias and prejudice?
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It was the answer to these questions in the main that the Foundation for Health Research, Inc. had to obtain before rushing to leap headlong into print.

At this point of the investigative work, we still have not ascertained sufficiently the answer to some of these vital questions which are listed above. B.J. has not yet permitted us to probe deep enough into the secrets of his career and, therefore, the Foundation should try to make sure first -- not afterwards -- whether it can obtain the required cooperation of B.J.

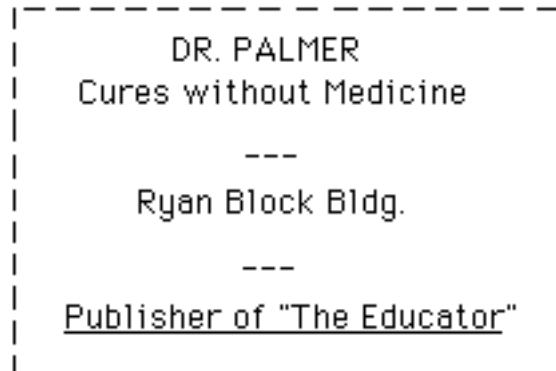
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9. Beginning our Journey Into the Past.

According to the official records of the city it was found that D.D. Palmer became a resident of Davenport in the year 1886.

An examination of the directories published at the time, and stored away now in the archives of the Davenport Historical Society, reveals the following advertisement which D.D. Palmer placed in the 1887 annual directory -- one year after his arrival in Davenport:



# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

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It will be recalled that D.D. Palmer's brother, Tom, had been the publisher of a newspaper in What Cheer, Iowa, where he printed "The Patriot".

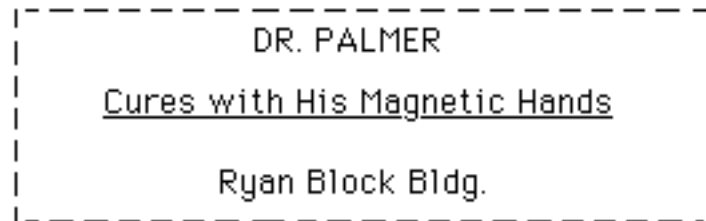
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It will also be recalled that about the year 1917, a few years after D.D. had died, "The Educator" was revived by B.J.

No copy of "The Educator" of 1887 could be found. It may be that B.J. has a copy of it. It would be very helpful if it could become available for the historical record to be published.

## 10. "Hand Practice"

In the 1891 edition of the Davenport annual directory, you will find a full-page colored advertisement. The announcement is brief. It contains only three lines. It reads as follows:



If you stop and analyze the probable workings of his mind, you see that a five-year period elapsed between 1886 and 1891 at the end of which time he changes his advertisement.

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Another five year period (approximately) passes by, and once again he makes a change. He coins the word, "Chiropractic" about 1896 or 1897 and describes his work as follows:

### "Done by Hand"

We began wondering why it was that he had been prompted to place particular emphasis upon the use of the hands in caring for the sick. As I viewed his career, I recognized that he had been studying several forms of healing and most of them embraced in one way or another "manual practice", or the use of the hands.

In the year 1899, he published the following statement about himself:

"I have taken lessons and studied Christian Science, Faith Cure, Mind Cure, Metaphysics, Magnetic and Osteopathy, therefore, I am acquainted with each and know their differences..."

According to the information furnished to us in August, 1952 by B.J. (during his tape recording) D.D. had also studied Phrenology.

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Let us see now how these systems of caring for the sick helped to influence D.D.'s thinking on the benefits and advantages of working manually -- with the hands.

### (a) Phrenology:

In the closing years of the 18th century, Dr. Franz Jose Gall, a Vienna physician, who had made a study of the human brain his specialty, published a theory that each human 'faculty' such as reasoning, talking, calculating, etc. was controlled by a special area of the brain. He made a map, showing the localities of 30 of these faculties.

Dr. Gall's theory may or may not be true; we do not know enough about the brain yet to be sure; though, so far, only the "speech center" has been actually located.

By the practice of "feeling" the bumps of the skull and then estimating their proportional sizes and importance, the practitioner of phrenology came to believe that he would be able to tell whether the person examined was morally good or bad, healthy or unhealthy, and whether he (or she) by nature was intended to deal with mathematics, music, business, or even burglary.

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The public can longer accept these claims now, and phrenology has descended from its former importance to about the status of palmistry.

But, the significant thing is that it gave D.D. Palmer the experience of using his hands to "feel the bumps: on a person's -- which later appeared to arrest his attention when he examined the bump on the neck of his patient, Harvey Lillard, in later years.

### (b) Osteopathy:

In early and medieval times, medical science dealt with the body as a number of different areas -- and even parts -- such as the head, heart, lungs, blood, nerves, etc.

But, after the discovery of the various systems, which "function" throughout the whole body, such as the circulatory system, nervous system, etc., the body began to be treated as a "whole" and then physiology, in its modern sense, began.

Since the purpose of physiology has been to teach how the body works, it was, for teaching purposes, compared to a machine.

It was during the 19th century, the era in which Dr. Andrew T. Still lived, that the "machine age" started to develop.

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The use of the hands to manipulate parts of the "human machine" that were not functioning properly or whose parts were in need of "repair" or "replacement" was a method of practice in use by the surgeon, but Dr. Still, who had been experimenting with the art of manipulation, expressed himself in his early writings as though he had been the first to discover the findings he was making.

In the introduction to his book, "Philosophy and Mechanical Principles of Osteopathy", he reveals the scope of his thinking on the art of manipulation to treat the human body

"My Authorities"

"I quote no authors, but God and Experience. Books, compiled by medical authors can be of little use to us, and it would be very foolish to look to them for advice and instruction on a science of which they know nothing..."

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(c) Christian Science:

If one makes a study of the history and development of Christian Science, he will find that in the beginning Mrs. Mary Baker Eddy had taught her students the art of "manual practice" also.

In a comprehensive, and vivid account of early Christian Science practice, published in "Arena Magazine", Vol. 21, at page 562, the following appears

"Mrs Eddy used outward methods for nine years after Mr. Quimby died -- then gave them up. She had declared herself as follows:

"We knew of no harm that could result from rubbing the head, until we learned it from a student's malpractice; and never since then have we permitted a student to manipulate. Manipulating the head is a shameful waste of time and opportunity - - an abuse of ignorance..."

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In the practice of Christian Science we see how the art of manipulation is rejected

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Let us now see how D.D. used his hands in the practice of magnetic healing.

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(d) Magnetic Healing:

Some investigators have attempted to trace the origin of magnetic healing back to the earliest times, when hypnotism was used by conjurers and wonder-workers in Greece, Egypt, India and other oriental countries.

The purpose of the practice of hypnotism was to try and induce a trance-like condition of the human body, in which all the muscles, the memory, sight, etc. were all affected, and the will was made subject to suggestions by the "hypnotizer".

The earliest discussion of hypnotism in modern medicine is supposed to have been made by the Swiss doctor, known as Paracelsus, early in the 16th century.

Its practical use seems to have been begun by a London doctor named Greateorex about the beginning of the 18th century. It was claimed that he could cure his patients of scrofula and other diseases by stroking his hand down their faces and bodies.

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From this type of practice of stroking, the use of the hands to "rub the pain away" from the body developed and is said to have become a part of the system of magnetic healing.

From time to time, "healers" appeared who in the same way, by going through some other ritual actions to fix the attention of their patients, seemingly were able in many instances to cure pain, and alleviate disease.

One of the most celebrated of these "healers" was the Austrian doctor, Franz Mesmer, for the famous cures he obtained in Vienna and Paris. He attributed the "healing force" to so-called "animal magnetism".

In the 19th century, when D.D. Palmer had begun to study magnetic healing, the principles taught to students were enlarged in scope and in meaning.

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The students learning magnetic healing were told that they were influencing the nerves and the circulation of the body fluids.

You will find extremely significant statements in the writings of Prof. S.A. Weltmer who had lived in Nevada, Missouri, and who had become one of the best-known of the 19th century practitioners of Magnetic Healing. In his book, he states the following:

"Explain to your patient that magnetic healing is a method of treatment which affects all disease, no matter what they are.

"Say, the method you use, is different for each particular disease, but that the magnetism is the same in all cases.

"Point out that magnetism is a force which no man understands, just as no man understands electricity, but that we all do now understand the laws governing its action, and we know how to apply it.

"Indicate that no disease can exist where the nervous forces are equalized and where the circulation is equalized throughout the system.

"That you do not stimulate one organ and decrease the action of another...."

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11. Palmer's Observations -- Based Upon His Accumulated Knowledge.

Let us review for a moment the knowledge which D.D. Palmer had been collecting over the years in the study he made of the various systems of healing by "manual practice".

In Phrenology, he was taught to "feel the bumps".

In Osteopathy, in order to obtain a free circulation of the blood, he saw the use made of manipulative techniques.

In Christian Science, the use of manipulation had been tried and abandoned.

In Magnetic Healing, it had been taught that no disease could exist in the body if there were equalization of the flow of nerve force and equalization of the flow of the blood in the circulatory system; and that one could accomplish this equalization by "rubbing".

But, how is it possible to obtain equalization of nerve force and the circulation throughout the body, if you find a body to work on which is crippled, lame, distorted and out of place?

How can the Osteopath even say that he can obtain a free circulation of the blood, when he comes to treat a body that is lame,

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crippled, distorted and many parts out of place?

How can the nerve force and the fluids of the body flow freely and become distributed evenly and equally throughout all parts of the body when the parts through which it has to flow are not in the correct position to receive the flow of the nerve force and the fluids?

The problem remains: "How to achieve free circulation and equal distribution everywhere in the body that you find crippled, lame and distorted?"

We will see shortly how he expressed himself upon this problem at the time he changed his publication from "The Educator" to "The Chiropractic". But first, let us see him as "The Educator".

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## 12. D.D. Palmer As An Investigator.

When D.D. had decided to take up a study of the mystery of disease, he had come to realize the extent to which humanity was suffering.

The human being -- considered healthwise -- he saw as the sickest living creature on the face of the earth.

In the animal kingdom, illness was a rare thing by comparison.

He started to look, like so many others, for the secrets of health.

He became an investigator; opened up an account in the "Bank of Health" and began building up a "fund of knowledge on the subject of disease".

The goal was, after all, how to help the human being stand off "Father Time".

He was to become a "friend of the sick".

The big question was: "What was making people sick?"

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## 13. The Mystery of Disease.

At the time D.D. had decided to become a health investigator, the people of the country had already been considerably alerted to the inability of men of learning to cope with the growing menace of disease among the people.

Typical of the way people's minds were alerted is illustrated by the following commentary, which appeared in the July, 1886 issue of the Journal of the A.M.A.:

"Our lack of knowledge regarding the etiology of disease is deplorable. This field of investigation will yield a rich harvest to patient workers..."

One avenue of research involved the unknown behavior of the germ. In the same article, we read:

"If we should find that micro-organisms are the cause of disease, what will be the influence of these discoveries upon medicine in the future?"

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Today, the avenue of research still is aimed at the unknown behavior of the germ. Compare the attitude today with that of the 19th century. In the September, 1884 issue of the Journal of the A.M.A., the "search" is described as follows:

"In the present germ excitement -- analogous to the gold fever of 1848 and the petroleum craze of later years -- we are not to ignore other and well-established causes."

All of which helps us to try and understand what may have prompted D.D. to become a "friend of the sick".

Now, let us see him as he comes to Davenport.

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## 14. Europe Comes to America.

In the 19th century, a "pattern of migration" appeared upon the North American continent.

From Europe, there came waves of people.

As they settled here, they created a "New Spain"; a "New England"; a "New France"; a "New Netherland"; a "Nova (New) Scotia".

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## 15. The Hyphenated Citizen.

These who came from the "nationless nation of Ireland", had no special place of settlement. They were called "Irish-American", the hyphenated citizen.

They took their residence wherever they felt they would be welcome and wherever they believed they could earn a living.

And the wave of immigration that started from the Empire of Germany did not result in setting up a "New Germany". The people began to settle in the middle west, creating communities in various places. They too became known as the hyphenated citizen. They were called "German-Americans".

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#### 16. A Seat of Learning

Almost as soon as there were enough settlers in early Iowa communities to make a public gathering possible, lyceums were organized and lecture courses became a familiar feature of social life.

The old-fashioned typical lyceum first made its appearance in Davenport about 1841.

Professional lecturing began as soon as a means of communication and transportation was made possible.

The spirit that prevailed can be captured by reading the comments expressed in the "Davenport Gazette" of January 27, 1842:

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"A spirit of instruction is abroad in the land. It shows itself in the gathering of the people to learn wisdom as it falls from the lips of the lecturer. Every city paper that we receive applauds the talents of gifted men, who are endeavoring by means of public lectures to reform and instruct their fellow-creatures. There is no better manner of informing our minds and morals than by attending the drawing room of the lecturer".

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#### 17. D.D. Palmer Comes to Davenport:

Within a few decades after the admission of Iowa into the Union in 1846, the lecture system had become a well-established institution. Many of the most prominent speakers in the country appeared on the Davenport platform. The topics discussed covered the whole range of knowledge and education.

Scholars, like Ralph Waldo Emerson, the "celebrated metaphysician", as he was described in the Davenport papers, had already been coming to Davenport.

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The desire for listening to lecturers was coupled with the desire to listen to music.

The greatest musicians in the nation were invited to appear. The charm and entertainment of the classics in music was soon supplemented by the light and frivolous.

The minstrels were brought to Davenport. The circus was born. And, the show-boat flourished.

Davenport had become known as the "theatrical center" of the country's western frontier.

Davenport thus became the "magnet" that drew the "lecturer" and the "entertainer" from various parts of the land.

According to the official records of the city, D.D. had first come to Davenport in 1886.

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He had been a student of "animal anatomy".

He had become a collector of animal heads and bones.

Previous writers on the history of Palmer's early life in Davenport have referred to his being a collector of animal heads and bones; and have passed it over by saying that it was a "hobby" with him, just as collecting gold fish had been.

Our studies of Palmer have brought us to a somewhat different conclusion. I will show you a photograph of D.D. which depicts him with his animal heads and bones -- not as a hobbyist -- but as a serious lecturer on the subject of health and disease. The photograph appears on the following page.

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#### 18. The Bearded Palmers.

Those who have seen old photographs of the Palmer family wondered why D.D. and B.J. dressed in an odd fashion and wore long hair and long beards.

Some came to the conclusion that they were freaks. Others said it was part of the trick to arrest attention. Even B.J. himself came to remark that he had grown a beard to make himself appear different.

These explanations are not as accurate as one might suppose.

To B.J. and to the average American boy of that period, when Palmer had moved to the German-American community of Davenport, the German immigrants who had come to settle there and in other neighboring sections of the midwest, were rather a puzzle and even an anomaly.

Little did B.J. realize that the Germans wore beards while other immigrants were shaven.

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He had not been able to see the customs of others. He saw the German people drinking beer, while elsewhere the others were drinking whiskey.

The Germans smoked ornamented, porcelain pipes, while others smoked plain clay. And, they spoke from their throats, while others spoke through their noses.

# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

It may well be that the strangeness in appearance of the Palmers was not so strange after all.

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## 19. Palmer as a "Lecturer".

In the tape recordings made for us in August, 1952, B.J. told us how his father used to lecture on Phrenology at one time. On page 15 of the recordings, we read the following:

"...From teaching (school), father went out and began preaching or demonstrating phrenology -- and I have a photograph of the stage, taken with his models, charts, etc...."

B.J. did not take the occasion to show us that photograph. But, seemingly, it would show D.D. surrounded with charts, maps, etc., describing the brain, and the various "faculties" as originally compiled by Dr. Franz Joseph Gall, the founder of Phrenology.

It seems logical to assume, in the absence of other proof, that D.D. must have begun his collection of animal heads during the period he was studying phrenology; that he supplemented these

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heads of animals with bones of other sections of the animal when he began to study and practice the system of Magnetic Healing -- which embraced not only the head, but the entire body.

When you look back and study the history of the laws pertaining to the study of anatomy, you will understand why D.D. became a collector of animal heads and bones. The law had forbidden the study of human anatomy in Iowa until as late as 1881. It was about this time that D.D. began to interest himself in the subject of health and disease, and the opportunity did not exist for him to study the human anatomy; so he did what others had been doing -- he worked with the animal anatomy, which was not forbidden by law. Thus, he was able to assemble from other collectors of animal anatomy the specimens, which formed the basis of his lectures and talks.

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## 20. A Decade of Quiet Practice.

If you study the annual directories and the official records of the city, you will find that D.D. had appeared to be the only practicing Magnetic Healer in Davenport from 1886 to 1896.

During this ten year period his practice was undisturbed by competition from other magnetic healers.

And, although he had used the word "cure " in his advertisements, the medical profession in Davenport found no quarrel with him during this period.

The only difficulties he found himself in were financial. In 1887, shortly after his arrival in Davenport he was sued by C.H. Dibbern, who proceeded against him to collect an unpaid promissory note. A judgment was rendered against D.D. and the files of the court show that the sheriff had to make a levy on his household goods to satisfy the claim. (See: Dibbern vs. Palmer, Vol. 3, Case 1127, City Court of Davenport, 1887)

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Later in 1896, a similar action was started against D.D. by the firm of Berry & Elder. they, too, obtained a judgment against him to satisfy an unpaid loan. (See: Berry & Elder vs. Palmer, vol. 4, Case 1915, City Court of Davenport, 1896.)

During this era of quiet practice, B.J. had been growing up. He had been attending the public schools.

In September, 1896, when B.J. was 14 years of age, he had entered the first year of high school in Davenport. He was expelled the same month on the charge of misconduct. He had brought to the classroom a live mouse for the purpose of frightening the girls. Two other classmates of his joined in the prank. All three children -- B.J., and his two friends, Bill Hickey and Bert Frahm, were disciplined by the teacher, and then expelled from school by the decision of the principal.

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The parents of Bill Hickey and Bert Frahm pleaded with the principal to permit their sons to be re-instated and to be allowed to finish their education.

D.D., however, did not evidently make the same plea for B.J. and as a result, B.J. never went back to school.

It has made me wonder, as I studied the historical record, what a strange coincidence it is that B.J.'s expulsion from high school in September, 1895 occurred at about the very same time that the first Chiropractic adjustment was supposed to have been given to Harvey Lillard on September 18, 1895.

We will see that it was B.J. who fixed the date of the first Chiropractic adjustment, when he had taken on a new pose at the age of about 20.

The boy of 14, who had been expelled from high school in September, 1895 had returned to the field of education in May, 1902.

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We shall see shortly how D.D. had started his own school about 1897.

We shall see how D.D. got himself into a situation, never before reported in the historical accounts, which caused him to leave Davenport and abandon his management of the school.

We shall see how B.J. at the age of 20 re-opened the school; how he advertised the "new management"; and how he announced to the people of Davenport -- his friends and neighbors -- that now he was a "teacher" -- more than that, the "adjuster in chief" of the school, yes, its "schoolmaster".

He was prepared to show the people of Davenport -- and especially the educated men of medicine -- that his lack of formal education meant nothing.

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His father had "discovered" the science of Chiropractic in September, 1895. His father had no formal education either.

That date in September, 1895, he probably thought should stand out in history as proof, that being expelled from school should deter no one who seeks to learn by himself.

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Let us return to the year 1896 and see how the quiet decade of practice, which D.D. had enjoyed, was to mark the end of a peaceful life for the Palmers - and the beginning of a new era of storm and violence.

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21. The Beginning of Competition

A study of the official records and the annual directories of the City reveals that in the year 1896 other magnetic healers had come to Davenport to compete for the first time with D.D. Palmer's practice.

The listing shows the following:

"Magnetic Healers"  
1896-1897

Ita Jacob	.....1522 Brady Street
Daniel D. Palmer	.....Ryan Block Bldg.
James Stothers	.....230 Bridge Avenue

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The name of James Stothers, which is mentioned above, will come up later in the chronology of this report. Meanwhile, let us see the beginning of new events, as they start to shape up.

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22. The Osteopaths Start Beating Their War-Drums.

Shortly after the first School of Osteopathy was opened in Kirksville, Missouri -- about 150 miles away from Davenport -- a series of new "discoveries" were announced by others.

With each new discovery that was announced, a new name was coined to identify it.

If we stop to study some of these new discoveries, it may give us a clue to the feeling of anger and irritation that began to arise in the heart of the Osteopath at that time.

Two typical discoveries that plagued the Osteopath are the following

- (a) "Osteo-Magnetics -- The Molock Method,  
Combining Vital Magnetism, Suggestive Therapeutics, Animal Magnetism, and Personal Magnetism."  
BY: Andrew Anship Molock, Des Moines, Iowa.

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- (b) "Osteopractic -- Combining Magnetic Healing, Osteopathy and Massage."  
BY: Dr. Charles A. Lewis, Afton, Iowa.

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Just about this time D.D. Palmer, in Davenport, Iowa decided to change the name of his publication from "The Educator" to "The Chiropractic".

Palmer announced that Chiropractic was a new science; that it was not a combination of sciences, as others had been declared to be.

He declared it was unique and original, and wrote that it was not to be compared even to other sciences.

He wrote that he had studied the other sciences, including Osteopathy, and that his discovery in no way resembled the others.

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The various new discoveries that were announced - particularly those in the State of Iowa -- just across the border from Missouri -- aroused the temper of the Osteopath in Kirksville.

And, in the summer of 1897, we find as we study the history and the development of the Osteopathic profession, the start of their turbulent campaign to beat down the other discoverers.

Read carefully the contents of their first blast published in the August 1st, 1897 issue of the Journal of Osteopathy and observe the attitude they assumed. We will in a moment discuss that attitude and analyze it to show that they were acting without legal right to support their position.

On page 213, under the Caption, "Publisher's Notes":

"The contents of the Journal have been copyrighted for the protection of Osteopathy and Osteopaths only; and the publishers want it understood that any legitimate Osteopath

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or the public press, is at liberty to use any material from these columns at any time; provided it is used for the good of the science. The Journal was forced to copyright its contents in order to prevent the use of Osteopathic literature by a lot of unprincipled fakirs. There is one fake Magnetic Healer in Iowa who issues a paper devoted to his new system; and until recently made up his entire publication from the contents of the Journal of Osteopathy, changing only the name "Osteopathy" where it occurred and substituting the name of his own practice. Of course he gave no credit. It is to shut off such frauds from the use of Osteopathic literature that the Journal has been copyrighted."

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Which one of the Magnetic Healers in Iowa was being referred to as the "one fake magnetic healer in Iowa"?

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Several months later the fury of the Osteopaths began to increase. In the October, 1897 issue of the "Journal of Osteopathy" at page 241, the following was published:

"The time has come when Osteopathy is charged with having illegitimate progeny; and the work of legal protection has begun.

"Osteopathy itself has a corporate character, a legal standing, and an educational equipment; and it must be understood that Osteopathic enterprise, whether in the form of fraudulent practitioners of schools, that do not show evidence of such corporate character, competent ability and professional rectitude, will readily fall under the ban of public suspicion and condemnation.

"Let the ignoramus, the trickster, the sham, the fraud, the fake, the fad and the pretender -- look out.

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"They will very soon be brought face to face with insuperable legal barriers, and the sooner the better.

"The public will see to it that their credentials are examined, and their trickery and ignorance exposed."

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From the foregoing we obtain an insight into the belligerent position which the Osteopath began to assume. Was his attitude founded upon legal rights to justify what he was threatening to do?

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### 23. "I DISCOVERED IT"

The three words you have just read in the title meant so much to some people not so long ago.

They were ready to exchange everything they had in the world -- even their very lives -- to have the right, the honor and the distinction of being able to say:

"I Discovered It".

We have made a study of the era in which Chiropractic was presented to the world. From what we have read about the lives of Mary Baker Eddy, Andrew T. Still, D.D. Palmer and many of the other crusaders in the field of health during the 19th century, we have formed certain conclusions which seem to explain in some way the underlying psychological reasons for the sacrifices some of these people were willing to make to promote their discoveries.

In preparing the "new evidence" to be presented to the Court of Public Opinion, hoping to get a "new trial" for Chiropractic, we believe

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the following thoughts may offer an entirely fresh viewpoint to the people who will want to see more clearly what really must have taken place during those years in which Chiropractic was starting out and ran into such unusual obstacles.

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If you were trained in the field of astronomy and during your studies of the heavenly bodies you had found a new star in the firmament, how would you behave? What would you do?

You probably would call it to the attention of some fellow-contemporary of yours, naturally one trained in astronomy like you, who could understand what you were saying and be able to assess your findings because of his special knowledge and skill.

If your friend and others of like training then confirmed your observations, you would be justly entitled to say, even boast,

"I discovered it."

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You might go one step further. You might prepare some kind of technical article for publication in your society's magazine or any other publication which might be devoted to news about the science of the stars.

What would be your reward for making this discovery?

Legally, you have no rights whatever under the law for the contribution which you may have made to the accumulated knowledge of mankind -- in other words, to "science" itself.

You would be entitled to no compensation at all from anyone and, of course, you would not be able to claim anything for yourself. But, you would have the honor and the distinction of being able to say:

"I discovered it."

As a cultured and well-mannered person, you probably would do nothing further after your publication. You would wait until the world was ready to recognize what you had found. If the people believed you had made a vital contribution to science, they would acclaim you.

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When that time came you would find yourself at some meeting of distinguished scholars and scientists. One of them would speak in your behalf and he would tell the audience about you and your brilliant work. He would praise you for your powers of observation, and applaud your discovery as representing a wonderful advance forward to help mankind uncover the secrets of the universe.

Hearing all these expressions of praise, you would sit in your chair on the rostrum with your head bowed in modesty. You would be asked to say a few words. So, you rise to your feet and walk to the front of the rostrum. You are choked for words. All you can say is: "Ladies and Gentlemen: I thank you for the honor you have shown me. I am indeed grateful. This is the happiest moment of my life. I am practically speechless. I cannot say anything more. Just thank you again, and again."

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Now, let us assume that you were a trained mineralogist, or had learned by work and experience how to prospect for some of the earth's hidden treasures.

If you were lucky enough to "discover" a new gold mine, what would you do? How would you behave?

It seems hardly necessary to state the various steps that you would take to file a claim to protect for yourself what you had found. The law would operate automatically in your behalf then. It would give you certain legal rights at once, under which your dream of reaping your reward and a fortune could then easily come true. Quite a difference in procedure from the scholar who discovered a new star in the heavens.

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Now, let us assume that you are a thinker concerned with the human body -- just as the astronomer was a thinker concerned with the study of the heavens. In your investigation into the problems of

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health and disease, you observe something which seemingly is new and has not been reported by anyone before. You have uncovered a secret of nature. You have discovered a hitherto unknown phenomena of the human body. Now, what do you do? How do you behave?

Just as the astronomer acted in calling his new observations to the attention of a fellow-contemporary of his, you too would undoubtedly bring your discovery to the attention of someone whom you believed was competent to tell you whether he also could recognize what you have observed. Such a person would probably be a doctor or perhaps an anatomist, physiologist, pathologist, or some similar type of scientist who was thoroughly familiar with the human body.

If your observations should be confirmed by such a person competent to pass judgment upon your discovery and evaluate it properly, you could of course do exactly what the astronomer did. You could proceed to write a comprehensive, scientific article and present it for publication

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to some magazine devoted to the interests of science. You might decide to head the article,

"I Discovered It."

and then proceed to describe in your article just what you found.

Like the astronomer, however, you would not be entitled to any reward or compensation from anyone, unless it was in the nature of a gift or some kind of a prize awarded to you in recognition of the esteem in which you were held for your skill and intellectual vigor -- by someone who thought you had deserved such praise.

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Instead of staying at home and waiting for the world to recognize their discoveries, the health crusader took his newly-discovered knowledge to the people who were sick, and not only urged them to rec-

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ognize his findings, but started to fight and campaign among the people to take notice of what he had discovered. This discoverer did not merely write an article; he took to publishing his own magazine; he started a school; he began to teach others what he had found.

Why did this discoverer act this way? Was it a voluntary act on his part; or was he forced to do this?

We will now attempt to answer this.

When a person makes a discovery, he may win recognition and public acclaim. He has advanced mankind's fund of knowledge. He has made a contribution in the field of learning -- otherwise known as the field of education. His fellow-scholars reward him with words of praise. He acquires no right under the law to make a personal claim to his discovery of a phenomenon of nature because every phenomenon of nature has been produced without the intervention of mankind; no human labor is necessary to bring it about or make it re-occur. It reproduces itself. And, since human labor is not involved, the law makes no provision for compensation.

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By contrast, consider what happens in the industrial world. If you find a gold mine, you acquire a legal right. If you invent some new device, you are rewarded with a patent.

Our forefathers who wrote the Constitution provided in that great document of human rights, that an inventor should be rewarded for his efforts and labor. He earns for himself the right to make and sell his invention to the exclusion of everyone else. In a country like ours where competition is the heart of our economy, the right given to an inventor to manufacture and sell something for 17 years without the interference of competitors is in itself a great reward. But, the reward goes much further. It gives to the inventor an opportunity to reap a fortune.

Whereas the inventor becomes a manufacturer and operates a factory to make things which he can sell, the poor and unrewarded discoverer becomes an educator; he operates a school and merely teaches students what he has discovered. He has nothing to sell but knowledge. Think of it.

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Now, can you begin to understand why the Osteopaths became so enraged when they found others trying to use the knowledge they were teaching to their students?

The Osteopaths mistakenly were under the impression that in making the discovery of the knowledge which went to make up the "science" of Osteopathy that they had acquired some legal right which would entitle them to exclusive control of their knowledge. They did not understand that they had acquired nothing under the law. And it was only later that they were advised by their attorneys that the only way they could obtain legal recognition was to have the legislature enact a special law under which they would receive a license granting them certain limits and privileges to practice without others being allowed to do likewise, unless properly authorized.

The feud that resulted between Osteopathy and Chiropractic was largely the result of a mistake on their part in interpreting their legal rights. This should certainly be presented to the people to show the background for so much bitterness that arose to plague both professions all these years.

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#### 24. Dr. Andrew P. Davis Investigates Palmer's Claims.

Shortly after the Journal of Osteopathy published its blasts against those whom they charged had been "stealing their thunder", Dr. Andrew P. Davis visited. Palmer in Davenport sometime in the fall of 1897.

Dr. Davis had been a doctor of medicine. He had turned to investigate other healing systems; he wrote in his books that he had studied nearly every system that was being advocated in order to determine whether they had offered anything of value.

He had studied Osteopathy. He had become one of the very first teachers at the School of Osteopathy. He remained at Kirksville only a short while.

The news about Palmer's new science of Chiropractic aroused his interest. He left the school at Kirksville and went to Davenport. As we shall see later in this report, Davis remained in Davenport studying Palmer's new discovery for several weeks. He received from Palmer one of the first diplomas. (We will go into this more in detail later.)

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Davis, as a doctor of medicine, and as a graduate Osteopath, was well qualified to assess the work which Palmer was teaching. If it had been a "steal" from Osteopathy, it is clear that Davis would never have remained to finish his course of study and would never have felt the need to receive a diploma from Palmer.

If Davis had passed his approval of Palmer's work, it seems that his opinion should carry considerable weight. There are many persons who feel that Palmer "stole" his knowledge from Osteopathy even to this day.

Let us examine now what Palmer's thinking was. Let us study his original teaching to man like Davis who were well qualified to assess Palmer's discovery.

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#### 25. Anatomical Changes -- The Crux of Palmer's Original Thinking.

Excerpt from "THE CHIROPRACTIC" published in 1899 (page 1, column 3):

##### "THE KEY TO CHIROPRACTIC"

"....The human being is a human machine and would run smoothly without any friction, if every part was in its proper place.

"If every bone, every nerve, and all the blood vessels, muscles, etc. were just right, there would be nothing wrong.

"I look the human machine over, and find out what parts are out of place and why the blood does not circulate freely to all parts, and why the nerves cry out with pain.

"Disease is the effect of some part of the body being disarranged; to put them in their proper place would give the diseased person ease, and allow nature to rebuild without being obstructed...."

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We see, therefore, the central theme of Palmer's earliest writings on the subject of "Chiropractic". He is concerned with the cripple, the lame, the distorted, the person with parts of the body displaced and in need of correction.

It isn't just the nerves which he is thinking about. He is pondering every bone, every blood vessel, every muscle, etc.

Excerpts Continued: Page 1, Col. 4

"....If every part of the human body was in its natural place there would be no friction, no inflammation, no fever, no weakness...."

This commentary reflects the highly important clue to his earliest findings, his earliest observations -- a phenomenon he was seeing and wondering about during his examination of the many patients who had come to him for treatment as a magnetic healer. It is the re-occurring and observable "hot spots" on the body of his patients at the point or places where the parts of the body were not in their natural position that arrested his attention.

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He compares what he had been doing about these "hot spots" while practicing his art as a magnetic healer and while taking care of his patients under his changed technique in practice, which he has altered in title and which he now refers to as "Chiropractic". Let us study the comparison he draws for us.

Excerpt appearing on Page 1, Col. 1:

"How do Magnetic and Chiropractic treatments differ? If a journal heats, we pour on water to cool it; in the human machine, we pour on magnetism to relieve inflammation.

"In the Chiropractic treatment, we adjust the journal and box so that they will not heat; in the human machine we adjust each part to its proper place so that all works without friction."

How has he changed his hand practice?

Let us read what he says on this point.

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Excerpts Continued: Page 1, Col. 1

"...I have taken lessons and studied Christian Science, Faith Cure, Mind Cure, Metaphysics, Magnetic and Osteopathy; therefore, I am acquainted with each and know their difference...."

"Some questions answered to patients:

Q. "Do you rub, slap or use massage?"

A. "No."

Q. "Do you hypnotize or mesmerize your patients?"

A. "No."

Q. "Are your treatments the same as the Osteopath?"

A. "The Osteopath and the Chiropractic both aim to put in place that which is out of place, to right that which is wrong; but the movements are entirely different...."

"The Chiro. is ten times more direct in the treatment and its efficiency, making cures in one-tenth the time that an Osteopath does."

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From the foregoing we can see how he has ruled out the hand-practice of rubbing the body. He has adopted a new technique which he described as --

"Done by Hand"

How else could he have distinguished his hand-practice from rubbing, slapping, etc.?

#### 26. The First Chiropractic Adjustment

From a study of the material which was published in 1899 by Palmer in his paper called "The Chiropractic" you seem to reach an inescapable conclusion that the story of Harvey Lillard being the first Chiropractic patient is more than doubtful.

On page 2, Col. 7 of "The Chiropractic" we find a letter from the Rev. S.H. Weed, dated Dec. 17th, 1896.

It is addressed:

"To Whom It May Concern"

Towards the middle of the letter we find the following statement:

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"I went to Dr. Palmer in July, 1894, and took fifteen treatments for one of my ailments and was so far recovered that I have been able to preach since without bringing on the old difficulty...."

"He has a most practical mode of diagnosing and treating the diseases that afflict mortal man, which he calls

"Chiropraxis"

because his treatments are "done by hand". He found five displacements in my case, which soon decreased to two...."

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(B)

On page 3, Col. 4, we find a letter from Harvey Lillard. The "discovery" of Chiropractic has been reported as occurring in September, 1895 with the supposed first adjustment being administered to Harvey Lillard at that time. In Lillard's letter, however, we find reference to

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another date entirely, when the first adjustment was given to him. Lillard mentions that he went to confer with Dr. Palmer in January -- the year is not indicated; but there is a difference in the month when the first adjustment was given presumably. Consequently the historical account as described by every previous writer would appear to be at variance with the facts which we have uncovered.

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(C)

Examine as we have the first page of this 1899 issue of "The Chiropractic".

Look carefully at the date line indicated at the top.

Reference is made on the left side of the date line as the 11th year of publication; and in the center of the date line you find the year indicated as "1899".

How does one try to endeavor to reconcile the date of the discovery of Chiropractic reported to have occurred on September 18th, 1895, with the evidentiary data contained in this paper we have found?

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The reasons for saying that Chiropractic was discovered on September 18th, 1895 may become understandable later as we study the developments that took place beginning with about December, 1904, when the first issue of the magazine entitled "The Chiropractor" (not Chiropractic) was published.

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If you review the entire issue of Palmer's publication printed in 1899, you will be unable to find any reference whatever to any specific date of the "discovery" of Chiropractic.

Why?

As a magnetic healer, I pointed out that he had been taught that rubbing the body was intended to bring about relief from pain and equalization of the flow of nerve force and the circulation of the other fluids in the body.

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In his Chiropractic work he continued to be aware of this fundamental principle which he had learned in his previous mode of practice.

## 27. The Discovery of Chiropractic

Throughout the Chiropractic literature you are informed that Palmer discovered Chiropractic; you are told he was a magnetic healer for a number of years; that on a certain date there was an incident in which he took care of a new patient and that in the course of attending to such patient, a discovery was made.

The discovery was thereafter named Chiropractic.

But, the literature in no instance have we been able to find attempts to tell the reader what the discovery represented in terms of new knowledge.

Numerous attempts have been made to explain the meaning of Chiropractic. And, all kinds of definitions have been suggested and adopted.

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I have asked the question:

"What did Palmer discover?"

Since the literature we have studied was silent on this point, we endeavored to obtain the answer during our talks with the various leaders and educators of the profession. We began to ask them:

1. Can you tell me what Palmer did discover in the field of anatomy, for example, that was previously not known to anatomists?
2. Similarly, what did Palmer discover in the field of physiology, pathology, that was not previously known?

Is it claimed that Palmer discovered the nerve impulse? Certainly not.

Is it claimed that he discovered the subluxation? Certainly not.

Is it claimed that he discovered "nerve pressure" or "nerve irritation"?

Certainly not.

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What then did the discovery consist of?

I was unable to find anyone who felt that he could properly answer that question.

Some, whom we questioned, indicated that it has already been established that Palmer did not actually make a discovery; that it represented a "re-discovery".

So we asked the same question again:

"Can you tell us what it was that Palmer re-discovered?"

In order to properly prepare the evidence for a "new trial" for Chiropractic, it certainly is advisable to offer a clear statement showing precisely the contribution made by Palmer in new knowledge discovered by him in one or more of the fields of science referred to above.

It places the profession of Chiropractic in a very difficult position to rely upon the naked statement that Chiropractic was discovered.

Let us stop and try to get a better understanding first of the term "discover" as it is applied in the field of science, so that we will be able to better chart our course from here on.

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## 28. Was Palmer a "Discoverer" or an "Inventor"?

A "discoverer" is a person who uncovers something that has always existed but was supposedly not known before to his fellow-man. What he discovers is then called "knowledge" and it is added to mankind's storehouse of things he has found out about the universe and life itself.

The word should not be confused with the word "inventor".

An inventor is a person who uses knowledge to create something that assumedly never existed before.

For example: We can say that Columbus discovered America; and that Fulton invented the steamboat.  
But how absurd it would be to say: Columbus invented America and Fulton discovered the steamboat.

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Over the years the critics of Chiropractic have ridiculed the profession. One of the questions they have raised constantly is:  
"Is Chiropractic a Science or Quackery?"

The defenders of Chiropractic have tried so hard to give answers to the question. As you read the statements made by these supporters of Chiropractic you somehow feel unable to locate the real evidence necessary to clinch the argument.

Does the difficulty lie in the fact that the defenders were trying to show what Chiropractic meant, and did not attempt to offer evidence on the actual discovery?

I have already pointed out that the evidence of discovery of Chiropractic would be established by showing the things that Palmer had observed happening to his patients -- happenings or "phenomena" which previous investigators had not seen before.

Our task will be to show what phenomena Palmer observed as he was studying the location and arrangement of the parts of the body

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its anatomy; as he was studying the performance of its parts as one studies the performance of a machine -- its physiology; as he pondered over the signs of dislocation and disarrangement of the various parts of the body -- signs of something wrong with its performance -- the body's symptomatology; and then, the study of the things that might be affecting the correct anatomy and proper physiological behavior of the body -- its pathology.

If we come to the conclusion that Palmer did not in any way find any new phenomena, it will then appear that Chiropractic does not fall within the classification "discovery" or even "re-discovery" within the meaning of the word in the field of true science.

We might then have to develop our line of inquiry and determine whether Palmer was instead an "inventor" who had used his accumulated knowledge gathered together in the various fields of healing that he had studied and created something new in skill and performance, thereby establishing Chiropractic as an art and a "science" in a different meaning than has been given to it before.

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There can be the "science of an art".

If Chiropractic were shown to be an art invented by Palmer, the arguments of the critics who have ridiculed Chiropractic would be answerable in an entirely different way.

Using the foregoing thoughts as our compass, let us return to 1899 and run through his writings at that time and try to place his various ideas as he then expressed them, in the categories to which each may probably belong to help us see whether Palmer had made any new discoveries or whether he should be regarded principally in the role of an inventor.

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## 29. The Medical Crisis of the 19th Century

Previous Chiropractic historians have not for some reason furnished to the reader a sufficiently clear picture of the 19th century, to show how Palmer entered the medical crisis then prevailing -- primarily to help untangle some of the most pressing problems of that era.

Emphasis in the past has been placed upon Palmer as a "Discoverer" and then as a "Re-Discoverer".

His opponents and critics have ridiculed him as an ignorant quack; and the Osteopaths have denounced him as a "thief".

A careful study of the medical crisis in the 19th century reveals that Palmer rendered an outstanding service to science and to humanity by directing the researcher and the investigator to stay on the path of inquiry into the mysteries of health and disease that had already been mapped out some years earlier by the country's leading anatomists and physiologists.

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The story of Chiropractic in the 19th century is the story of how Palmer helped to meet the medical crisis of that period.

In the 19th century everyone was aware that they were living in the so-called "Machine Age".

In the study of man the human being had for some time been compared to a "machine".

The doctor was being criticized as the only man in the whole wide world who had charge of a "machine" without having been taught what its power is; how it is secured, applied and controlled.

The doctor had known where to find the machinery of the body when he became familiar with its anatomical structure.

But as to its power -- what is it?

Where is it? How is it obtained? How is it applied? In what portion of the body is its reserve held?

The purity of the blood and the blood theory of disease did not provide the answer to these questions.

The mysterious workings of the "human machine" had begun to arrest the attention of the physiologists.

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Dr. Andrew T. Still, the founder of Osteopathy, began thinking of the human body as a machine and formulated the idea that the blood must be in circulation -- and free from any obstructions -- to permit the human machine to operate properly. His theory was that the circulation of the blood is the supreme factor in the physiology of the human machine. The free circulation of the blood made the body able to move; an interrupted circulation, he argued, caused a halt in the "movement" of the human machine -- and with it the ravages of disease.

To the physiologist, this was not acceptable.

The behavior of the nervous system pointed to other possibilities.

In fact, there already had begun to arise a debate which had been referred to as : "Blood vs. Nerves".

Only a few years before Dr. Still had opened his first school of Osteopathy at Kirksville, Missouri, in 1893, the patent medicine manufacturers were calling attention to the decline of the blood theory of disease. Let us see a typical advertisement which appeared in the "Daily Journal" of Freeport, Illinois on February 28, 1889:

(Excerpt from an ad published by Swartz Bros. Drug Store)

"Blood vs. Nerves"

"Great mistakes have been made in the world, by supposing many nervous troubles were due to bad blood.

"Headaches, fits, dizziness, sleeplessness, etc., are always due to weakness or irritation of the nerves of the brain; dyspepsia, etc. is due to weakness of the nerves of the stomach; weak lungs is caused by weakness of the parts; biliousness, constipation, etc. to weakness of the nerves of the liver or bowels; pain, irregularity, sterility, etc. to derangement of the uterine nerves..."

Apart from the new germ theory of disease which was capturing the attention of the entire scientific world, there still remained to be answered the unsolvable problem of the physiologist who was concerned with the workings of the "human machine"...What makes the body move?

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### 30. The Earliest Philosophy of Motion.

The concept of motion was considered centuries ago.

Plato had given to the Church what seemed to be a perfect theory of the laws governing motion. Plato wrote as follows:

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"The Soul is immortal in all its forms. For that which is ever in motion is immortal while that which imparts to something else the motion it received from elsewhere, being liable to cease to move, is therefore liable to cease to live. Thus, it is only the self-moving which, being constant to its own nature, never ceases to be in motion, and which moreover is the fount and origin of everything that moves. An origin is unregenerated! For all that comes into being must, of necessity, come into being from an origin, but the origin itself cannot come into being from something else, the coming into being would not arise from its origin. Further, since it is unregenerated it must also be undestructible. for once an origin is destroyed, it can never come into being from anything else, nor can anything else come into being from it. It follows, therefore, that self-moving is the origin of motion. Since the self-moving has been proved to be immortal, one can safely say that this is the essence and definition of the Soul.

(as Palmer urged) "The body everywhere when receiving its motion from outside is without Soul; but when receiving its motion from within itself, is ensouled. The Soul is, therefore, immortal."

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### 31. The Revolution in Theology.

It may be well, at this point, to note a few surface indications of the great theological changes that began to take place -- looking particularly at the Church's attitude towards the concept of motion.

During the Middle Ages, all of the philosophy and science of the civilized world, as well as its art and music, were subservient to the Church; and only the heroic dared to think and work outside of the limits of the teachings of the Church.

Christopher Columbus was more than a student of the universe; he was considered learned in anatomy. His study of the human being not only was to inquire about its parts but he also concerned himself with its physiology -- what made it move.

In Washington Irving's biography of Columbus, you read about his investigations into the principles of motion.

The burning question of his era involved the motion of the earth.

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How did the Church feel about an external force moving the universe, instead of the inner Immortal Soul, which Plato had so convincingly referred to?

The Church expressed its opposition to the theory of motion, as follows:

"Is there anyone so foolish as to believe that there are antipodes with their feet opposite ours: people who walk with their heels upward, and their heads hanging down? That there is a part of the world in which all things are topsy-turvy; where the trees grow with their branches downward, and where it rains, hails and snows downward? The idea of this roundness of the earth was the cause of inventing this fable of the antipodes, with their heels in the air. For these philosophers, having once erred, go on in their absurdities, defending one with the other."

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### 32. "L'Homme Machine"

In 1749 a French physician, named Julien Offray de La Mettrie conceived the idea that the motion within the body did not originate with the "Immortal Soul".

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He made comparisons of the human body with the newly-discovered watch -- which moved because it had "springs" inside of it.

This gave him the idea that the human body likewise had springs inside of it -- and he hailed his discovery by writing a book, called "L'Homme Machine" -- Man a Machine.

Because he dared to insinuate that the power of the human body had emanated from "springs" in the body, and not by virtue of the infinite power of the Immortal Soul as taught by the Church, La Mettrie was banished from France and from Holland.

But the illustrious German monarch of the 18th century, Frederick the Great, was enormously impressed by the writings of La Mettrie. Rejecting the attitude of the church and the other physicians of the European continent, Frederick the Great received La Mettrie in Prussia. Great honors instead were bestowed upon this humble French doctor. Frederick had made him his personal physician. And later,

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when La Mettrie died, Frederick the Great undertook one of the rarest of all tasks in the history of any monarch -- Frederick himself prepared and published the biography of La Mettrie as a tribute to the thinker, who dared to say that the human being was like a machine and should be cared for as one would care for a machine if it were out of repair.

### 32. The Same Analogies Are Presented to the Massachusetts Legislature in 1831

The concept of man as a machine began to spread not only throughout Europe, but the idea reached the shores of America.

Scholars and investigators began looking at the human machine as they did at a watch -- the suggestion made in 1749 by La Mettrie.

In 1831 the legislature of the Commonwealth of Massachusetts was furnished with a long report prepared by some of the country's most noted anatomists and physiologists. In this report they traced the study of the human being down through the ages. They pointed to the necessity of being allowed to study the anatomy of the human being -- which had been forbidden.

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As part of their report these anatomists and physiologists furnished certain evidence which had been discovered in the study of health and disease, and they pointed to certain paths of inquiry that they felt would help reveal the secrets and mysteries of the workings of the human body.

The evidence they furnished the Legislature in 1831 and the paths of inquiry they urged for further study are strikingly similar to the studies which Palmer had been following and which he wrote about in 1899, as we shall see shortly.

Let us first see how the evidence and the suggested paths of inquiry were presented to the legislature of Massachusetts in 1831:

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On page 25 of the Report, we read the following:

"II. We next propose to show that the study and knowledge of anatomy are essential to the safe and successful practice of medicine.

"In teaching the most ordinary mechanical operations, the process is to begin with the parts and proceed thence to a knowledge of the whole. The smith teaches his apprentice, first to form a nail or go through some simple operation, and starting thence by gradual progress he acquires the master-workman's skill and becomes competent to operate upon and to form for useful purposes large masses, or to adjust the springs and balance wheels of some nice machinery."

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Continuing on Page 26:

(As Palmer will state in 1899)	"Man is truly <u>wonderfully and fearfully made</u> .
	"He is truly the last and greatest mortal work of the Almighty Creator and Benefactor
	"He is a living, animated, nice, well-adapted, but <u>complicated machine</u> .
	"He is a living, animated, nice, well-adapted, but <u>complicated machine</u> .
	"How is the machine to be studied and elucidated?
	"How is the physician, whose business it is to <u>keep the machine in repair</u> to learn his art?
	"By taking it part from part, by tracing up effect to cause...."

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At the Bottom of Page 26:

(As Palmer will state in 1899)	"Would anyone trust a <u>valuable watch</u> -- an heirloom....to one to whom the <u>principle of motion</u> had never been imparted?"
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At the Bottom of Page 32 of the Report:

(Palmer will refer to this as the "Key to Chiropractic" in 1899)	"Could the watchmaker or machinist nicely adjust the various wheels, springs, checks and regulators which unite to make the complete machine, were he ignorant both of its parts and of the principles and means of their mutual action?"
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"If not, how can the physician safely proceed with the human machine, in navigating through the difficulties and trials which he is called upon to encounter; and how can he hope well to repair what is disordered, or to replace what has been displaced....



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On page 34 of the Report: (SUGGESTING THAT "REMEDIES BE APPLIED TO THE BACK -- AS THE TRUE SEAT OF DISEASE")

(The path of inquiry pursued by Palmer -- which leads to Chiropractic in 1899)

"Many disease of the highest importance have their seat in the organs of the body: an accurate acquaintance with their locality is essential in order to judge of the locality of the disease.

"In some portions of the body, organs of different structure, and performing different functions, are very contiguous: we name the stomach, the liver, the gall, the bladder and portions both of the small and of the large intestines. The seat of pain is often at a great distance from the afflicted organ.

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"In the disease of the liver, pain is generally felt at the top of the right shoulder. The right phrenic nerve sends a branch to the liver. The third cervical nerve, from which the phrenic arises, sends numerous branches to the neighborhood of the shoulder: thus is established a nervous communication between the shoulder and the liver. this is a fact, which nothing but anatomy could teach, and affords the explanation of a symptom, which nothing but anatomy could give. The knowledge of it would infallibly correct a mistake into which a person, who is ignorant of it, would be sure to fall: in fact, persons ignorant of it do constantly commit the error.

(Note these observations)

"Disease of the liver has been known to be erroneously treated as rheumatism in the shoulder, and this error may have been fatal to the patient, by giving to a fatal and insidious disease an opportunity of taking root in the system. Disease of the liver is not infrequently taken for disease of the lungs. So, too, persons treated for disease of the liver have been found to have had no disease of the liver, but a disease of the brain.

"Persons are often attacked with convulsions, especially children -- convulsions, are spasms; and spasms, of course, are to be treated by anti-spasmodics. But,

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these spasms are only symptoms -- denoting an important disease of the brain, where only the remedy is to be applied; and an ignorant practitioner, who prescribes and administers anti-spasmodics not only loses the time in which the remedies to save life can be successfully employed, but actually exacerbates the disease and accelerates its fatal termination.

(Note)

"In the hip complaint, so terrible and painful a disease, the first pain is felt in the knee, not in the hip. Of the numerous painful affections of the abdominal region, the lungs, the heart, the head and the extremities, some are traceable to a nervous origin and are known as Neuralgic Disease. Dissection has enabled the anatomist to follow the nerves from these portions of the human frame into and through the spinal marrow, and other large, but remote masses of nervous matter: AND THIS HAS SUGGESTED TO THE PHYSICIAN THE TRULY PHILOSOPHICAL REMEDY FOR THE PAINFUL AFFECTIONS OF THESE REGIONS, PRODUCED BY DISORDERED NERVES: viz. TO APPLY REMEDIES TO THE BACK -- THE LESS OBVIOUS, BUT THE TRUE SEAT OF THE DISEASE -- INSTEAD OF TO THE IMMEDIATE LOCALITY OF THE PAIN. Remedies, thus applied, have had the happiest effects, and afford new and striking illustrations of the necessity of anatomy to the successful practice of medicine."

(Note this very, very carefully)

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33. Pursuing the Path of Inquiry Suggested in Boston in 1831.

We have just seen some pictures of the past. We have seen how some of the country's most competent anatomists and physiologists of 1831 have placed themselves on record before the legislature of the Commonwealth of Massachusetts, that they have found the human back to be the seat of disease -- and they have recommended that this idea be pursued.

Continuing our investigation, we find evidence that these recommendations were probably taken up by later researchers.

We come to Davenport, Iowa.

If you will examine the "Davenport Gazette" -- the issue of December 28th, 1850 -- you will find on Page 1, at the bottom of column 5, a small news item. It reads as follows:

"An Odd Discovery"

(In 1831 they had limited their findings to some organs, but not all)

"It is stated in the eastern papers that the Rev. Isaac Harrington of Poughkeepsie, New York has discovered a process of curing disease by mere manipulation. His theory is that every organ of the human body is magnetically connected with the spinal marrow, where each has its pole. A properly sensitive person, by passing the hand over the vertebrae, can in this way tell whether there is any irregularity in any organ, and by other passes of the hand rectify the disturbance."

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We will recall that Palmer had not arrived in Davenport until 1886 -- thirty-six years later. The Civil War had intervened in the meantime.

Palmer tells us, however, that about that time, Dr. Jim Atkinson had lived in Davenport and that Atkinson had tried without success to pursue this path of inquiry. Let us see how Palmer reports this.

34. An Old-New Doctrine in Davenport.

In Palmer's book entitled "The Chiropractor's Adjuster" which was published in Portland, Oregon in 1910, we find the following commentary on Page 10:

(Meaning about 1860) "As much curiosity has been expressed in regard to the discovery and development of the basic principle and others which have been derived from it, a brief mention of the manner in which I became acquainted with the underlying principles of Chiropractic may be of interest.  
"My first knowledge of this old-new doctrine was received from Dr. Jim Atkinson who about 50 years ago lived in Davenport, Iowa, and who tried during his lifetime to promulgate the principles now known to Chiropractic.

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"He failed, not because the principles were erroneous, but on account of the intellectuality of that time -- it was not ready for this advancement."

The above seems to be more than a truthful statement of the facts. It reflects the medical crisis of the 19th century. It illustrates how Palmer's mind had summed up the result of his work during that crisis.

He had not really looked upon himself as a discoverer; or even as a "re-discoverer" -- as some wanted him to be.

He had been a student of human health. He had been an investigator. He had studied the various concepts of healing, as we have seen.

Had he not chosen to follow the path of inquiry into the mysteries of health and disease, as suggested by the leading anatomists and physiologists of 1831; had he not seen merit in the recommendations

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made to him by Dr. Atkinson; had he followed the path of other researchers who were inquiring into the germ theory of disease, or the circulatory theory of disease -- what would have been the result? How much longer would it have taken the present-day researchers and investigators to return to the study of the back as the seat of disease?

35. Reducing Dislocations by Manipulation in 1863.

What Palmer had been investigating in the field of dislocated parts of the human body had already been under considerable study by numerous surgeons and physicians during the Civil War, and shortly prior to that.

The surgeon who was concerned with fractures was also concerned with dislocations.

A variety of methods of treating dislocations had been developed.

Some doctors had been using the so-called "surgical adjuster" -- a mechanical device.

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The original concept of caring for dislocations was to avoid "movement" of any kind. The dislocated parts had to be held firm by "immovable braces"; by rigid plaster; and other firm appliances.

The revolutionary concept of adjusting dislocations by manipulation posed the opposite theory of "motion".

We find, then, once again, the opposing schools of thought -- should there be "immovability" or should there be "motion"?

In 1863, Dr. Henry H. Smith published a two-volume book on "The Principles and Practice of Surgery".

In Part VIII of his treatise, he deals with the subject called "Luxations or Dislocations".

At page 705, in Volume 1, he refers to an "Incomplete Luxation, or a Subluxation" and defines each kind of dislocation.

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On Page 706, he describes in detail the symptoms of Luxations. He writes:

(The Osteopaths in 1893 claimed this finding was new with them) "Symptoms -- the symptoms of luxations are well-marked. There is pain, caused by the stretching and laceration of the nerves or by pressure upon them, in consequence of the new position of displaced bone. There is a change in the appearance of the joint, the natural shape, rotundity, and fullness having been modified, while deformities result that will be fully described in connection with special luxations. There is also unusually impaired mobility in the bones luxated, and changes in the condition of the surrounding muscles, some being put preternaturally upon the stretch, and some preternaturally relaxed."

On Page 707, Dr. Smith tells of his method of treatment:

(As Palmer wrote) "Treatment. The indications to be fulfilled in the treatment of luxations generally are four:

1. To replace the luxated bone as soon as possible.
2. To prevent its renewed displacement.
3. To combat the inflammation of the joint and the adjacent tissue.
4. To prevent ankylosis and re-establish the function of the joint.

"1. In replacing a luxated bone, such manipulation is demanded as will overcome the obstacles offered to its return articular activity, these manipulations being

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(Note) "designed technically as reductions....Formerly, the contracted muscles were stretched by a force greater than that which they could resist, this force being designated as extension, and that which prevents the yielding to it, being known as counter-extension. But, since the introduction of anaesthetics, and the development of anatomical and physiological observations, such brute force has now yielded to more scientific and gentle manipulation...."

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On Page 710, Dr. Smith refers to "Luxations of the Vertebrae".

The long dispute as to the possibility of a "partial luxation of the vertebrae" was due to reasons which we will discuss later.

But we find that in 1863, Dr. Smith had already published his findings on the treatment of the partial luxation of the vertebrae by manipulation.

At the bottom of Page 711, the following statement appears:

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(NOTE) "A partial luxation of the vertebrae, or a luxation of an oblique process on one side, occasionally occurs, which can sometime be reduced in the same manner. The after-treatment consists in rest in the horizontal position, and the employment of means calculated to counteract and subdue the inflammation, which will probably arise in the spinal cord or its membranes..."

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Then, at the conclusion of the chapter on luxation, Dr. Smith sets forth a long list of "American Papers on Luxation", representing work done by other investigators and practitioners along the same lines.

The concept of motion as opposed to "immovability" was, as we have seen, a field for study and inquiry by many researchers in the 19th century.

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### 36. The Concept of Motion in Healing.

In the 19th century, Dr. Andrew T. Still announced his "new discovery" on the free movement of the blood.

But, other investigators had been studying the concept of motion in healing too.

In 1884 we find Dr. George H. Patchen -- a name well-known in early Chiropractic history -- living in Burlington, Iowa.

In his practice as a Homeopathic physician, he had undertaken an exhaustive inquiry into the concept of motion and just about the time that Palmer had lived in Burlington (1884 to 1886) Dr. Patchen published a treatise entitled, "The Therapeutic Value of Motion".

He discussed at some length the value of rest as opposed to the value of motion.

The therapeutic value of massage and manipulation is interpreted.

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We will find shortly this student of motion investigating the claims of Palmer -- then we will see how Dr. Patchen became one of the leading champions of the Chiropractic cause well into the 20th century.

We will see how Dr. Patchen had kept lecturing until 1921 urging the medical profession to consider the unique principles established by Chiropractic -- and how in 1921 the feeling finally grew that something had to be done about it.

### 37. A 19th Century Opportunity for Chiropractic.

At the close of the 19th century, the physiologist was struggling with the concept that man was a machine.

It had come to be recognized that the nerve impulse was in some way responsible for the movement of the body.

But, what was the nature of that nerve impulse?

Did anyone know?

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In the "American Textbook of Physiology" published in 1896, and edited by Howell, we find a myriad of theories to astound and perplex the researcher and the investigator of that day. The field was wide open for anyone to add their conjectures and speculations on the subject.

It presented an unusual opportunity for the advancement of new ideas.

Let us see how some persons had been trying to explain and interpret the nature of the nerve impulse -- and then compare those concepts with Chiropractic ideas which were offered.

On Page 96 of Howell's textbook we find the following theories to explain the nature of the nerve impulse:

1. "That the whole nerve moved like a rope bell..."
2. "That the nerve was a tube and that a biting acid flowed along it..."
3. "That the nerve contained an elastic fluid which was thrown into oscillations...."
4. "That it conducted an electric current like a wire".

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5. "That it was composed of definitely arranged electromotor molecules which exerted an electrodynamic effect on each other."

6. "That it was made up of chemical particles which like the particles of powder in a fuse underwent an explosive charge, each in turn exciting its neighbor."

7. "That the irritant caused a chemical change which produced such an alteration of the electrical condition as to excite the neighboring parts to chemical change and thereby to electrical change, and so altering chemical and electrical changes progressed along the nerve fiber in the form of a wave;" and
8. "Finally, that the molecules of the nerve underwent a form of physical vibration analogous to that assumed for the phenomena of light."

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The medical crisis of the 19th century, as we have seen, thus had set the stage for a sweeping change in the healing world. The great performance of thought and investigation had been concentrated upon the germ theory of disease. Other theories of disease were neglected and by-passed.

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In addition to the factor of neglect, another phenomenon had intervened during the 19th century to affect the entire scope of practice by the doctor of medicine.

Let us examine the influence of the "Machine Age" upon the doctor in the 19th century.

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### 38. Outgrowing Manual Work.

The 19th century produced the "white-collar" worker of the 20th century. It changed people's ideas regarding the difference between manual work and skilled work; between "machine-made" and "hand-made".

It created sociological change. The person with an education created for himself an attitude of superiority towards his fellow-contemporary who had not been college-trained.

It was the issue of "brains versus muscle".

It took brains to develop a machine that would be able to perform automatically; it only required muscle to operate a machine before.

The human machine was a self-moving machine, which operated automatically. It made its own repairs.

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All that was required, therefore, was to furnish it with the necessary chemical compounds to control the action of the human machine or in case of acute injury or disease, the surgeon could use his skill and his instruments.

No one thought of eating at the table with his hands. They used knives, and forks and spoons.

Why do something with your hands if it could be done by other means?

As you study the changes that took place in the 19th century, you wonder why it was that the doctor of medicine began to surrender -- piece by piece -- parts of the human body which required manual exertion to treat any ailment or disturbances.

The manual care of the teeth had already been claimed by the dentist.

The manual work required in obstetrics had been rejected for centuries.

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The manual work suggested in caring for the feet by the "science of zone therapy" was frowned upon -- and later the Chiroprapist fell heir to the practice which involved certain ailments of the feet.

The manual work suggested by the "Science of Osteopathy" was looked upon as unworthy of the skill and learning of the educated doctor.

The manual work involved in the "Science of Ophthalmology" -- the care of the eyes -- was by-passed and the Optometrists created a separate profession of their own.

And, in the same way the "Science of Chiropractic" was rejected. The surgeon of 1900 was no longer willing to use the methods which his predecessor had adopted in 1863, when the art of manipulation was used to treat dislocations of the human body.

The Orthopedist of the 20th century had decided it was more in keeping with the times to follow the methods of modern-science, and try to place his reliance upon self-operating machines and other types of mechanical appliances to treat the distortions and dislocations of the body.

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Let us return to 1899 and see how Dr. Palmer made the change-over from Magnetic Healing to Chiropractic.

Let us examine his writings of 1899.

Let us see how closely he followed the path of inquiry suggested by the leading anatomists and physiologists of 1831.

Let us compare his writings of 1899 with the writings of 1831. You will see a striking similarity in both -- so marked, in fact, that you will wonder how it was that Palmer had been able to develop his theme to so closely resemble the treatise published in 1831.

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### 39. Palmer Looks at "Man the Machine".

In 1899, Palmer had printed a large, four-page issue of "The Chiropractic".

This paper has not been made available to previous Chiropractic historians.

The reasons for the continued secrecy will become apparent later, as we take up other phases in the development of Chiropractic.

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At this time, let us see how Palmer expressed himself in 1899, just about the time the storm clouds were beginning to gather but had not yet created the fury that was to follow.

# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

29

(1) On page 4, column 3, we find Palmer in awe of the human body -- just as the anatomists and physiologists of 1831 had been in awe.

And, like them, he wrote:

"As the good book says, 'We are fearfully and wonderfully made'."

(2) On page 1, column 1, we find Palmer comparing the human being to a human machine -- and if you will read his comparison carefully you will see a marked resemblance to the writings published by the great anatomists and physiologists of that day. On the next pages that follow in this report, you will find Palmer's statements. I have extracted the pertinent portions

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(3) On page 3, column 1, you will find Palmer's article entitled "A Valuable Watch". Earlier in this report I pointed out how La Mettrie, the French physician, had first compared the human being to a watch. Later, we called attention to the writings of the anatomists and physiologists in 1831 when they prepared their report to the legislature in Massachusetts, and how they offered the analogy of the human being to a "valuable watch".

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By what strange coincidence was it that Palmer had made up his writings in 1899 to reflect so closely the very thoughts that were in the minds of those noted scholars of the past?

It shows quite clearly the intellectual vigor that Palmer possessed.

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After you have carefully examined the various writings on the subject of "Man, the machine", which were composed by Palmer in 1899, and which appear on the following pages -- We will set forth for you the writings composed by Palmer when he was in Portland, Oregon and it will be shown what great pains Palmer had gone to in order to cancel and completely reverse his statements so eloquently expressed in 1899.

You will see how Palmer switched his theories in his book entitled, "The Chiropractor's Adjuster", and in his Portland magazine entitled, "The Chiropractor Adjuster".

You will see him pleading new concepts of man.

You will see him refuting the doctrine that man is a machine.

He will denounce it.

He will give you a new set of thoughts.

He will try to bring you back to the concept of man which Plato had expounded; which the Church had relied on for centuries.

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You will find him using all his intellectual vigor to argue that there is something immortal in the body from which all emotion emanates, just as Plato had reasoned and which the Church had been saying.

The power that moved the body -- which is not a machine, he urged, is the "Innate Intelligence" that exists within it.

What had happened between 1899 and the years that followed to cause Palmer to reverse his thinking that way?

In the 1899 issue of "The Chiropractic" you will find no reference whatever to "Innate Intelligence". Why?

First read his 1899 commentaries on "Man the Machine" and then examine his statements denying and refuting that concept.

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Excerpts from "THE CHIROPRACTIC" - 1899 (Palmer comparing the human being to a Machine)

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Page 1 - Col. 1:

## "THE KEY TO CHIROPRACTIC WORK

"We are living in an age of wonders. Every day we are surprised at some new invention, and yet many of these new ideas are so simple and easily understood that we wonder why our grandparents did not know of them.

Often cures are made by chance which seem miraculous. Thousands are cured by faith cures, Christian science, mind cures, magnetics, mesmerism, massage, etc., etc.

Today we have a comprehensible explanation of the fundamental principles upon which all these cures are made. Today the cause of diseases are being located and those causes corrected just as surely as any mechanic would find the cause of inharmony or wrong-working in a piano, wagon, watch, engine or other machine.

A human being is a human machine and, like a machine, would run smoothly, without any friction, if every part was in its proper place. If every bone, every nerve and all the blood vessels, muscles, etc. were just right, there would be nothing wrong. I look the human machine over

Page 1 - Col. 2

and find what parts are out of place, why the blood does not circulate freely to the parts, why the nerves cry out with pain.

Disease is the effect or result of some part of the body being disarranged. To put them in their proper place would give the diseased person ease and allow nature to rebuild without being obstructed.

We do not go to the drug store nor ransack all creation to find a remedy. The remedy is in righting the wrong. The cause of the disease is in the sufferer, and the cause must be corrected. Often the circulation of the blood is obstructed at some place, causing some of the numerous diseases. If so, would it not be much better to remove the obstruction than to throw into the circu-

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Col. 2 (continued)

lation one of the many poisons used by the medics for such a purpose?

If every part of the human body was in its natural place there would be no friction, no inflammation, no fever, no weakness. If all was right, there would be nothing wrong. I often find an injury in some part of the human frame caused by a fall, a strain or shock, a partial dislocation or some nerve unduly strained, stretched, pinched or something wrong which must be righted.

The human body is a bundle of fine sensitive nerves, passing over, under and between the 200 bones and the many muscles and ligaments. These nerves are liable to be pinched, strained, stretched, or pulled out of place by the displacement of any one of the bones, muscles, or ligaments causing anyone of the many nerve diseases. When these nerves cry out with pain and distress, what should be done for their relief? The drug doctor would have some paralyzing drug, such as aconite, belladonna, digitalis, opium, morphine, bromide of potassium, by thrusting it down the throat or introducing it into the body of the poor patient. Why not remove the pressure, adjust the framework, and take the strain off of those sensitive nerves?

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"We are fearfully and wonderfully made"

Page 4, Col. 3

WHAT IS CHIROPRACTIC HEALING.

It is a scientific method of treating diseases. It is a new and radical departure from all other known methods. Chiropractic healing uses no drugs or chemicals, no surgical operations. It is a skillful manipulation of the body, adjusting any parts which may be out of place. The length of time taken to readjust those misplacements depends much upon how long and how much they have been misplaced, and how tenacious the adhesions.

Chiropractic healers need a knowledge of the anatomical construction of the human body and the physiological laws governing the distributing of its vital fluids and forces.

Chiropractic healing simplifies the treatment of the most painful and prostrating forms of diseases. The human body is a very sensitive and delicately constructed piece of machinery. As the good book says: "We are fearfully and wonderfully made." There are numerous accidents which are liable to injure and misplace the various parts of this highly sensitive, nervous system. The bones are liable to be misplaced, partly or fully dislocated, be that ever so little they press upon ligaments, muscles, nerves and blood vessels, thereby deranging not only the local part, but often disturb the natural workings of the various organs by lessening the supply of nerve and blood fluids. Nature demands that the circulation of the fluids of the body be free and uninterrupted. A lack of circulation

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means strangulation. Strangulation causes many diseases, such as dropsy, running sores, tumors, and the various skin diseases. Nature's method is to free the circulation and permit the refuse to be thrown out of the body through the natural channels.

A pressure upon any of the nerves causes such diseases as paralysis, rheumatism, neuralgia, asthma, female diseases and the numerous diseases of the stomach, liver and kidneys. All motor and sensory powers are derived through the nerves. How necessary then it is that they should be perfectly free to act. Strange but true, all the nerves of the body may be reached and acted upon by the hands.

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Palmer's Statement Reflecting his Belief that the Concept of Man as a Machine was a "Recent Discovery".

Page 3 Col. 3

In the might sweep of human progress all sciences except one have been wonderfully advanced. The science of healing the sick and afflicted - misnamed medicine - has been enshrouded with mystery and ignorance, pretention and despair. Physicians study the effects of disease and medicine; they are ignorant as to the cause. A medic describes disease by naming the effects.

Different schools follow each their own blind theories. The bacteriologist clings to his theory of microbes. The savages and spiritualists to the control of evil spirits. Thus they wrangle over pills, principles and prayers, while their patients get well or die in spite of them.

The regulars, irregulars, fadists and fakirs all claim equal success with equal evidence. All have similar failures. Each despises the other's mode of practice.

Of late science has discovered the simple fact that the human body is a fine, sensitive piece of machinery run throughout all its parts by nerves. That disease is a condition in which nature is trying to carry on its work of repair and growth with the machinery out of gear -- a human machine out of order. Instead of benumbing and deadening the sensory nerves with poisons, give them freedom to act and feel natural; instead of pain, give them ease and comfort; instead of fear, substitute hope.

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A Further Analysis of the Concept -- Man is a Machine

Page 3 Col. 4

THE HUMAN BODY

There are 3 mechanical movements known to mechanics, and all of these are modifications of those found in the human body. In this human machine are found the bars, levers, joints, pulleys, pumps, pipes, wheels, and axles, balls and sockets, beams, girders, trusses, arches, columns, cables and supports known to science. Man's mechanical works are but adaptations of processes found in the human body -- a revelation of the first principles used in nature. Why not learn something of the use and the disuse of these mechanical movements? Why not use as good judgment in adjusting this piece of machinery as we do in others? If you can't learn to use the pulleys, then learn to use the levers and bars.

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Note how Palmer compares the human being to a "valuable watch" just as the Boston anatomists did in 1831.

Page 3 Col. 1  
A VALUABLE WATCH

If you should let your watch fall, or by any means get some parts of it displaced or injured so that it does not keep good time, or even refuses to run at all, you would take it to a watch doctor. Suppose that upon examination he should tell you that he would have to cut out one or two cogs or remove a wheel in order to make it run, would you leave it with him? No, not for one minute. You would be likely to say, "I have carried that watch for many years, it has served me faithfully, it has always told me the correct time, and you cannot make me believe that the watch factory put in any too many wheels or cogs."

Why not use as good judgment in regard to your mother, wife, or daughter who are much more valuable? You would not let a jeweler cut out any portion of your watch, but how many, when mother, wife, or daughter has had a fall or met with some injury, thereby displacing some portion of the anatomy so that she is unable to go as formerly, call in the family physician, whom they have learned to love and respect. He makes a diagnosis and prescribes for her. Day after day he calls, takes the temperature, respiration, and feels the pulse, and finds that her condition is no better. He

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finally advises you to take her to the repair shop, usually called a hospital. They there decide that an operation must be performed; some parts of her person must be removed; they have done all else they knew and they must do something. You would not trust your watch in the care of one whom your best reason told you would ruin it by the removal of some of its parts, but you will trust a person whom you love far more than the watch to the tender mercies of those who rifle women of their motherhood. You listen to the sophistry of the wise doctor; he is willing to take the responsibility (as far as words go) and assures you that the operation of removing some parts of her body will put her on the road to recovery. You know that God did not put in any useless parts any more than the watch factory put in too many parts in your watch. With dread and fear you finally leave her, although you cannot help but think that the responsibility, the gain or loss, and the pay, all rest upon you and not the doctor.

You cease to use your reason. You not only leave your mother, wife, or daughter in the hands of the despoiler, but you also take your watch to the quack jeweler, who at once removes two cogs or a wheel and returns it to you, saying that he hopes it will now run all right. When you took your watch to the quack it did run, but it failed to keep correct

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Continuing....."A Valuable Watch"

Page 3 Col. 1

You arrive at home and find that your mother, wife, or daughter has been returned, pale, emaciated, and weak, but the physician assures that all she now needs is time and rest. But you are doomed to disappointment for you find that time, like the doctor's knife, has not improved her condition, but on the contrary, she is now much more helpless than before you spent her time and your money.

You notify the jeweler of the condition of your watch. He tells you of his apprenticeship, of his experience in the business; that he can take the insides of a watch all out, and did so with yours, and found that it had too many wheels to run well, and that possibly there are too many in there yet; if you will let him have it once more he will call in some of his neighbors of like craft who are skilled in that line. They will hold a council over it, examine it with a microscope and see for sure just what is the trouble, and so it comes to pass that you again leave your watch. Your family physician callus upon you and tells you that he possibly did not cut out enough of her insides, and advises you to return her to the shop and they will hold consultation and advise you with the medical staff and know of a certainty just what and how much should be taken out. You again yield your better judgment to one whom you think ought to know better than you; and she is again taken from home and sympathizing friends.

In the meantime your watch is returned, or rather what is left of it. It no longer looks like the watch you once carried with so much pride, when every one admired it and thought it such a beauty. the case is battered and full of wrinkles and bears no resemblance to its former self; it is ruined and destroyed beyond any possibility of repair. Your mother, sister, or daughter, as the case may be, is again brought home, or at least, what is left of her; but she bears no resemblance to the woman you once thought so plump and beautiful. She is no longer able to walk or take a step; she is only the shadow of her former figure. Her haggard, care-worn looks speak only too plainly of her dreadful experience. The physician says the operation was a wonderful success, "We have done all we can; give her the best of care while she lasts."

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Continuing....."A Valuable Watch"

Medics have tried for ages to reach the various diseases of mankind through the gross and material door of the stomach by giving some obnoxious drugs which the stomach acts upon as an intruder and gets rid of by vomiting or purging. Such treatment will never right a wrong, let it be a dislocation or displacement of any portion of the body.

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40. Palmer's New Concepts -- Man not a Machine.

In the magazine entitled, "The Chiropractor Adjuster", published in Portland, Oregon in March, 1909 -- which we procured during our investigative work while in Portland -- you will find reference made by Palmer that "man is not to be compared to an inanimate machine".

On Page 51 of that issue we read the following:

(As Plato had stated) "Man is a physical and spiritual epitome of the Universe. The spiritual is the cause of action. Action is life. The spiritual always did exist, always will. It is eternal, it is changeless. The physical is transient, undergoing constant change. The spiritual is positive, the physical negative. The physical acts upon and through the physical....

(Palmer's new strategy -- to form the basis of a new "religion" -- to win the battle against medicine) "The linking together of the spiritual and physical, makes it our duty to so keep the corporal frame in proper alignment, that the spirit may manifest itself in a natural manner. It is not only our inalienable right, but our moral duty to become acquainted with the osseous and nervous makeup, that we may intelligently adjust any displaced portion of the skeletal frame, so that Innate (that portion of Universal Intelligence -- usually known as Spirit) -- may manifest itself through and take in a correct knowledge of the material world as the spiritual does of the psychical.

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The following is an excerpt from "The Chiropractor Adjuster" of December, 1909, page 62: (9 months later)

"While the human body has been compared to, and called a machine, it differs from it very materially, and yet there is some similarity. The harmonious working of the human body depends upon the condition of its lines of communication -- the nerves. Their ability to carry messages, without augmentation or diminution to the various parts, insures that the work will be performed in a satisfactory manner, as Innate desires....

"Innate intelligence knows much more of the normal workings of the stomach, liver, pancreas, kidneys spleen and appendix than the Medical World."

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The following excerpts have been taken from the book entitled "The Chiropractor's Adjuster" published by Palmer in 1910 while still in Portland, Oregon. It is this volume which has been so widely quoted by all previous historians of Chiropractic. The previous writers did not have access to the writings prepared by Palmer in 1899. (Only B.J. had known of them and retains them in his secret files):

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Page 68:

"The power which runs a machine is inanimate, that of the body is intelligent. There is a vast difference between Innate, brain, nerves, organs, and vital force, and the source and conduit of the power of inanimate machines. The power, which runs a machine is one of expansion and contraction, that of the human body is vital energy. Expansion and contraction are laws of matter; they create the power for the machines. The power that operates the human body is intelligent life, dependent upon the individualized spirit. So, we know from whence vital force and the power which runs the machine are derived.

"The Chiropractor, by examining the spinal column and noting the condition of the nerves and position of the vertebrae, can accurately locate the cause of the ailments and explain conditions and symptoms without asking a single question."

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As you read these revised thoughts of Palmer, you are able to recognize some of the strategy employed by Palmer to find some way to establish new principles for Chiropractic -- principles that would form the basis for turning Chiropractic into a religious cult rather than a 20th century profession -- which had been his original dream.

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Is it any wonder that the unsophisticated follower of Chiropractic -- as he read these passages -- began wondering what sort of mysterious phenomena had Palmer uncovered?

Is it any wonder why the enemies and critics of Chiropractic -- not aware of the hidden motives which impelled Palmer to reverse his writings -- were led to conclude that Chiropractic was sheer nonsense -- utter quackery -- and completely unscientific -- pure cultism?

Palmer himself may or may not have known that his work had been the work started by the medical profession itself and revealed by the country's most able anatomists and physiologists beginning with about 1831.

The history of medicine had not been taught in the medical schools during the 19th century and for the first part of the 20th century. Doctors did not know what had been developed in prior years -- except what appeared in certain limited textbooks.

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The medical profession had been denouncing Chiropractic not realizing that it represented the growth and development of data and principles, which earlier physicians, anatomists and physiologists had already acclaimed.



Next, we find Palmer quarreling with Carver who had been trying to include the science of suggestive therapeutics in the science of Chiropractic.

To refute the reasoning of Carver, and to endeavor to maintain Chiropractic as a separate entity -- rejecting the effort to combine Chiropractic with other therapies -- which had been referred to as "mixing, we find Palmer taking the same position, that man is not a machine.

On Pages 90-94:

"Friend Carver: Your demonstrated facts are built upon fallacious reasoning. Mind does not control the functions. There is an Intelligence that controls the mind and its functions, as well as the functions of the body....

"You ought to know by this time that I do not treat disease, even by suggestion. Therein Chiropractic differs from all other methods.

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"Suggestion, if it is anything, is a treatment. There is nothing mechanical, no mechanism, no machinery; therefore, nothing to go behind...

"Do you yet realize that Innate knows more of human economics than Educated ever did or will know?"

"Innate always existed and always will...."

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On Page 107:

"Man is not a machine -- a mechanical contrivance run by mechanical power. The body functions are carried on by an energy known as vital force. Mental impulses are not power; they do not run the body. They are a production of Innate; spirit! Power and mental impulses are not synonymous. Man is not a machine -- he is not subject to the laws which govern inanimate matter...."

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On Page 128:

(Note: the source of power) "The human body is likened to a machine, but in reality it is a machine shop, occupied by a number of perfectly constructed machines supplied with power from a central source, never failing in the abundance of its supply. These machines are the organs of the body; the channels through which the organs receive

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their power are the nerves; the place of the emanation of this power is the brain. From whence this power comes, we do not know. If man is ever able to conceive and explain from whence this power comes and what it is, he will have solved the problem of the universe."

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#### 41. Palmer Has to Differ with Dr. George H. Patchen

We will shortly see how Dr. George Patchen became the leading "medical proponent" of Chiropractic.

We will see the work which Dr. Patchen has been doing for Chiropractic -- work which brought the medical profession to realize something had to be done about embodying the principles of Chiropractic.

But, meanwhile, read Page 160 of Palmer's 1910 book entitled, "Man a Machine" -- a title which is the exact translation from the French expression "L'Homme Machine" -- adopted by Dr. de La Mettrie in 1749 -- as I previously pointed out.

Observe how Palmer takes issue with Dr. Patchen who began to uphold the Chiropractic "idea" that man was a machine.

Note how Palmer tries to reason otherwise.

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#### 42. For Purposes of Religion: Man is Not a Machine.

Read carefully the writings of Palmer on Page 642 of his 1910 book.

Observe the following admissions:

"Innate Intelligence embodies the religious plank of the foundation of Chiropractic.

"I am the man who hewed out that plank and fitted it in the framework of Chiropractic...."

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#### 43. The Electrical Concept of Man.

Read how Palmer ridicules the "electrical skeleton" which had been created by B.J. for his lecture tours.

Read on Page 335 of Palmer's 1910 book how he challenges B.J. who had asserted a new concept of man.

B.J. had been encouraged to think that the "human system is an electric dynamo".

To prove this, B.J. had constructed an electrical skeleton, which was lighted with wires.

Palmer wrote: "This proves nothing".

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#### 44. To Prove Chiropractic: What is Man?

As we study the struggle to build the Chiropractic profession, you see the erroneous steps which were taken to try and prove the validity of Chiropractic "principles".

They had fallen into the error of believing that the "principles" had to be established -- rather than the "evidence".

To prove the "principles" of the "Science" and "Philosophy of Chiropractic" many years have been lost in the development of Chiropractic.

What difference does it make what concept of man is held by the people?

Man to himself will always remain an unsolved problem.  
 The Church looks at man as being in the "image of God".  
 The scientist has asked: "Is man an automaton?"

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"Is man an electrical organism? A number of investigators at the turn of the 20th century -- like Crile and others -- posed this question and thus there followed a new path of inquiry -- which B.J. decided to take for a while.

If you read the early editions of "The Chiropractor", the monthly magazine published in Davenport, you will see a number of articles trying to show that "Man is a Microcosm" -- meaning just a universe in himself -- in miniature.

The Christian concept of man varies with each denomination.

In recent years, with the advance of the world's knowledge concerning the cell, any number of articles were written together with many books in which the subject was discussed. A few years ago Fortune magazine published an exhaustive article entitled, "The Biologist Looks at Man".

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But, more important for the Chiropractic profession in the 20th century is the attitude taken by the modern-day anthropologist.

In the view of the anthropologist, man is nothing but a mechanical misfit.

He is not the perfect machine as was claimed in the 19th century.

He has been described as a "hodge-podge" by one writer; and as a "humpty-dumpty" by another.

The anthropologist has influenced the other scientists and has caused leading researchers and investigators to conclude that man has descended from the animal; that he was a quadruped; that he is in the process of evolving into what some call a "featherless biped".

The current attitude is that man's anatomical structure is hopelessly beyond correction and cannot be made to assume the form and pattern as some think of it.

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In the 20th century -- and at this very time -- there is another medical crisis.

What to do with the ever-increasing problem of caring for the people with chronic diseases?

This enormous problem presents for Chiropractic a new opportunity -- a 20th century opportunity as I will try to show later in this report.

The reward for Chiropractic can be great or small -- depending upon the wisdom of those who will be entrusted with the task of navigating the Chiropractic ship across the sea of opportunity.

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#### 45. Before analyzing the Chiropractic Era of Storm and Violence.

To help you understand the points selected for review and consideration, we would like to have you think about the role of the doctor in general.

For many years we have studied with some care the various phases of the broad subject of health and disease. But, one thing was puzzling, "the role of the doctor in action".

Why is it that down through the ages the doctor has been the most loved and the most hated person in the world?

Why has the doctor been the most respected and the most ridiculed?

Why has the doctor been the most praised and the most condemned?

Why has the doctor been so bitter towards his critics -- so merciless towards his enemies?

Why has he been so wantonly persecuted?

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And, why in turn has he made such tremendous use of "police methods" towards others?

Why has the doctor resented the challenge to his work more furiously than every other professional person?

Why is it that the Palmers were so bitterly fought -- and are still being fought?

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You have been told over and over again that the medical profession is a "trust" and it was this trust been the singular enemy to the Chiropractic profession?

But, this does not explain why the doctor has acted in the same way down through the ages -- even before the so-called "medical trust" was believed to have been created.

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Many reasons have been advanced from time to time in an endeavor to explain this strange, psychological phenomena involving the role of the "doctor in action".

I have sought to analyze this phenomena in a somewhat different way.

#### Part 1.

Consider the behavior of the doctor towards his patient -- towards you, for example.

At first he assumes the role of an adviser to you, as you come to confer with him and seek his consultation.

Then when you become his patient, he becomes your instructor -- your teacher.

As time goes on, he advances in rank like some military officer who begins giving you "orders", which you are asked to obey. Later, he rises to the status of a general in the community -- a top-ranking figure, who begins to lead and direct -- not only you, but the whole community.

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Together, the doctors begin to rule the population. They seek to control us. So, it seems to many!

All of us are informed that we must accept the wisdom and judgment of our doctors. We must follow their advice. We must obey their orders. After all, they are our teachers, our instructors, our advisers. Didn't we make them so when we were ill? Now, we have to keep them in that role while we are well!

Puzzled, we ask why?

We come to imagine they are usurping powers we never intended to give them. We argue with them. They argue back. They contend: "Don't you remember when I attended you at the time you were sick and lay prostrate; you didn't know what to do for yourself? You were in pain and agony. I came to your aid. I helped you get well. I taught you what to do. I gave you instructions. And, if it was necessary, I even gave you certain orders which I commanded you to obey, if you wanted to get better. Your life was at stake. What I told you to do, what I taught you, all that was for your good. I am your doctor; I am your teacher; I am your adviser."

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You are still puzzled! Why should the doctor assume authority not only over you, but over everyone else in the community?

The doctor takes you in his consultation room, sits you down beside his desk, and gives you this explanation as he talks to you:

"Everyone in the community must obey our orders. They must heed our advice.

"If we make certain rules for the people to follow to maintain sanitation, they must obey and follow our wisdom. We will see to it that proper laws are enacted to reflect our judgment and our knowledge.

"If we deem it advisable for the children to be vaccinated, the parents must let us do so.

"If we believe it to be in the best interests of your health to have the water chlorinated, you should not argue with us about it.

"If we feel that in addition to chlorination the water supply should also be compounded with small particles of fluorine, the people should do as we advise.

"If we desire to further our experimental work by dissecting animals of various kinds, no one should interfere with our ideas -- especially those who are not learned and trained as we are."

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## Part 2.

Now, consider the attitude and the behavior of the doctor towards those who would seek to question the teachings of the doctor.

Let us see how his conduct changes. Let us see his inner emotions when he is challenged. Let us examine the reasons he sets forth to explain his anger and his cruelty. Let us observe how he justifies using "police methods" to control his hecklers, his critics, his tormentors -- those, who would dare to invade his domain of learning and knowledge; those who would dispute his wisdom.

For the purpose of illustration, we have composed a "hypothetical soliloquay" -- an imaginary conversation.

The doctor talks:

"We have studied almost everything there is to learn about the human body and how it works. We have spent many years receiving this knowledge. We have spent a lifetime in school. We are students of life.

"Naturally, the other person not so trained knows much less than we do. Our patients know very little, practically nothing.

"If anyone wants to ask us any questions, we will be glad to answer them, if we can.

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"But for heaven's sake, don't expect us to be able to know everything about the human body, about health, about disease, about all of the mysteries of life. We are only human. No one knows everything.

"We, of course, know a great deal. We know so much more than the other fellow. We are educated. We are trained. We are skilled. That's why we are considered 'teachers'. That's why we instruct our patients what to do. That's why we give orders. That's why we expect our orders to be followed; to be obeyed.

"If anyone dares to become impudent towards, us, that is a serious matter.

"If they persist and attempt to embarrass us or in any way belittle us, they will be inflicting a great injury and a great hurt upon us as a profession.

"If anyone comes out with remarks which would make it appear that we are 'teaching' the wrong thing; that we don't know our 'stuff'; that we are practicing improperly -- why, that would be going too far.

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"That would be a real threat to us and to our position as 'teachers', as 'educators', as 'doctors', who are charged with commanding the lives of the people -- which is our domain.

"Our entire position would be endangered. Our whole usefulness to the community would be impaired.

"If anyone comes along and dares to imply that we are prescribing the wrong things for people; that our methods of treatment are wrong; that our knowledge of the human body and how it works is incorrect; that we don't know what we are saying -- don't know what we are doing -- to put it bluntly, that we are stupid -- what does all that imply?"

"By those charges against us, they imply that we are dishonest; that we are frauds; that we are ignorant; that we are untrustworthy; that we are not competent to teach and not qualified to lead the community.

"These charges are nothing but remarks of utter slander and libel -- all calculated to injure and destroy our reputation.

"A reputation cannot be purchased. It must be earned. We have earned our reputation by study and work for thousands of years. No one has the right to denounce us and charge us with being unscrupulous and lacking in qualities of integrity.

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"Actually, we cannot accept such an attitude of criticism and condemnation towards our work.

"The one who dares make these assertions against us, is the one at fault. He is the ignorant one. He is the pretender. He is the one who is trying to usurp our reputation won over a period of thousands of years.

"What right has the pretender to be so insolent and impudent towards the doctor who has been educated; who has been trained; who has become the teacher to mankind?

"It is those who would dare criticize us, who are creating disorder. They are the ones attempting to disrupt all that has been learned.

"We will never tolerate such insolence.

"Whenever we find such insolence, we will take measures as are necessary to crush the disturber. We will call the police. We will have such persons arrested. We will prosecute them. We will have them placed in jail as a punishment. It will serve to be an object lesson to those who would dare to rise against us again.

"We will do everything to insure the peace. There will be no further change in what we are teaching until we are first completely satisfied that we may be in some possible error.

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"We will only consider suggestions -- not demands.

"We will only consider facts -- not fancies.

"We will not listen to foolish arguments; and we won't be bothered considering absurd theories.

"The one who will dare to challenge us better take heed.

"Don't stir us up.

"Don't go too far.

"If they should in any way decide to pick a quarrel with us we will fight back with every weapon at our command.

"We have learned a great deal about fighting the enemies of nature and the foes of mankind. We have learned during thousands of years of study how to deal with pestilence, disease and death. We have learned to fight and how to conquer.

"We will fight and conquer anyone who dares to interfere with us.

"We will continue as always to reign supreme.

"We will not be dethroned.

"We will continue to be the teacher to mankind.

"We will continue to be the teacher -- the instructor -- the adviser -- the doctor who gives the people its orders.

"The people will continue to obey us. We are the doctor."

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#### 46. The Teacher to Mankind.

Think of the doctor then as the "commanding teacher" and you will come to understand the underlying reasons for the chaos and confusion that has existed in the world of healing for centuries.

The doctor is primarily in the field of education -- he is the teacher to mankind.

He is not a "healer" -- the body is its own repair factory.

If the things the doctor taught the patient had proved to be correct at any time, and if the dying were saved, then the doctor won the everlasting love and affection of the patient. To such a patient, the doctor was his greatest friend.

On the other hand, if the advice or instruction or aid given to the patient proved to be incorrect, and the suffering patient got worse and sustained greater illness and distress, then the doctor was shouted down and condemned as a fake, as a fraud, as a quack, as a charlatan -- as mankind's worst enemy.

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No one has ever had a monopoly on knowledge -- and the doctor -- no matter what school of healing he ever belonged to -- was just another student of life -- a student who entered the field of education.

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With the foregoing thoughts in mind, let us return now to our investigation of the earliest days of Chiropractic.

Let me examine for you the role of Palmer in 1899 as a doctor -- as he entered the field of education -- to teach and instruct.

Palmer -- the magnetic healer -- the practitioner -- was now undertaking one of the most difficult tasks known to mankind -- the task of "teaching" the educated.

He had undertaken to differ with the world of learning on the unsolvable problems of the universe -- the problems of health and disease -- the subject of the human body and how it works -- the question of life itself -- the greatest mystery ever considered.

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# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

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Palmer himself was limited in formal education. He had not had the advantages of being trained in colleges and universities. He had not been taught how to be a teacher. He had not realized that teaching was a separate profession in itself. He did not stop to consider the art of teaching. He was not aware of the fundamentals involved in the science of imparting knowledge to others. He did know what the teacher's attitude toward a student was supposed to be. He had never learned what the teacher's attitude toward other teachers should be.

He had never been taught the difference between a mere "lecturer" and a true "teacher".

He was assuming the role of a teacher -- more than that -- the headmaster of a school -- without ever having had any previous experience or training in the field of education.

It was one thing to be a practitioner -- striving to care for the sick. It was still another thing to be a "teacher" -- striving to "educate the educated".

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It was one thing to be an investigator in the field of health and disease -- conduct research -- and come up with findings that may be new and original -- which might even constitute a discovery. It was an entirely different thing to act as a teacher and "philosopher" -- and try to enter the realms of learning, without adequate preparation and without sufficient understanding.

Why did Palmer undertake to enter the field of education with so little training? What motives prompted him to take the step and change from the role of a practitioner -- living a quiet life in Davenport -- to the role of a teacher and schoolmaster -- entering into a life of storm and violence from which he never was able to escape -- a life of struggle, of anguish, of sorrow, of bitterness, of disappointment -- ending in his death, without seeing the first law passed to uphold his discovery?

Similarly, why did B.J. seek to enter the field of education in 1902 and begin running the "Palmer School of Chiropractic"? He had only attended the elementary schools. He had no other education.

Was it financial reward -- as so many of his enemies have concluded?

Was it the desire for personal power?

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## 47. The First Chiropractic Teacher in Action.

In 1898, when Palmer changed the name of his publication from "The Educator" to the "The Chiropractic", he did not realize that in doing so he was to enter the field of "education".

His offer to teach the subject of Chiropractic was to him quite a simple undertaking.

He looked upon the "Science of Chiropractic" -- which he was ready to teach to anyone who wanted to learn it -- as a one-subject course of instruction.

When he had been taught the science of phrenology, all that it represented was a one-subject course of instruction.

When he learned Christian Science, it was taught to him as a one-subject course of instruction.

When he took lessons in Osteopathy -- as he wrote -- it represented no more evidently than a one-subject course. He did not study the subjects of anatomy, physiology, chemistry, etc.

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When he was taught the science of magnetic healing, there too it was no more than a one-subject course of instruction.

The very same was true of the science of clairvoyance, spiritualism, zone therapy, and all of the other newly-discovered sciences of the 19th century.

They could be compared to the single-subject schools like the school of dancing; the school of barbering; how to use the typewriter; and so on.

It was entirely unnecessary to include other subjects if one wanted to learn Chiropractic in 1898 and for some years thereafter.

If you asked him in 1899, "What do I need to learn?", he would have given you this answer -- the answer he made up for all of his readers who might have inquired:

"To fix the human body when it is out of fix does not require any knowledge of medicine or chemistry, because we don't use either.

"We don't need to be skilled in the use of the knife or surgical instruments, as we do not use them; no outlay in cash for medicine or a surgeon's outfit.

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"What do we need to learn?"

"We need to learn to diagnose quickly and correctly. Some knowledge of anatomy is needed.

"You will need to know the different parts of the body -- and how they are when in their natural place..."

"You will need to learn how to repair this delicate piece of machinery."

The excerpts quoted above are contained in the 1899 issue of "The Chiropractic" on page 1, column 2, in the article entitled, "Can the Idea Be Learned"?

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The cost of tuition was intended to cover a single subject course of instruction.

If you wanted to learn phrenology, for example, you were not obliged to also study languages or history or science of any kind. You merely studied phrenology.

If you wanted to take up Christian Science, all that was necessary was to learn to be a "reader".

If you desired to learn magnetic healing, the course merely involved one subject.

So, when Palmer announced he was ready to teach the new science of Chiropractic to anyone, who wished to learn it, how did he advertise this information to the public?

If you examine the 1899 issue of "The Chiropractic", you will find the answer to this question.

On page 1, Col. 1, we find the following under the caption, "Prices":

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"Consultation free. Treatments, \$10.00 for the first week and \$5.00 for each week afterwards, except lupus, cancer, tumors, and special cases which are twice the above prices. Treatment and rooms to be paid for each week in advance.

"I teach the science of Chiropractic. The whole business for \$500.00. Students receive a diploma when they are qualified to teach and practice Chiropractic".

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#### 48. A Further Analysis of the Single-Subject Course of Instruction.

To the modern-day reader, it might seem that the one-subject course of instruction in the 19th century was ridiculous.

If you will make a study of that era, however, you will come to a different conclusion, and you will be able to show that it was quite normal and reasonable to teach that way....at that time.

In those days there existed a belief by many health investigators that all diseases originated from one single cause.

The unity of disease concept was investigated by Mary Baker Eddy who concluded that all diseases stemmed from the behavior of the mind.

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Dr. Andrew T. Still asserted that all diseases were due to an interference in the circulation of the blood.

For thousands of years before that, all diseases were thought to be due to the impurity of the blood.

Nearly all of the 19th century newly-discovered "sciences" offered the concept that all diseases were of one origin.

And, following this pattern of thought, it was natural that Palmer should have adopted the same belief. Thus he came to assert that he had discovered the cause of all disease.

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We will see shortly how B.J. followed exactly the same line of thinking as he took over the school of his father in 1902. He got the notion that Chiropractic could be taught as easily as any one-subject course of instruction.

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It had never occurred to Old Man Chiro and to B.J. -- as he started out -- that he was entering the field of education; that his life would have to be devoted to scholarship; to teaching; to learning; to becoming a school-master; to match wits with the world's great thinkers and educators; to solve the mysteries of anatomy; to figure out how the body works and why; to learn about microbes; to learn the myriad of subjects that became necessary for the person who sought to become a doctor in the 20th century.

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The analysis I have just presented to you was made to help you understand the events that began to follow almost immediately after Palmer started publishing his paper.

You will see how a student in 1900 changed the entire destiny of Chiropractic. This incident, which I will discuss shortly, has never been mentioned in any previous historical account of the profession. It will throw light on the real, underlying reasons which caused Palmer to flee Davenport -- which altered the fate of the whole science of Chiropractic, by arranging a pattern of circumstances which were the impelling factors that brought B.J. into the picture at 20 years of age.

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#### 49. How the "Case for Chiropractic" was First Presented in the 19th Century.

To help you determine how to prepare the "application" for a "new trial" for Chiropractic I will endeavor to analyze for you how Palmer attempted to present the "Case for Chiropractic" in the first instance.

Later, I will show how steps were taken to "make" a "Case for Chiropractic" by revising the "evidence" and changing the "proof".

In the very beginning, Palmer acted quite alone and without the aid of "counsel" -- not just legal counsel, but without the aid of "educational advisers"; without the benefit of "public relations analysts"; without the assistance of "technical and scientific advisers".

As you study his original presentation -- in the raw, as it were -- you see him using 19th century methods and 19th century proof.

What did his method consist of? And what was the nature of the proof?

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Previously in this report I pointed out how the 19th century "discoverer" acted when he attempted to present his "new science" in the field of health.

I pointed out how first he proceeded to compose an article; how he sometimes went about publishing his own magazine; how he undertook to start a school of his own; and how he entered the realm of "education" by becoming a teacher. (see page 69 of this report)

After many years of development and experimental work done by Dr. Andrew T. Still, he finally presented his "Case for Osteopathy" in 1893, when he announced the opening of the first school at Kirksville, Missouri, and prepared the new publication, entitled "Journal of Osteopathy".

In a similar way, after many years of development and experimental work, Palmer followed the same procedure. He attempted to present the "Case for Chiropractic" by announcing the opening of a school at Davenport, and prepared a new publication which he called "The Chiropractic".

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The first textbook on Osteopathy had not been written until 1897 -- and the first text book on Chiropractic had not been prepared until 1906.

Instruction in school, therefore, was without the benefit of written material for the student to study.

You will recall my pointing out to you earlier in this report how Dr. Still even in 1897, when he published his first textbook, indicated in his introductory remarks that he saw no need to refer the student to any previous investigators or writers. It might be well to point out Dr. Still's attitude again. He wrote:

"My Authorities"

"I quote no authors, but God and Experience. Books compiled by medical authors can be of little use, and it would be very foolish to look to them for advice and instruction on a science of which they know nothing...."

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When a student came to the Palmer school, he was not given any books to read. Education was oral.

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The only "scientific literature" on the subject of Chiropractic consisted of two written items; - The first item was a small printed paper bearing the title to an article -- "Luxation of Bones Cause Disease" -- with Dr. Palmer's name appended at the end of the article.

The second paper consisted of four pages and was printed to simulate the size and appearance of a large, ordinary daily newspaper. This paper was called "The Chiropractic".

On the date-line, just as on the front page of a newspaper, there appeared the following legend:

"11th Year -- Davenport, Iowa, 1899 -- Number 26"

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As you read that date-line, and then look at the title of the paper called "The Chiropractic" -- and you sit and wonder about the date of the discovery of Chiropractic -- which you had been told for more than 50 years had taken place on September 18, 1895.

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Throughout this four-page paper you will find "editorial" comment -- as it were -- which had been prepared by Dr. Palmer. The commentaries are articles which endeavor to discuss for you a number of subjects. The articles are scattered about the several pages.

Here are some of the titles of the several articles and what they attempt to discuss:

1. "Dr. Palmer"  
Items about the schedule of prices; hours of consultation, etc.
2. "The Key to Chiropractic Work"  
In which he discusses the concept of the 19th century -- "Man is a Machine".
3. "A Valuable Watch"  
Comparing the human being to a watch -- just as Dr. La Mettrie had done in his book published in 1749; and just as the anatomists had done in 1831 in a report to the Massachusetts legislature.
4. "The Human Body"  
Analyzing the human machine, showing its "levers", "pulleys", "pump", and other "mechanical" parts.

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5. "Human Life and Misery"  
In which he discusses the suffering that results from the "neglect" in not promptly correcting a part of the body that has been dislocated.
6. "Cancers -- Their Cause and Cure."  
Attributing the cause of cancer to obstruction.
7. "Self-Limited Diseases"
8. "Can the Idea Be Learned"?
9. "What is Chiropractic Healing?"  
In which he discusses the need for prompt repair of the "human machine".....and the use of his hands only.

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To furnish the "evidence" and the "proof" to support the statements he has made in these "editorial commentaries", you will find Palmer making use of 19th century methods to offer "evidence" and "proof".

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"Evidence" and "proof" in the 19th century was presented by the discoverer of a "new science" by means of the well-known "testimonial letter". A classic example of the use of "testimonials" is found in the practice of Christian Science.

The "discoverer" did not support his findings by giving you "scientific data" in the modern sense of the term.

He resorted to the "results" he obtained by applying his "discovery" to the ailing patient and furnished you with a statement from the patient who "testified" that the "discovery" was an actual fact; that it "worked"; that benefits were obtained; and that it was endorsed and recommended to others.

But, the "testimonial letters" went further than representing mere expressions of satisfaction and endorsement from patients or students.

If you stop to study and analyze them, you will find that they contain "statements" to support the "editorial commentaries" made by Palmer as set forth in his various articles.

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That was the method used to present the "Case for Chiropractic" to the people in the 19th century.

Let us just take a few of these testimonial letters and examine them. I will show you how Palmer prepared these "testimonial letters" to include the necessary "evidence" and "proof" he wanted illustrated to the reader.

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A testimonial letter from Mrs. Ed Mader, of Milan, Illinois appears on page 2 at the bottom of column 1.

Observe, as you read the letter, how the "witness" brings out a statement which refers to the evidence intended to prove a "technical aspect" of Chiropractic work.

"Two Daughters Cured of Neuralgia"

"My daughter, Edith, suffered with neuralgia in the right side of her head and face for several years. The attacks would last weeks at a time. As you cured my daughter Tila nearly three years ago of the same trouble, I sent Edith to you. She says you followed that painful and sensitive nerve to where it was hurt and treated her where the nerve was injured and not where the pain was. She has not had any pains since the first treatment. You gave her six treatments. My daughters have tried the usual liniments for that disease but they were of little benefit. We believe in your treatment for neuralgia."

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A testimonial letter from W.W. Meyers of Pleasant Valley, Iowa, which appears on Page 1, Column 6, is interesting in the way Palmer seeks to bring out his concept of displaced vertebrae. Notice how carefully the language is composed on this point.

"Lumbago"

"I had for seven years what three doctors called lumbago. From year to year I got worse until I was confined to my house. Dr. Palmer was called and said that the whole trouble came from a partial displacement of the vertebra in my lower spine and that he would fix it. He had me lie down on the floor. I suffered terribly getting there but in one minute I got up and was able to walk erect once more. The one treatment helped me so much that I was able to ride to town and take the second treatment in Dr. Palmer's office.

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In those days the scope of Chiropractic embraced every part of the body -- and was not limited to the spinal column -- as the people today might believe. A testimonial letter from Edith Fitzpatrick of Rock Island, Illinois brings this out in their letter which appears on Page 2, Column 2:

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"A Case to Illustrate"

"I, with a friend, called upon Dr. Palmer to have him examine my second toe on my left foot. It had given me a great deal of trouble in moving about the school room for several years. As soon as he saw it, he took hold of it and gave it a peculiar motion and said: 'That is all right now'. It was done so quickly that I do not know what was done, except that I felt a crack. He wished me to return in a few days and tell him that I was all right, which I did..."

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A testimonial letter from an early student and graduate of Chiropractic would, of course, be more than revealing. Such a letter would be used to adduce considerable "evidence" and "proof" concerning the "Case for Chiropractic". The student and graduate would be likened to the "expert witness" -- who comes to the stand to testify with real knowledge and ability.

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Many efforts have been made in the past to show the list of the very earliest students and graduates of Chiropractic. In 1910 Palmer went to some length trying to set forth a "true list" when he wrote his book entitled "The Chiropractor's Adjuster".

In the 1899 issue of "The Chiropractic", however, you will find testimonial letters from at least two students and graduates, who were never mentioned in any subsequent account intended to portray the historical continuity of the Chiropractic profession.

On Page 1, Column 2, you will find a testimonial letter from L.W. Roberts of Boston, Mass. -- a very early student and graduate who received a diploma from Palmer.

And also on page 1, in Column 3, you will find a testimonial letter from W.A. Crawford of Buffalo, N.Y.

The fact that the names of these two very early students and graduates of Chiropractic have been omitted from the later writings on Chiropractic might indicate that Palmer no longer had any copies

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left of his 1899 literature when he composed his future commentaries and therefore could only rely upon memory as to what he said and what he wrote in those days.



# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

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If this is true, it might help us understand and help clear up the numerous conflicting stories that had been offered regarding the famous Harvey Lillard incident -- which was intended to be the spark that touched off the discovery of Chiropractic on September 18, 1895.

An entirely new impression can be obtained regarding the Harvey Lillard incident by examining and studying the 1899 issue of "The Chiropractic" as I have done. On Page 3, Column 4, you will find a "testimonial letter" from the supposedly No. 1 Chiropractic patient -- from Harvey Lillard himself.

Let us see how this "witness" for the "Case for Chiropractic" testified at its inception.

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## DEAF SEVENTEEN YEARS.

I was deaf 17 years and I expected to always remain so, for I had doctored a great deal without any benefit. I had long ago made up my mind to not take any more ear treatments, for it did me no good.

Last January Dr. Palmer told me that my deafness came from an injury in my spine. This was new to me; but it is a fact that my back was injured at the time I went deaf. Dr. Palmer treated me on the spine; in two treatments I could hear quite well. That was eight months ago. My hearing remains good. HARVEY LILLARD,

320 W. Eleventh St, Davenport, Iowa

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Unfamiliar as a young man in matters pertaining to legal rights and working without benefit of counsel to guide him., we shall see shortly how B.J. conceived the idea that it was necessary to establish a "legal priority" for the discovery of Chiropractic. How, acting under that erroneous and mistaken impression, which first originated with the Osteopaths, who did the same thing -- B.J. began "developing" Chiropractic as if he were promoting an "invention" -- instead of promoting the cause of knowledge -- an unpatentable item - as I have shown you.

By following the road charted out by the Osteopath, B.J. established the date when Chiropractic was "discovered" when the first issue of "The Chiropractor" was published in 1904 -- the first regular monthly magazine of the profession.

At that time he wrote the following on the inside cover of the first issue:

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## "Chiropractic Defined"

"CHIROPRACTIC -- is from two Greek words -- hand done -- done by the hand -- a hand practitioner -- one who repairs -- one who adjusts.

"HISTORICAL -- Chiropractic was discovered by Palmer of Davenport, Iowa, in September 1895. He has developed it into a well defined science, that has no resemblance whatever to any therapeutical method. The cures are made by adjustments that are unique and unlike any movements used by any other school...."

We will see how the followers of Osteopathy had been charging that Palmer had been infringing upon the "discovery" of their work; that his "methods" were taken from theirs.

They were laboring under the impression that the "method" they had created to treat a patient constituted a "patentable discovery". They did not realize until some years later that a "method" could not be "discovered". A "method" constituted something one created. It was, therefore, in the nature of an invention.

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To prepare a "defense" to the threatening attitude of the Osteopath, the idea was conceived that something had to be done to establish a similar "priority" for Chiropractic.

And so we find that the date was fixed first for the discovery of Chiropractic. Later, they went one step further and included the account of the Harvey Lillard incident to try and establish the "body" -- as it were -- the concrete evidence and the concrete proof to definitely establish that the "discovery of Chiropractic" had actually occurred under circumstances which Palmer, they said, really remembered, in fact, that it occurred exactly on September 18, 1895 -- at the very moment and the very instant that he took one look at Harvey Lillard's back.

Is it any wonder, then, that the earliest preparation of the "Case for Chiropractic" caused chaos, confusion, doubt and skepticism to haunt the profession all these years?

Is it any wonder that the story of Harvey Lillard has been looked upon as though it were one of the Tales of the Arabian Nights?

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## 50. Operation "ReWrite".

Perhaps now you may be able to realize why historians get headaches.

You can see why "facts cannot always be trusted. You can see "how Chiropractic history should not be written".

The task at hand is to re-write the proper history of the profession. The business of spawning a generation is a very serious matter for anyone to undertake. The events that took place can be more or less easily narrated. But, to interpret them -- that is the burden facing us.

Up to now in this report I have tried to unfold for you the circumstances that gave rise to the "beginning" of Chiropractic. I have illustrated for you briefly some of the salient facts which showed you Palmer in the role of a health investigator -- a magnetic healer -- a doctor in Davenport -- who had been living a relatively peaceful life, undisturbed by quarrels and unmolested by the medical profession -- as a unit.

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Let me unfold for you now the tempest that arose. Let me show you the storm and violence that broke out -- events that have not been reported before in Chiropractic history. And, let me try and interpret these events for you, as I go along.

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Everyone knows that there existed a great struggle between the doctor of medicine and the drugless healer. That such a struggle still exists.

But, have you stopped to consider why it was that the fight against the Chiropractic profession was fought with more fury than against any other of the drugless healing professions of that era?

As I develop this report from now on, I will try to analyze that aspect of it too.

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#### 51. The Unseen Power.

Everywhere -- man has the inspired idea that life in its infinite variety of forms comes from some mysterious power -- invisible to man.

People are imbued with the belief that this Invisible Power possessed, in a supernatural degree, qualities similar to those man is conscious of within himself -- like a will to act; an intelligence to direct; emotions that provoke pity, love, anger and hate.

From this they have reasoned -- that this Power could destroy as well as create; therefore this Power was something to be feared, as it was equally to be loved.

When an understanding of this Power became fixed in the minds of men, it naturally followed that man should then know how to conduct himself towards this Power.

The things about this Power that he feared, he sought to overcome by destroying it.

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The other concept of this Power was not fear, but love. So we see the effort to get mankind into direct communication with the supernatural.

To do this -- he sometimes secluded himself in the silent solicitude of the desert -- or, he would wander into the deep forest -- where, undisturbed, he could listen for the voice of the Mysterious One -- or look for his actual presence in the storm cloud -- among the fires of the lightning and the cracking of thunder.

In the intensity of his feelings, he heard voices in the sky; he saw visions and had strange dreams.

Thus he came to explain the Unseen Power.

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The other way by which man sought to approach the Mysterious Power -- a way which gave play to his imagination and also to his "reasoning faculties" -- was by seeking to fathom the secrets of nature that surrounded him on all sides.

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Man is born with an insatiable curiosity. From the moment he takes his first breath of life, he is looking around him, wondering about the universe about him. As soon as he can utter his first word, he begins asking questions about everything.

This unquenchable thirst for knowledge he carries with him until the last breath of life is extinguished from his body.

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#### 52. Is Man An Animal?

The study of the resemblance of man to the ape was started many years before Darwin published his book on the "Survival of the Fittest" in 1859.

But his concept of man was being reviewed in the latter part of the 19th century at the same time that investigators were beginning to find new knowledge about the microbe -- which had been invisible to the naked eye.

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When the many investigators who had been studying the behavior of the microbe came to the conclusion that the germ acted not only to decompose living plants and animals, which had died, but that the germ acted in other ways towards plants and animals, that were alive, the great question arose -- how to deal with this Enemy of Life.

If man was in danger of being destroyed by another living organism, it meant that Darwin's theory of the survival of the fittest in nature was in operation.

The only known answer was "to kill, or be killed".

Thus, the scientist of the 19th century proclaimed a new concept of man to be investigated and studied.

The idea that man was a perfect machine -- that he could be well and free from disease as long as this machine was operating properly, with all its parts working, was not an answer to the danger which the microbe -- the newly-discovered enemy of mankind -- posed to the world.

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How could this enemy of mankind be fought by the meditations of mental healing? How could this enemy of mankind be removed by manipulation of the bones, the muscles, the nerves, etc.?

All at once -- as it were -- the whole field of scientific investigation began to concentrate upon the study of the smallest, living organism the world had ever found. Mankind's greatest enemy -- his threat to survival -- was the tiniest creature of the universe.

The instinct of survival was paramount.

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With the foregoing in mind, let me return you to Davenport in 1899 -- where we can get a glimpse of the first "enemies" of Chiropractic.

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### 53. The Storm Clouds Begin to Gather.

The belief has existed that it was the medical profession of Scott County -- acting as a unit -- that became the enemy of Chiropractic.

The studies I have made lead me to an entirely different conclusion.

I have shown you how Palmer had lived a quiet life in Davenport for approximately ten years, during which period he was not molested by the medical profession. He had been allowed to practice without interference. There was an attitude of tolerance towards Palmer and towards all of the other drugless healers, who were practicing in Iowa at the time. In fact, the State law of Iowa had been quite liberally prepared. It had permitted the practice of caring for the sick by others than the medical profession.

No previous writers of Chiropractic history have stopped to investigate what really happened to suddenly have that tolerant attitude towards Palmer and the other drugless healers completely reversed.

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Consider for a moment the change-over from magnetic healing to Chiropractic, which Palmer made about 1897. I have shown you by my analysis that the change-over was in the nature of a process of development of "hand practice". Why, then should such a normal modification in drugless healing practice have caused the medical profession to rise up in protest against Palmer and his new science of Chiropractic?

He did not hurt anyone in his practice. He had not been guilty of any misconduct. He had not yet violated any existing law in 1899.

No patient of his had made any complaint against him.

What happened, then, to change the ten-year peaceful attitude into a new era of storm and violence?

My studies show that it was not the medical profession of Scott County -- acting as unit -- that created that storm against Palmer.

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### 54. The German Influence Upon American Education in the 19th Century.

Just before the turn of the century, there arose a "crisis" in American Education.

No one at the time seemed to realize that the crisis had been precipitated as a result of the greatly enlivened "kulturopolitik" program that had been created in Germany about 1881.

Germany had won for itself a reputation of being the foremost industrial nation in the world.

Its leaders had found it necessary to create greater markets for its tremendous output of new products, that were being manufactured.

To help make these world markets, the "Kulturpolitik" idea was conceived. Its underlying principle involved a program of education. Teachers were trained and taught how to revise the educational systems of other countries -- so that the people of other countries would be properly conditioned as customers for German products.

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As Dr. Flexner later pointed out in his writings, the central theme of the educational program was:

"First teach them; then, sell them".

Many trained teachers from Germany had migrated to the United States after 1881. About 1895 the "crisis in American education" was brought to the attention of the people in this country.

Our entire educational system was placed under attack and criticized -- part by part.

There were those who urged that there was a need to introduce into the schools and colleges -- as part of the regular curriculum -- the study of the German language. And, at the same time, it was urged that the courses being given in Greek and Latin should be abolished upon the theory that they had become "dead" languages, whereas the German language was the language of the modern industrial world -- the language that would be the universal language in world trade, and therefore necessary to be learned by the new generation that was growing up.

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It was suggested that the same kind of science courses that were being given in German schools and colleges be introduced into the school curriculums. The argument was made that American education had been limited to the classics and that our educators were not preparing our country's youth for the coming era of technology.

The medical schools were made the subject of attack. They were ridiculed and frowned upon as being obsolete -- inadequate -- and inefficient. It was charged that the courses of training had emphasized instruction in the out-dated systems of healing. It was shown that

in Germany great advances had been made in laboratory research in the schools, whereas in the United States experimental work in laboratories had not been offered to the prospective doctor. By inference, all of the systems of healing that did not find it necessary to use the knowledge that could be acquired from experimental work in the laboratories were considered outside the realm of "modern science".

The exposure of the "weaknesses" in American education began to arouse the leading educators of the country.

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Dr. Nicholas Murray Butler of Columbia University sailed for Europe to study conditions in Germany first hand. Upon his return to the United States, he reported that education in that country had reached tremendous heights. He also reported that work in chemistry was one of the most important activities of the entire nation. He called attention to the fact that in Germany there appeared to be a chemist employed in practically every industrial plant -- so important had the science of chemistry become to the German technologist.

As a result of these and other statements of concern expressed at the time, the Carnegie Foundation for Education adopted a plan to study and review the entire system of education in this country.

American students who had formerly thought of taking their post-graduate studies in English universities -- one of the oldest seats of learning in the world -- began changing their desires. They began to turn to German schools and colleges to obtain their higher education.

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It was this great German influence on American education that played an important part in changing the destiny of the Chiropractic profession and the other drugless healing systems.

Many writers in the past have expressed the opinion that there arose an "invisible trust" within the medical profession; that it was this "trust" that had been at work to destroy every healing system which did not make use of chemical products. Many of those writers did not take into consideration the part which the "Kulturpolitik" program played in bringing about the "Era of Modern Science" and the tremendous effect it had upon all phases of education in America.

The various schools of drugless healing were not the only schools to suffer by this change in thinking process that was shaping up.

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Academic education in general was being sacrificed too in order to make way for the introduction of the "experimental laboratory" -- where "research" was to replace the out-of-date, 19th century method of making "new discoveries".

The "discoverer" in the field of health -- the one I described for you earlier in this report -- was to become a relic -- a thing of the past.

Let me show you briefly how the transformation that was taking place began to effect everyone -- not merely those who were concerned with the health of the people -- as many previous writers have imagined as they sought to describe the early struggles of the Chiropractic profession.

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##### 55. "Discoveries" that will sell.

The expressions "Discovery" and "Invention" were used haphazardly in the 19th century, as I have shown you.

I have pointed out to you how B.J. erroneously came to believe -- just as the Osteopaths had done -- that a "discovery of knowledge" was the same -- in a legal sense at least -- as an "invention".

It confounded them when they realized that they had nothing to sell but knowledge.

It is no wonder that they resorted to building up their schools and fighting to ward off "competition".

They had entered the field of education -- not the field of industry -- where you had a concrete product to sell.

Knowledge was not patentable. But a chemical formula was.

The man with a patent was the man who could make a fortune in the 20th century; whereas the man with a license could only practice or teach.

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This was the country where people had come to find their fortune, besides seeking refuge from the restraints and limitations they had been under in their mother countries.

The suggestions, therefore, to the people to transform our educational habits to fit into the coming era of industrialization was seized upon without realizing the disturbances it was to create -- and probably without worrying about them if they did.

The richest man in the world, John D. Rockefeller, found it relatively easy to adopt the new ideas in altering the educational pattern of the country. His family were of German origin, to begin with.

In 1901 you find the first of the new important experimental laboratories being established in this country to investigate the causes of disease -- a complete departure from the methods used by his personal physician who had been a leader in the field of Homeopathy. In New York the new "Rockefeller Institute for Medical Research" was started. And, in Chicago, its counterpart was created.

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A few years later, the "Journal of Experimental Medicine" was purchased to serve as the official organ of the Institute.

Thus, the evolution of the new scientific investigator in the United States got under way by the impetus of the richest man in the world.

The German language became part of the curriculum in many schools and colleges -- and the "dead languages" of Greek and Latin were being removed from the school program.

"Science" courses were introduced and the youth of the country was learning how to follow the German system of technology.

It became an era of "making things" instead of just "learning things".

The reward for making things was the great lure.

A new thing that could be made to sell could be protected by patent. The Constitution of the United States had so provided for those who were possessed of the "incentive faculty".

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We were being educated into learning how to invent "salable" items.

The new educational process was making us a nation of inventors. The press was exclaiming:

"There are millions in Yankee notions".

"Big fortunes can be made from little inventions".

"Your idea may be worth a fortune".

"Get out of old ruts into new jobs by inventing".

"The world's progress will be hastened by invention".

"Inventors are the men who are making our world".

"You can't keep an inventor down".

"30,000 youngsters are now in laboratories inventing".

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56. "Discoveries" that are not Salable.

I have shown you that the discovery of pure knowledge is not a salable item -- except by the process of teaching.

Is it any wonder that all of the schools of drugless healing were frowned upon?

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Is it any wonder why Homeopathy -- the science that teaches the use of the minimum amount of drugs -- was by-passed too?

Why teach things you can't sell?

To foster trade, the underlying principle was:

"First teach them; then sell them".

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57. The Matthey Family of Davenport.

At the time Palmer came to the German-American community of Davenport in 1886, the influence of the "Kulturpolitik" program had not yet reached the western frontiers of the country.

But about 1898, evidence of the "Kulturpolitik" program started to reveal itself in the attitude of some members of the Matthey family in Davenport.

They were a family of school teachers and -- of physicians and surgeons!

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Dr. Carl Matthey and his twin-brother, Dr. Heinrich Matthey, also known as Dr. Henry Matthey, had become members of the Scott County Medical Society. They conducted their practice of medicine in the Schmidt Building where Palmer at one time had his Infirmary.

Their sisters, Emma Matthey and Anna Matthey were both school teachers. Anna Matthey taught at Public School No. 1; and Emma Matthey was an instructress at Public School No. 4, from which B.J. had been graduated in 1895.

In 1899 Walter Matthey, a nephew of Dr. Henry Matthey, was preparing for a career in medicine.

The Matthey family has never been mentioned in any Chiropractic historical account -- but there have been several members of this family who have influenced the fate and destiny of the Palmers and the Chiropractic profession more than has ever been realized.

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58. Dr. Henry Matthey Begins to Arouse the People of Iowa.

In September, 1899 the campaign against all drugless healers in Iowa was initiated by Dr. Henry Matthey.

Suddenly the existing State law, which referred to the healing arts, was severely denounced. The demand was made for a change in the statute to prevent any drugless healer practicing in the State.

He charged that every school of drugless healing represented a danger to the health and life of the people. Their systems, he claimed, were unscientific; that they were even fraudulent.

He pleaded to have them ousted. He warned that health education could no longer be entrusted to anyone but the doctor of medicine.

By his charges he had intended to place doubt in the minds of the people who were being cared for by the drugless healer. He was aiming to destroy the confidence and reliance which these people had been taught to have in the teachings of the 19th century "discoverers".

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He stated that the teachings of Mary Baker Eddy were unacceptable; that the teachings of Dr. Andrew T. Still were wrong; that the teachings of Palmer were nonsense. He aimed his attack in the same way at every health principal offered by the drugless healer.

Let me quote for you some passages from his inflammatory article which he prepared for the "Davenport Republican" on September 17th, 1899.

First: Notice the method of attack -- to belittle; to ridicule; to condemn.

"It is a pitiful sight that presents itself at this time -- at a time of departure of this glorious century in our great republic: on the one hand, the most wonderful enlightenment in all sciences, and the accompanying benefits to the human race -- and on the other, the brazen array of swindlers who are not ashamed to carry on their fraudulent manipulations -- even at the bedside of the suffering -- in a place where one would least suspect such frauds. We are all aware of this evil but are at present practically helpless.

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"Still, it is our duty to point out the danger, and if we are not successful in our fight during this generation, I can see -- thanks to the liberal education of our youth -- the dawn of progress even in this sorrowful field....

"Call them what you will -- Christian Scientists, magnetic healers, cheiropaths, conjurors of disease, clairvoyants, somnambulists, spiritualists, palmists, natural healers, cancer doctors, Osteopaths -- they are all the basest swindlers, and cannot be distinguished from the patent medicine manufacturers, and all those advertising quacks and institutes, by whose literature some have been driven to self-destruction, while others are confined in insane asylums. The experience of every physician with such unfortunates, whose minds have become diseased by this influence, tells him of the great danger, and should encourage him to wage a

(Note:) war of extermination against such conditions in our civilized country....

"Here at the bedside of one suffering with diphtheria, or afflicted with a strangulated hernia, we see the so-called Christian Science doctors who are either the most damnable frauds, or otherwise ignorant beyond conception. It is a disgrace to see these people commit crime under the cover of any religion. That such culprits are allowed their freedom is verily a sorrowful time of our times and of the laws of our country.

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(Note) "Another specimen is the magnetic healer or Cheiropath. Please remember, this monstrosity claims to have a diploma in heaven, which, he affirms invests him with supernatural powers. That such nonsense could be accepted seems hardly possible, yet such seems to be the case. I pity the poor patients who seek relief in his valley of death..."

"The Osteopaths have the audacity to claim a knowledge of all ultimate causes of disease and after stating this astounding lie, they refer the reader to God, in spite of the fact the fourth Commandment says: "Thou shalt not take the name of the Lord in vain".

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Second: Notice the method of correction -- to revise the educational processes; to change the existing laws on health education.

"...I have but one end in view, and that is to teach the growing generation in such a way that they will not become the victims of similar impostors.

(Note) "For the higher classes in our public schools, I should advise the introduction of a textbook, treating of hygiene in a popular way, and containing reading matter which would most effectively combat tradition and nonsensically superstitious ideas and beliefs....

"Proper textbooks in the hands of more advanced pupils would serve to eliminate evils of the kind just described.

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(This principle may explain why textbooks on drugless healing cannot be found in any medical school today)

(Note the method) "In my opinion, the easiest and most practical method of accomplishing this task would be the mutual efforts of the Board of Health and the Board of Education to develop enlightenment in the way suggested. Moreover, such education of our youth would not fail to have an influence even upon the present generation..."

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59. Commentary on Dr. Henry Matthey's Campaign to Arouse the People.

As I studied the extremely lengthy article written by Dr. Henry Matthey in 1899 it became clear that the technique of "kulturpolitik" was in operation in Davenport -- that it was Dr. Matthey who had been chiefly responsible for the attempt to destroy the existing methods of health education in Davenport.

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The technique employed by Dr. Henry Matthey was naturally unknown to the drugless healers of Davenport at the time. They never for a moment suspected the broader and larger motives, which had prompted Dr. Matthey to arouse the people to alter their system of education and the existing laws.

The drugless healers -- confused by the attack -- came to imagine that the medical profession had suddenly entered upon a program to interfere with people's rights; with their liberties; with the principles of American justice.

They just couldn't understand what was happening.

Looking at the situation as if it presented a matter of human liberties and justice -- the defense to the attack was prepared with those concepts in mind.

The issue was considered a political problem -- rather than an educational question. The meaning of "Kulturpolitik" had not been recognized. They did not see that two words "politics" and "education" had been combined in a program to win world markets -- and not intended to bring back slavery and tyranny.

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# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

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The gist and central theme of Dr. Matthey's attack on the drugless healer was to raise an issue of "ignorance" and not an issue of "constitutional rights".

But, the issue that he presented was not met by the defenders of drugless healing.

Instead of meeting the issue as an educational challenge, and striving to show that the drugless healer was on sound ground educationally, the issue was met as if they were supposed to fight for human liberty, justice and their fundamental rights which had been established by the Declaration of Independence.

The defenses were prepared to establish instead the "right" of the sick to get well: and the "right" to the doctor of your own choice.

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Unfortunately, for the drugless healer, it was soon discovered that only one part of the human body had been placed into the Constitution -- and that all other parts of the human body had not been.

It was found that only the "mind" was in the Constitution -- but that the feet, the eyes, the blood, the muscles, the nerves, the spine, etc. had been left out.

The particular drugless healer who had concerned himself with the human mind found that the Federal Constitution had provided an exemption -- that it wasn't necessary to be smart or stupid in your knowledge of the workings of the mind. It was not a matter of education. It was only a matter of your beliefs. If you believed the mind was part of God, no textbooks were necessary; you didn't have to go to school at all -- you didn't have to show that your ideas represented a separate school of thought on the subject of health and disease.

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And, so the confused and troubled drugless healer found that he had to cut the rest of the human body up into separate pieces and try to establish a separate state law for each part of the body.

The optometrist said he would be content to merely limit his future education to the study of the eyes.

The Osteopath reluctantly agreed to limit his future education to the circulation of the blood.

The Chiropractist fell in line and signed an agreement that he would thereafter limit his education to the feet.

And, the Chiropractor -- who had originally included in his studies all of the human body -- all its bones, all its nerves, all its blood, all its ligaments -- every part of the human machine -- he finally agreed to settle for the spine and limit his future education accordingly.

The drugless healer won a political victory, but he sacrificed his future education.

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In doing so the nation is hopelessly bewildered today in the matter of health knowledge.

A great opportunity exists for the Chiropractic profession to help untangle this problem for the people.

The crisis in education in the 19th century has produced a national tragedy in our system of learning in the field of health and disease in the 20th century.

The opportunity for intelligent research remains crushed as long as this situation is permitted to exist.

The persons who are acting in the capacity of advisers to the profession in the matter of public relations should carefully review and study the history of Chiropractic and the road taken in previous years -- the road that has led to all this chaos. Before the future policies of the profession are formulated, the issues involved should be re-examined.

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All down through the years you can see how the policies adopted by the different leaders of the profession (and other drugless healers) were formulated by the "political concept" that was being emphasized:

1. Chiropractic should be maintained as a separate and distinct school of healing....as if it symbolized certain "rights" which had to be protected.
2. From this there was evolved the corollary -- only "straight" Chiropractic should be practiced....as though "straight Chiropractic" pertained to "rights", and the "mixer" was considered a "violation".

If Chiropractic had been looked upon instead as an "educational process" in the field of health and disease, it is conceivable that the policies adopted would have been entirely different.

In the field of education all knowledge is supposed to be available to whatever students are desirous of having access to such knowledge. Scholars exchange information with one another; they do not cling to it and take the attitude that they have found something which belongs only to them; that anyone daring to use such findings would be infringing upon some legal right to such knowledge.

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The Osteopaths had this very same mistaken notion about their work. They did not assume the attitude of the true educator. They resented anyone combining knowledge which they had obtained elsewhere with the science of Osteopathy. Their leaders were the first to plead for "straight" Osteopathy. They sought to have the "mixer" excluded too.

It is somewhat unfortunate that such an erroneous attitude was adopted by the several drugless healers. They had been misguided into believing that the issues being fought constituted political questions involving "human rights", "justice", "freedom", etc.

In presenting the story of Chiropractic to the people, it would be a similar mistake in my opinion to place too much importance upon the "political events" that took place. What should be stressed instead is the educational side of Chiropractic to show that the early charges of fraud and ignorance were ill-founded. The story of Chiropractic

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should present its "new case" illustrating that the teachers of drugless healing in the 19th century were for the most part honest. And, most important, that the matters which were taught at that time not only constituted knowledge about the human body that had been known for thousands of years prior to the 19th century, but that the very same things are being taught now in the 20th century under new names.

For example, it should be shown that Hypnotism which had been ridiculed in the 19th century had been known to the Egyptians nearly three thousand years ago, and was practiced by them; that Hypnotism has been generally accepted today and is in use.

That the mechanical concept of man had been evolved as far back as 1749; that in the beginning of the 19th century the concept was accepted and viewed with approval by the leading anatomists and physiologists of the country. And, that the mechanical concept of man, at first ridiculed when presented by Dr. Still and by Dr. Palmer -- has been generally accepted in the 20th century.

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60. Consider the Current Attitude of the "Chiropractor Educator".

For more than 50 years the political point of view towards Chiropractic has been maintained without realizing the influence which it still casts upon the profession.

B.J., as the fighting "political warrior" for Chiropractic, continues to believe he is fighting for "rights".

He has never realized the role which a Chiropractor should assume as a factor in health education.

A true teacher does not preach. He does not seek to impose his views upon others.

The sincere teacher acts to awaken the mind of his student -- and not force it to echo the thinking of the teacher. The goal of education is to instruct; not teach to fight points of view.

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If the Chiropractic "educator" were to stop believing in the "political point of view", he would stop his fighting; he would find no reason to battle his contemporaries on matters of knowledge; he would no longer accuse his fellow-man of "stealing" Chiropractic "ideas"; he would no longer be plagued by the fear that his "rights" have been trespassed upon; he would no longer be angry if he finds that others do not agree with him; he would not be offended if a student chooses to question some of the teachings of Chiropractic; he would not seek to triumph over others as if he were engaged in a political campaign -- instead, the "battle of brains" would be conducted in the best interests of everyone, and not in the interests of himself or his own school.

If the Foundation could show the "fighting politicians" in the field of health and disease that "human life" is at stake, not "human rights", perhaps a great service can be rendered.

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A real opportunity exists for the Foundation to try and achieve peace within the profession by showing how the "fighting" originates - and why it is carried on.

Perhaps the Foundation could help those outside of the profession realize the cause of the "fighting attitude" towards chiropractic.

Instead of having the Chiropractic leaders pursuing aims to achieve "political gains" by means of "stronger state laws", should not they be asked to re-examine their policies and their point of view, and seek to achieve for the profession its real position in the field of health and disease.

Why should they seek to protect "Chiropractic health knowledge"? Why should they continue to fight among themselves -- each seeking to triumph over the other -- as in a political campaign?

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Should not those energies be devoted instead to furthering the growth and development of Chiropractic in the field of health education?

All Chiropractic research has reached an impasse, and no money has become available for the continuance of Chiropractic studies. All the money that is available is being used to promote the "rights of Chiropractic instead; thinking more of promoting the "political status" of the profession in the field of health and disease than its academic standing.

The emphasis continues to be on political strength, rather than on health knowledge.

If the doctor is really the teacher to mankind, he should personify the teacher, and not the "political warrior".

The instinct of curiosity and the desire to always seek knowledge is greater in the human being than the impulse to fight. The instinct for education to satisfy the unquenchable thirst for information is valued more by mankind than his impulse to quarrel.

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The impulse to fight is created out of fear of survival.

But, the instinct to learn is continuous -- it is everlasting. It is not just an impulse for a moment.

Examine the "fighting attitude" of the medical profession in this light. Observe the reasons why they fight.

Quite different from the drugless healer, as I will show you.

The fighting attitude of the doctor of medicine is not "political", as it has been with the teacher of drugless healing.

Their fighting attitude is an attitude of "fear" -- born out of the 19th century concept which came to haunt them, that man's survival on earth is threatened by the smallest, very tiniest living thing in the world.



# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

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Their attitude to fight is not based upon political reasons; it is based upon their lack of knowledge of Life -- upon their lack of knowledge of the "unseen power" which I told you about earlier in this report.

I pointed out that man seeks to destroy, rather than love, when he comes to "believe" that there is a Power which appears to threaten his existence.

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The doctor in the 19th century was influenced by the findings of the anthropologist, as I showed you. It appeared that "man is an animal", because he resembled the ape. Therefore he could no longer believe in the "Unseen Power" with the eyes of love, as Mary Baker Eddy pleaded; as the other great theologians kept insisting.

Instead there arose in the hearts of men the fear that the "Unseen Power" was sinister in nature -- out to destroy mankind -- therefore they became frightened and what happened?

The impulse to fight arose.

"Kill or be killed".

Let me show you the great opportunity that exists for Chiropractic.

I told you about the "medical crisis" in the 19th century earlier in this report. I pointed out how Chiropractic entered that crisis to help solve it.

Today, in the 20th century, there exists again a great "medical crisis" -- much worse than the previous one.

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But, this time Chiropractic should understand the issues and face them intelligently.

Instead of adopting a policy of fighting, the Chiropractor should train himself to be a true teacher.

Instead of spreading a "political attitude" to fight for human rights in this crisis, spread knowledge -- so that fear can be dispelled.

I would urge not to fight the doctor of medicine. I would counsel you to help them learn not to be afraid.

I would show them knowledge as a sincere teacher and not "show them up".

While the other educators of the world are trying to teach the people how to obtain peace -- which is the priceless asset for health -- the doctor of medicine, afraid and temporarily outwitted, teaches you to "fight" polio.

While the other educators of the world are striving to attain peace, the doctor of medicine teaches you to "conquer" Cancer.

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While the other educators of the world are teaching you to look for peace, the doctor of medicine teaches you to "declare war" on the "heart killer".

While the other educators of the world are searching for knowledge on the subject of peace, the doctor of medicine teaches you to "murder the enemy that cripples mankind".

While the other educators of the world are teaching the virtues of peace, the doctor of medicine teaches how to "wipe out every criminal microbe that exists".

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What shall the Chiropractors of the 20th century do?

Shall he present his case for Chiropractic to the people as Palmer did? As B.J. thought it should be done? As Tome Morris suggested? As the misguided Osteopath did? As the other drugless healers did? Should it be once more a campaign to fight for human rights, or shall it be a program of real study to learn -- and learn -- and learn -- so that the "fighting attitude of the doctor of medicine can be calmed by knowledge -- not by disgracing him for lack of it.

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For the most part the Chiropractor, up till now, has not presented his "evidence" effectively. Unable to do this he came to believe that it was necessary to rely instead upon opinions and reasons in order to show why the "evidence" should be accepted.

These opinions and reasons he incorporated into a so-called "Philosophy of Chiropractic".

The philosophy of Chiropractic was changed into a "Philosophy of Life" itself.

Out of this philosophy of life, Old Man Chiro offered his views on the "Unseen Power" -- which he chose to think of as "Innate Intelligence".

This doctrine of "Innate Intelligence" he came to believe could be used also as the "plank for erecting a religion" in order to take the whole subject of Chiropractic out of the hands of the law entirely.

What else could there be said thereafter of Chiropractic but that it was nothing more than a "cult" which aims to follow the teachings of a single person?

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Shall Chiropractic knowledge be presented in the 20th century as though it were part of a philosophy of life -- or shall Chiropractic be presented by giving mankind the knowledge it seeks -- the "evidence" itself -- and not the reasons -- not the opinions -- not the speculations of philosophy?

The world needs the knowledge, which Chiropractic has. It needs it desperately.

In addition to the fear of the microbe, the great problem facing the world of medicine everywhere -- not just here -- is how to solve the ever-increasing, seemingly unsolvable problems involved in "chronic disease".

Here again Chiropractic has once again the opportunity to help the researcher of the world focus his attention upon the findings which Chiropractic has discovered -- the continuous findings that a Neglected dislocation anywhere in the body -- not merely in the area of the spine -- is the forerunner to future chronic ailment and disease.

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Instead of ridiculing the practice of the physicians and surgeons who are blocking the nerves to relieve pain; cutting them and removing them to help overcome signs of trouble in the body, The Chiropractor should direct his studies to the nerves as he has been doing.

He should go even further as he studies the pattern of anatomical correction taking place after an adjustment.

He should study the effect, which the nerve cell has upon the whole pattern of anatomical correction.

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It has been established that in every organ of the body, the cells become worn out after working for a time. Then, these cells die. The body discards them and provides for new replacements. New cells are "born", and the "process of life" keeps on.

But, the cells of the nervous system are quite different. The nerve cells, in fact, are like no other cells in the human body. They have one characteristic which distinguishes them from all other types of cells.

The nerve cell is irreplaceable.

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Nerve cells are "born" only once -- during the body's pre-natal life in the mother's womb. And, then, after birth no new ones can be made.

Those irreplaceable nerve cells which we are born with, therefore, must last us until we die. They cannot be renewed and replaced like blood cells and all other kinds of cells that go to make up the "living processes" of a body.

Once the nerve cell is injured or killed, it cannot ever again be brought back to life, or replaced by a new one.

Think of the opportunity to examine Chiropractic in this light.

Is it wise to manipulate the body as some are doing? Will such manipulation, if wrongly used, injure or kill the nerve cell which it is sought to "enliven"?

Is it wise to use heat, light, x-ray, traction, and all of the other methods of establishing interrupted nerve connections? Will such methods tend to injure or kill the irreplaceable nerve cell?

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Is the doctor who blocks off the nerve cell doing greater harm than good?

Is the surgeon who cuts the nerve helping or hurting the rest of the nervous system?

How can the crippling diseases be corrected if the nerve cells are permanently injured; or if they are killed by the practitioner?

It is one thing to work with the nerve that leads to a tooth. That part of the body does not include a "moveable joint". If such a nerve dies, the loss of a tooth can be replaced and the jaws can still work.

But how about the nerves that lead to organs of the body?

All these questions present items of study for the Chiropractor as he ponders the preparation of his "new evidence".

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The foregoing, taken together, will reveal for you in some way what I intended to imply as I prepared the Foundation "Release" about a year or so ago, setting forth a proposed statement of Foundation aims and purposes.

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These are thoughts which I conveyed to the various leaders of the profession as I went to see them.

This is the approach I used in trying to arouse the interest of the research section of the Public Health Service in Bethesda, Maryland.

This is the formula I used when I conferred with the faculty members at Loyola University at Los Angeles.

The underlying thought always was that Chiropractic should be steered towards the educational point of view -- not the political.

I urge you to read the recordings I made of my interviews with Dr. Firth and Dr. Budden.

I was exploring with them the possibility of establishing new kinds of Chiropractic approach to the subject of health and disease.

As I had looked the Chiropractic field over I realized that there existed the same virulent and inflammatory "political" point of view.

The approach to education was a limited one.

Each was quarreling over who was right or who was wrong. There was not the attitude of education in its highest sense.

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Now, let us return to the Matthey situation which occurred in September, 1899.

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#### 61. Answering Dr. Matthey by Raising the "Battle Cry of Freedom".

The charges of "fraud" and accusations of "ignorance" made by Dr. Henry Matthey in his newspaper attack launched in September, 1899 against all the drugless healers aroused the spirit of justice in the hearts of Dr. O.E. McFaden, a practicing Osteopath in Davenport, and Dr. Palmer, the "Cheiropath", as he was described.

Both Dr. McFaden and Palmer had suddenly felt the urge -- as typical Americans whose ancestry ran back to Ireland -- to raise the "Battle Cry of Freedom" in defense to Dr. Matthey -- and thus there was launched as you will see, the "political attitude" to fight and strive to protect "human rights".

Instead of assuming the attitude of the health educator - whose principal function was to be the teacher of mankind -- these two citizens of Davenport pleaded the cause as though they were required to defend the principles of government.

Let us see how McFaden and Palmer -- as Irish-Americans -- viewed the behavior of Dr. Matthey, a fellow-contemporary, but a hyphenated citizen of a lineage different from theirs. Let us see how the different ancestries helped to influence the sociological aspects of the

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situation -- and from these sociological clues, perhaps we might be able to obtain a new understanding as to the origin of the points of view that were adopted at that time....sociological clues which may also help us see with new eyes what it was that brought B.J. to become a "political warrior"; what it was that impelled Tom Morris to enter the fight for Chiropractic; what it was that aroused Dr. John Nugent to assume his "political views" in the promotion of Chiropractic in later years.

It will help us see the emphasis which was placed upon the political concept of "fighting for a cause" and adopting the political attitude of "martyrdom" as a sacrificial gesture. It will help explain why it was so necessary for Palmer to decide to go to jail in 1906 rather than pay a fine. It will help show you why Tom Morris, the able political-minded champion of Chiropractic, suggested the dramatic "Go to Jail" program; why B.J. felt it necessary to erect a special plaque at the Palmer School memorializing the "martyrs" who served their profession -- who sacrificed for the cause of "human rights" when they fought for "Chiropractic".

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Is it any wonder that the Chiropractic profession -- unlike any other of the drugless professions -- came to rise in strength as the largest of all the drugless professions in the country -- when you realize that its principal administrators were persons who felt that they were engaged in a campaign of building a new freedom; comparing their duty as they saw it to building a new nation -- or fighting for their country's principles?

On September 24th, 1899, Dr. McFaden, the Osteopath, had his reply to Dr. Henry Matthey's article published in the "Davenport Republican". Here are some of his views, as then expressed:

"I wish to say that I do not approve the braggadocio there-is-nothing-else style of literature one sees occasionally, no matter whether in medicine or osteopathy, in private circulars or in the newspapers, which gives one the impression that the authors expect soon to foreclose a mortgage on the earth and enclose it with a high fence for their individual use.

"This may be a style peculiar to Americans, I think, but I have noticed evident traces of human nature in people, who have migrated to American from other countries...."

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"In the first place I wish to say for the medical profession that the world will never know to what extent it is indebted to them for services rendered.

"As an Osteopath, I realize that until within the last few years all of the printed works which an Osteopath must now study to be entirely successful with Osteopathy, were written by men of the medical profession.

"Osteopathy itself would never have been thought of but for the thinking of a 'doctor of the old school'; and although he renounces *materia medica* and substitutes Osteopathy, yet his experience enables him to see both sides and determine which is to give him proper inspiration to the cause.

"No customs, nor traditions which have followed the people, or which they have followed, for centuries, can be wiped away in a short time, existing as they do in their habits, hearts and minds...."

"Possibly, the people would enjoy some liberty to choose for themselves and feel free to trade where they can get the best goods for the least money...."

"Has it ever occurred to you that laws are sometimes made to protect an industry, rather than the people?..."

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Dr. Palmer did not publish his reply in the newspaper, as Dr. McFaden had done. Instead, Palmer had his answer to Dr. Matthey printed on a separate sheet of his own, and this he chose to distribute to his patients and those who were on his general mailing list.

In my search I had found a copy of that reply printed by Dr. Palmer. The salient statements which he made at that time are the following:

"On my return from the East, I was shown a four-column article in the "Republican" of September 17th, 1899, written by Dr. Matthey which reminds me of a mad bull in a china store, bellowing and infuriated because he could not get at the beautiful works of art.

"Why all this fuss of Dr. M.?"

"Why this four-columns of vindictive froth?"

"Why does he pour out wrath and venom against all other therapeutic schools he can think of, and more, too?"

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"Why does he advise every physician (Allopath) to wage a war of extermination against all others?"

"Why -- when the legislature of Iowa was liberal enough to allow others beside the medics to heal the sick should he say: "It was a damnable disgrace; so foul a fraud, so unscrupulous a schemery?"

"Why does he say of all other schools of practice, 'Systematic swindling and deception; most vicious creatures on earth; brazen array of swindlers; quackery; voracious avarice; sharks; fierce craving for money; damnable frauds; culprits; Monstrosities; pious frauds; fakes, etc.'?"

"Why all this rage?"

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 "I want to say when I speak of allopath doctors that I have nothing personally against them. They are my friends; and I am theirs..."

"Dr. M would make a law to prohibit a large number of the most successful practitioners from competing with him in his practice. Such a law would prohibit a large number of the best citizens of this State from selecting the physician of their choice. Think of it...."

"The State, that would prohibit a sick or dying person from having the physician of his choice ought never to spread the flag of liberty."

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"Any man who would withhold this right from his neighbor would light the fires of the inquisition if he had a match, and the courage to do so...."

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 "There is an unrest among the intelligent liberty-loving people of American...."

(Note) (You will recall Palmer's brother, Tom, as the publisher of "The Patriot" in What Cheer, Iowa)

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 By this exchange of articles in September, 1899 the war of extermination of the drugless healer began. The challenge was viewed as one of "human rights". It became the cause of liberty once more. The historian who has searched for clues has not recognized that there was a sociological aspect involved that helped greatly to fix and steer the course of battle that was to follow.

In the study of the hyphenated citizen, you will find a sociological clue that seems to throw another light on the events that followed.

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Consider, if you will, the sociological influence that directed the struggle. See how the differences in heritage and ancestry revealed themselves. I have touched briefly for you the sociological attitude of the German-American. Now, consider the sociological attitude of hyphenated citizens whose ancestry ran back to Ireland. I will let you see how that citizen has been analyzed by those who have studied him.

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 In an address, delivered before the American Irish Historical Society entitled, "Ireland, the Nationless Nation Maker", the Hon. James A. Farley explained the sociological character of his fellow-countrymen:

"Let us inquire into the reason why we -- who had no power -- should find ourselves ranked with the powerful; and why we -- who sat at the feet of older nations should find them now seated at our feet.

"The answer lies within two dominant forces, which flowed through our national life at its birth, and which have activated its blood stream ever since and sent it rushing through every channel of development.

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"These two forces were: First, a strong purpose; and Secondly, consecrated readiness to sacrifice in achieving that purpose. One without the other would have been hopeless; together they attained the goal and made us a nation apart from other nations -- free, sovereign and independent.

"And, yet, these two dynamic traits never exist apart from individuals.

"We grew into nationhood because within our borders there were hearts on fire with purpose and wills -- ablaze with sacrifice.

"These individuals belonged to no one. They belonged to all.

"The Irish people who were most denied the right of nationality were those who have most helped others to achieve nationality; they, who were denied sovereignty, were those who fought to make others sovereign. In other words, the Irish were like slaves who fought to make others free -- or poor men, who worked that others might be rich.

"If we search for the profound reason why those who were nationless became the nation makers, I think it must be found in the lofty conception they have of their ancestry.

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"Has it ever struck you that other races are content to have their origin traced back to a monkey in a tree? But, the Irish proudly insist on tracing their ancestry to a king or a throne.

"Other people will admit they are descended from a caveman, but you have yet to find an Irishman who denied he was descended from a "King". That is why the Irish are political and that is why they are the politicians in every land.

"Only the poor know the value of food and clothing; only the sick who are deprived of health know the value of being well; and only the Irish, who were denied their freedom, know the value of being free.

"Only the nationless know the value of a nation; and for this reason they are by nature politicians.

"For this reason, here and everywhere, they have devoted their talents to the establishment and protection of every nation in the world to which they have given their loyalty.

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"When we understand the deeds of those who have gone before us, then we shall be better able to understand ourselves -- we shall better realize what is expected of us.

"Of all the great heritages of the past there is none more sacred than justice. That virtue made Ireland political-minded; it sealed her with the seal of freedom and fired her with the passion of making others free...."

(NOTE: Think of Tom Palmer in What/Cheer, Iowa, as the publisher of "The Patriot". Think of Palmer's call for liberty. Think of McFaden's pleas for justice. Think of the "Go to Jail" program suggested by Tom Morris. Think of the speeches made by B.J. -- crusading for the "cause". Think of John Nugent and the role he had decided to adopt. Everyone of Irish or Scotch-Irish lineage.)

## 62. "Drugless" Healing.

During the 19th century, the people in the United States who had been hearing the expression, "drugless healing" did not realize that it was a concept born in Germany.

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They did not realize that the "patent medicine" industry was likewise a concept born in Germany.

I had pointed out to you the great emphasis which had been placed upon chemistry by the industrialists of Germany during the last century. You will recall my reference to the observations made by Dr. Nicholas Murray Butler of Columbia University when he had gone to visit Germany to see for himself their methods of education which had been adopted. He was enormously impressed to find that there had been a chemist employed in nearly every plant and factory.

To understand this unusual emphasis upon chemistry, you must go back into history and study the epoch-making discoveries which had been taking place beginning with about the middle of the 18th century. Dalton's atomic theory of matter had suddenly reversed every previous concept of the nature of the atom and the molecule.

The new theory of matter was now being predicated upon that all-important concept of "Motion" itself.

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Early in the 19th century came the beginning of "organic chemistry", or the chemistry of substances made by "living things". Wohler of Germany was the pioneer in this field.

This discovery revolutionized the whole world of chemistry.

Overnight -- as it were -- chemistry was thought of as the science most important to mankind.

Organic chemistry was found to deal with the products of living things; tissue; cells, lymph; blood; and the like -- and substances secreted, such as chlorophyll, sap, or mucus.

Recognizing the great possibilities which this involved, Germany's leaders began to concentrate upon the new findings in organic chemistry. It turned Germany into the greatest industrial nation in the world.

There arose the division of industrial chemistry -- which deals with processes such as dyeing, sugar-making and steel manufacture; then bio-chemistry, the chemistry of the life-processes and growth; food chemistry; photo-chemistry, the chemistry of the changes made by light

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in various substances; electro-chemistry, the chemistry of the changes in matter brought about by electrical action; radio-chemistry, the chemistry of radio-active substances; mineralogy, the chemistry of the earth; and many others.

Chemistry was found to be the most fundamental of all the sciences. It was found that it touches the life of each one of us in more ways -- direct or indirect -- than any other.

Everything we eat, wear and use is indebted in some way to the chemist for its appearance, its properties, its smell or its taste. It is vital to all industry, to all housekeeping, and to every other science.

Is it any wonder that this advance in the meaning of chemistry should have developed in the minds of the German people the dream of being able to become the greatest supplier of "new goods" to the world?

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The crushing military defeats which Germany had sustained at the end of the fighting in 1806 could now be wiped away from their memories. A new opportunity of unlimited scope had now arisen.

The doctor in Europe suddenly found himself unable to cope with the new situation.

The old theories of being able to change matter were no longer valid.

The work which Galen had been doing in making use of the minerals to cure the sick, suddenly were found to be based upon wrong principles. Because of his emphasis on the use of "mercury" -- otherwise known as "quick-silver" -- or in German, as "quack-silber" -- the doctor who clung to Galen's old ideas were dubbed a "Quack".

The doctor who began using the products of the "new chemistry" was now the person to be held in esteem.

The beginning of "medicines and real drugs" in the art of healing had now gotten under way.

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The "new educational process" in Germany that was started as a result of the "revolution in chemistry" was not easy to accept by many German scholars and thinkers.

It is a natural thing for human beings to resist changing their ideas, their habits, their aims in life.

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In France, the work of Wohler had been confirmed by Dumas -- and a similar impetus was started there. But, the French people were preparing for another kind of revolution -- a political one. The great changes that were taking place divided the thinking of the people. It was one thing to try and change the form of government. It was another thing to form a new kind of civilization. The new ideas in industry were resisted. A counter-movement started. Voltaire began preaching: "Back to Nature".

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This concept presented a new meaning to the doctor who had not been willing to accept the revised teachings in chemistry. He was content to remain a drugless healer. But he found himself unable to cope with the avalanche of progress that was taking place in Germany, and so he migrated to the United States and began teaching his own knowledge to the people in this country -- the people who had not yet been aware of the "medical battle-ground" which he had left.

The citizen of the 19th century did not realize that the feud between the doctor of medicine and the drugless healer was to be fought out on American territory.

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That explains why the Constitution of the United States, composed in 1793, is silent on the subject of caring for the sick.

The writers of that immortal American document had not realized that the profession of healing was to be split into so many different parts so that the people would have to decide what kind of a doctor they wanted to choose.

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Therefore the problem had to be left to each one of the separate states to be worked out for itself.

This development has been the forerunner to the chaos and confusion in the whole field of health and disease in this country.

The lawyers who tried to grapple with this problem in the 19th century were at the end of their wits to solve the issue, as it should have been.

Perhaps the Chiropractic profession can begin to take the lead in making a more comprehensive study of the whole problem and help the legislators of the country realize the urgent need of revising the laws on health to meet the requirements of the people in the 20th century.

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The studies I have made of the overall picture which pertains to the legal aspects involved and includes an analysis of the way the various state laws have been developed, are much too technical and too complex to be taken up in this report. I will not even try to discuss my conclusions and the possible methods I have been thinking of to obtain an improvement in the set-up of the legal structure.

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I have sketched for you in the very briefest way the background of drugless healing so that you can see a little more clearly the events that began shaping up for Chiropractic.

As I uncovered the Matthey incident which occurred in September 1899, I began to realize that his condemnation against the whole field of drugless healing was not the attitude shared by the medical profession of Scott County -- as a unit -- at that time. Dr. Matthey's language was so inflammable that it caused me to go deeper into his career. No one else in Davenport had ever before attacked Palmer that way.

I got the feeling that Dr. Matthey was emotionally ill. He displayed the attitude of one who was quite low on the "personality measurement scale". It resembled closely the attitude you find in the sick individual who stamps his feet as he loses his temper and finds himself unable to express his thoughts by continuing to talk. His nerves make him speechless. He begins fighting to get the words out. He finds himself helpless. He starts to spit, or even swing his hands. When he finally begins getting part of his voice back you see him foaming at the mouth. He is ill. What he says represents the things he is suffering from.

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In my study of the Matthey article I could see not only what Palmer saw -- a wild bull -- but the rage of a sick person.

I went to some lengths therefore to meet with Dr. Walter Matthey -- the surviving member of that family -- who still lives in Davenport. I wanted to learn for myself whether my suspicions were well-founded. I talked with him for hours. I had part of his story recorded on the tape. A large part of our conversation he refused to have placed on the record. My impressions were confirmed.

The Palmer family is not aware of the things the Matthey family did down through the years to try and destroy them.

B.J. never could figure out who it was who kept black-balling him. He felt it was the antagonism towards him of a large part of the medical profession. He believed that he had been hounded by many.

As he fought back he shouted at everyone, therefore. He blamed the entire community. He hit back, swinging at everyone.

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He was like a child who had been blindfolded and he didn't know who was striking him -- who was getting him crazy.

In my talks with the people of Davenport I learned that the general population never hated him or his family...as he supposed. He was turned upside down and inside out by the plotting of one family -- the Mattheys. Their emotional health had much to do with how they behaved.

# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

55

Talking with the leaders of the two I was informed that the Matthey family's activities were later better understood by the people of Davenport.

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Great care must be taken in any attempt to refer to the activities of the Matthey family towards Palmer and his children in the historical account. The entire situation is very delicate and must be handled with more than ordinary discretion.

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There is an event of outstanding importance that occurred in 1900 which I would like to take up now. It will establish the exact reason why Palmer was forced to leave Davenport in 1901; why he found it necessary to practically "abandon" his family; why he had arranged to transfer his school to B.J.

The accounts you have heard from B.J. are not quite in accord with the facts I have found.  
I will show you what has never been reported.

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## 63. Palmer the First to be "Exterminated".

Dr. Henry Matthey had started the campaign to arouse the medical profession and the people against the drugless healer.

But, even before the legislature was to meet and begin its deliberations with respect to a modification of the existing law events began to shape up which placed Palmer in a seemingly worse position than the others.

When Dr. McFaden, the Osteopath, had prepared his article in reply to Dr. Matthey, it was published in the "Davenport Republican" on September 24th, 1899.

This meant it was a one-day, one-shot publication -- and limited necessarily to the readers of that one newspaper.

On the other hand, when Dr. Palmer prepared his reply to Dr. Matthey's article, he did not follow the same course.

Instead of submitting it to a newspaper, as I pointed out, he had his reply printed privately. This he distributed through the mails in the weeks that followed to his various patients and to the persons whose names he had on his general mailing list.

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This meant -- by contrast -- that people were being informed of the Matthey-McFaden-Palmer exchange of "written blows" as if it were in serial form -- going out to the people in batches -- and at intervals. It served to act as if the "feud" was being kept up week after week. And, of course, the field of readers was much broader in scope. You will recall that Palmer had adopted the practice of mailing out regularly his four-page paper called "The Chiropractic". I have learned that he included the reply to Matthey at the same time that he mailed out his copy of "The Chiropractic". Both were sent out together.

You can readily see what this must have meant to Dr. Matthey. Having almost reached the boiling point when he composed his article in September, 1899, he evidently "boiled over" weeks later by the procedure which Palmer followed in circulating the material out to all on his list. His nephew, Dr. Walter Matthey, still alive, whom I have interviewed, remains as inflammatory today as ever. (See his letter to me -- on the following page).

Let me show you what happened -- "evidence" which points to the "war of extermination" -- and Palmer as No. 1 on the list.

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Walter A. Matthey, M.D.  
Surgeon  
709-713 First National Bank Building  
Davenport, Iowa  
May 22, 1953

Dear Mr. Lerner:

Yesterday I neglected to make my closing remarks regarding Chiropractic in general.

In closing I would like to explain the value of Chiropractic. It can only be good for two things: 1) For people with a strong back, and 2) For people with weak minds.

Probably more people have died from criminal neglect, wasting time on these useless treatments, than from any other quackery in the world.

Palmer's fountain-head of Chiropractic is a disgrace to modern civilization and a monument to ignorance and unscrupulous politicians.

However business men tell me Palmer brings money to Davenport and that evidently, according to laymen's thinking, is sufficient to balance the scales for the lives that are still being sacrificed to enlarge the Palmer enterprises.

(Signed) Walter A. Matthey, M.D.

P.S. So that there will be no misunderstanding, I give no permission to you to publish any statements made by me, written or oral, until such time as I have proof-read and approved same.

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64. The "Unreported Case" of "Reiring vs. Palmer".

About three months after the Matthey fight started, a new student named H.H. Reiring undertook to enroll at the Palmer School to take the course in Chiropractic for the sum of \$500.00.

He had written to Palmer and had received from him his printed literature consisting of a copy of the 1899 issue of "The Chiropractic" and a copy of the printed reply which Palmer had prepared against Dr. Matthey.

Thereafter, On March 17th, 1900, Reiring appeared in Davenport and paid his tuition in full to Palmer and got a receipt for the money.

Reiring was a young man; of limited education; and of German ancestry.

When he began taking the course in March, 1900, there was a handful of other students taking the course at the same time.

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It will be remembered that Palmer had started teaching Chiropractic in 1897.

From 1897 to 1900 -- the three year period -- he had already conveyed his knowledge of the new science of Chiropractic to a fair number of people who had come to take his course and had paid him the amount of tuition he had fixed as the price of instruction.

It has been definitely established that during this three year period, among the persons who had come to be instructed by Palmer were a group of men who had already been practicing the art of healing. They were doctors of different schools. The most prominent of these early students of Palmer was, of course, the well-known physician, Dr. Andrew P. Davis. Before going to Davenport to take the course with Palmer, we know that Davis had been a doctor of medicine of some standing; he had written books on various sorts on the science of health and disease; he had already looked into nearly all of the then existing other forms of drugless healing and had even studied them and taken the

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courses to receive diplomas from each school and the accompanying degrees that went with them. We all know that Davis had been one of the very earliest teachers at the School of Osteopathy in Kirksville, Missouri. In fact, in 1898 Davis had published the second textbook on Osteopathy, which he named "Osteopathy Illustrated". This book is a large volume; treating the whole subject of Osteopathy more exhaustively than the founder, Dr. Andrew T. Still had treated the new science himself. It was the standard textbook used at the time in Kirksville.

Consider Dr. Davis' qualifications so far as his own personal education was concerned.

Consider his years of training.

Consider his experience.

Was there anyone better able than he to judge Palmer as a man of integrity; to assess Palmer as a man having the knowledge he claimed; to evaluate Palmer's theories; to determine the value of Palmer's course; to judge whether Palmer did or did not know his anatomy and physiology; to be able to see whether it was worth while to pay \$500 for the course?

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We have seen that Davis left Kirksville; left his teaching post at the School of Osteopathy; took the course with Palmer; stayed in Davenport several weeks; worked with Palmer; learned from Palmer; paid him the full \$500; then accepted from Palmer a diploma and a degree in Chiropractic.

Does it mean nothing that a man like Davis had appraised Palmer and the science of Chiropractic?

Is the opinion of Dr. Davis to be declared worthless?

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But, in the opinion of a young student, named Reiring, Palmer was "ignorant" and a "fraud".

In the opinion of Reiring, Old Man Chiro was designated a "quack of the most dangerous character".

In the opinion of Reiring, he "had never known of a single cure performed by Palmer".

In the opinion of Reiring, "Chiropractic was not a science at all".

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In the opinion of Reiring, everything that Palmer taught was "contrary to the elementary principles of anatomy, physiology and the true science of medicine and surgery and the healing of human diseases".

In the opinion of Reiring, Palmer had defrauded him of his \$500 which he paid for tuition.

How did Reiring express these opinions?

He proceeded to talk to the other students in the group at the Palmer school.

He was evidently out to poison the minds of the other students against Palmer.

He was without doubt trained to try and wreck the school.

He was aiming to discredit Palmer and the science of Chiropractic.

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If you will compare the arguments presented by Dr. Henry Matthey in his long article published on September 17, 1899 in the "Davenport Republican" with the opinions expressed by this student, Reiring, in March 1900 -- you will see that the arguments of Dr. Matthey and the opinions of Reiring are exactly the same.

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by Cyrus Lerner, Attorney at Law

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Reiring's opinions are expressed in writing too. They can be found in the pleadings in the case of Reiring versus Palmer" a lawsuit instituted in Davenport shortly after Reiring had started to heckle Palmer and disturb the students.

How did the case arise? I will tell you.

Reiring sets forth in his papers filed in the court that he had become suspicious of Palmer; that he had become afraid he was being defrauded of his \$500; that he felt he had paid Palmer for something he was not getting.

He goes on to say that -- due to this sudden suspicion -- he went to consult a lawyer, named Schmidt, in the Schmidt building.

I have previously pointed out to you that Dr. Matthey and his twin brother had their offices in that building -- and that Palmer likewise had his school and infirmary there.

Reiring continues in his explanation, saying that the attorney he consulted told him he could get his money back -- and that he intended to do so.

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Gratified by what his lawyer had told him, Reiring said he started to talk about his plans to the other students and Palmer overheard him -- exploding in a rage at him.

Infuriated, Palmer had ordered him to leave the school.

What did Reiring do?

He refused to leave, saying he would only go if Palmer would return to him the entire \$500.

Getting more angry by the minute, Palmer told Reiring that if he stayed and caused more trouble he would have to call the police.

Reiring -- without showing the least signs of concern -- stood before Palmer adamant.

What did Palmer do about it?

He went to the Police Station and demanded that they come and arrest this student who had been disturbing the peace.

The police complied with Palmer's request. They did more than comply. They came with the station wagon and carried the student, Reiring, off to police headquarters. He was placed in a cell and waited for Palmer to come down and file the written complaint, so that Reiring could be legally "booked".

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Reiring remained in jail for about two and a half hours.

Palmer had changed his plans. He decided not to file a written complaint against the boy; and that same afternoon Reiring was released on the plea of his attorney.

By making this change in his decision, the whole course of Chiropractic was altered in that one fraction of a second.

In that moment, the fate of Chiropractic assumed a new destiny. And, let me show you why.

Reiring's attorney, Schmidt, realized that Palmer had made the mistake of his life. By not going through with the proceeding against the boy -- because he did not realize what its implications would be -- Palmer had subjected himself to a liability for a suit for false arrest.

Recognizing this, Schmidt immediately started in action against Palmer.

The case was made up in two parts. One section of the complaint against Palmer was for damages for \$5,000 arising out of the false arrest of the boy.

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The other part of the complaint was a charge that Palmer had defrauded his student; that he had been induced by misrepresentations on the part of Palmer to pay \$500 for taking a course in Chiropractic which was not a real science; which was based upon quackery, etc.; that Palmer himself was ignorant and knew nothing about anatomy and physiology, etc.

What did Palmer do?

He was in a tight spot, if ever he was in one.

There was absolutely no possible defense to the action for false arrest. He was stuck -- and stuck real hard, from which there was no hope of escape.

Reiring had really fixed him good.

What was he to do?

He, of course, went to consult Murphy, his attorney. And all that Murphy could do was to stall for time.

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So, an answer was made in which all the charges were denied. This gave Palmer some time to breathe and consider his next step.

Several weeks elapsed, and the attorney for Palmer made some intermediate motions and this gave Palmer a little more time.

But, time was running out.

Trapped in a vice, made by his own doing and by his own ineptitude, Palmer was compelled to arrive at the only decision that remained left for him to make.

To get out of the trap he had to get out of Davenport. He simply had to leave the jurisdiction of the court.

And, that is exactly what he arranged to do.

By his decision to leave Davenport, just as he was beginning to enjoy what certainly appeared to be real evidence of success -- especially when men like Dr. Andrew P. Davis and others had found the science of Chiropractic so very promising -- Palmer had to decide what to do with his family and with his school and his belongings.

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He couldn't very well take the school with him.

It had been an established institution in Davenport. It was in its third year.

He had pupils there. He had a great collection of animal heads and bones. He had the infirmary with all of the furnishings in the many little rooms.

What was he to do about this?

His lease had bound him for a little while longer.

These decisions stared him in the face.

And, he did only what you and I would have done in those circumstances.

He made the decision to go away alone, leaving his children at home to carry on while he got off the hook.

Palmer made his plans to go to California and just before he left, he transferred the school and its belongings over to B.J., so that the "assets" of the school could be taken out of reach of Reiring, who

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might obtain a judgment against him and seize his things -- just as the two other creditors had done in previous years -- as I pointed out to you earlier in this report.

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#### 65. Destiny Plays a Trick on B.J.

Think with me about B.J.'s problems in 1902, as he undertook to take over his father's practice and the school.

In 1902 he was about 20 years of age. What did he know about the subject of health and disease? He had only attended the public schools of Davenport. He was expelled from high school in his first term -- in 1895. Thereafter, he went to work as a clerk in St. Onge's Department Store. In this capacity he did odd jobs as an errand boy. About three years later he had the occasion to meet Prof. Herbert L. Flint, the hypnotist who had come to lecture in Davenport and put on "vaudeville hypnotism shows". About 1899, it appears that B.J. joined Prof. Flint's hypnotism troupe and left Davenport to go on the "stage" to do his part as a "hypnotic subject".

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B.J. returned to Davenport in 1901 at the time his father found himself entangled with his former student, Reiring.

It was now up to B.J. to take over his father's work. Could he impersonate his father? Could he take the part of a doctor? Could he act like a school-teacher? Would he be able to behave like a school-master? How would the patients receive his "performance" in the role of a doctor? Would he be able to remember the writings which his father had composed describing the new science of Chiropractic?

Did he have sufficient time to rehearse his part with his father? How about his age? Would he have to change his "make-up"?

How about his friends, his neighbors and the people in Davenport generally? Will they laugh at him trying to impersonate his father during his absence? Will they take to him kindly as he tries in all good faith to act out the part of his father?

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Will they remember that he had only attended public school and that he had not really properly prepared himself for this assignment?

Will they try and understand that he is only trying to pinch-hit for his father?

How will new students take to him? It was a student who called his father a fraud and caused his father to leave town. How much of an impression will he be able to make now?

Will he be able to answer everyone's questions? Of course, if he sticks to the "script" of his father, he should be able to get by. But, will his voice carry? How about diagnosing the patient? Will he remember everything his father taught him during rehearsal? Will he know what to do with his hands to help replace a dislocated part of the body?

How long will it be before his Father returns to Davenport to relieve him of this difficult assignment?

How long can he hold out?

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How shall he advertise? How shall he announce that he is taking over the school and the practice of his father? How shall he make up the new literature to show that he is the "doctor" and the new "teacher"?

Shall he stop and address envelopes to everyone on his father's mailing list -- as his father had done? Would the news get out fast enough? Would the responses be the same as they were in his father's case? Would the literature sent out in the mails attract new patients and new students?

Can you picture B.J. in 1902 in that position?

Do you think the task was a normal one for a boy of 20? Do you think it was just a matter of extra nerve and courage that enabled B.J. to impersonate his father and run the school as well as his father's practice.

Let me show you what B.J. did in 1902 to meet this situation.

Destiny had played a trick on B.J. It had placed him on the "stage" again. His father, who had been the "star" of the show, had been forced to leave the "play". Destiny handed B.J. a role to play. He started to rehearse the part and then in May, 1902, Destiny placed B.J. on the "stage" and said:

"Curtains up. You're on."

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"THE FORGOTTEN YEAR"

--

A Play.

# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

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--  
Based upon an Idea, the Experience, Opinions and Written Notes of a 19th Century Doctor, called Daniel D. Palmer.

--  
- Starring -  
B.J. Palmer

--  
Composed, Acted, Produced and Directed

- by -  
B.J. Palmer  
Davenport, Iowa.

---  
- Copyright, 1902 -  
All rights reserved. Never to be seen by Anyone Again Without Prior Written Permission  
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## 66. A Missing Chapter in Chiropractic History.

From May, 1902 to the early part of 1903, B.J. had been the "star" in a performance that has probably never been seen by anyone alive today.

I have called this performance, "The Forgotten Year", because even B.J. could not remember it, when I asked him about it.

His memory is a blank. You may hastily reach the conclusion that his memory is purposely poor. But you may change your views.

From the evidence I have found it appears that B.J. took over his father's practice and the Chiropractic School about May, 1902.

You will recall that his father had printed a large four-page paper -- the size of a newspaper -- which he called "The Chiropractic", and you will recall that his father had resorted to the mails to send this advertisement out to attract future patients and students.

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After B.J.'s father left Davenport, B.J. decided to abandon the "advertising-by-mail" method and adopted in place of it the other method of advertising in the local newspapers.

If you will look at the "Davenport Times" for the year 1902, you will find beginning with the issue of May 31st, the advertising campaign started by B.J. to keep his father's practice and school going.

I have obtained photostat copies of nearly all of the different ads that he published and I have mounted them in the "photostat book" which I have made up as part of this report. You will have an opportunity to examine these advertisements.

When you come to study these ads, think of the cost of purchasing a full-page in the "Davenport Times" for advertising. If you will examine the "Davenport Times" of that era, you will not find another full-page purchased by any other school of healing. Ask yourself, where did B.J. get the money in 1902 to pay for these ads?

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Compare the make-up of the 1902 ads with the make-up of the 1899 issue of "The Chiropractic" and you will find that B.J. has stuck very closely to his father's writings. At that time he followed the "script" almost to the letter. Article after article is reproduced in the same language as originally composed by his father. In fact, all he did was give to the printer a copy of the original writings of his father for reproduction.

You will see certain testimonial letters that B.J. had obtained -- the same way that his father had done.

You will see reference to the fact that Palmer was living in Pasadena, California. His address on the coast is indicated.

You will see in one of the ads a reproduction of the article entitled, "Luxation of Bones Cause Disease".

You will see. Palmer referred to as the "President" of the school and B.J. as the "Secretary".

(Reproduction here of BJ's advertisement in the <i>Davenport Times</i> , 1902)
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You will see B.J. referring to himself as the

"Adjuster-in-Chief"

In the first few ads, B.J. uses the photograph of his father; but thereafter he published pictures of himself -- in his new make-up. Here are two photographs I venture to say no one has ever seen.

It was in January, 1903 when the curtain went down on "The Forgotten Year".

Mr. E.P. Adler had become the publisher of the "Davenport Times" during the latter part of 1902. He had been the advertising manager of the paper before becoming the owner.

The evidence I have found shows that in January, 1903 Adler went to see for himself the part B.J. was taking in the role of a doctor, impersonating his father.

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Following this visit to the "Chiropractic School and Infirmary", Adler appeared before the Grand Jury of Scott County and described to them on the witness stand what he had seen. Then he wrote out in long-hand and signed the following affidavit:

"I known one doctor -- B.J. Palmer -- who conducts a business in the old Ryan Block, at 2nd and Brady Streets. He has advertised in our paper. He advertises to cure. He ran an advertisement on an average of twice a week. I have been in his office and never saw any diploma of any school, except that of the school of which his father is the head."

"E.P. Adler"

During the January, 1903 term of the Grand Jury, an indictment was returned against B.J., charging him with having violated the new law of Iowa pertaining to the practice of medicine.

The campaign started by Dr. Henry Matthey in 1899 had resulted in a sweeping change in the statutes.

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B.J. was placed under arrest. He sought counsel. He entered a plea of not guilty. He was kept in custody only a few hours, then released in bail fixed at \$500.00

The case was set down for trial in May, 1903. The records show that thereafter, month after month, the trial was postponed.

The year 1903 passed by -- no trial.

The year 1904 passed by -- no trial.

The year 1905 passed by -- no trial.

Postponement after postponement -- month after month -- and no trial. Why?

In 1906 when Palmer had been arrested and charged with practicing without a license, the case against B.J. was joined with that of his father's, so that both cases were to be tried together.

However, the records show that the case against B.J. was withdrawn. He never even took the stand. No one even testified against him. His name was not even mentioned. Why?

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Throughout every piece of Chiropractic history, the story is related that B.J. and his father were indicted at the same time. If you will read the tape recordings made by B.J. in August, 1952 you will see that he repeats this story in the same way.

Has he really forgotten "The Forgotten Year"?

Why has this interlude in Chiropractic history never been published before?

Why did B.J. write in 1908 that Chiropractic was discovered in 1895; that it remained dormant until 1903, at which time he undertook to revive it?

Why did his father explode into fury at these remarks and others of a similar nature? Read Palmer's 1910 book and see for yourself how Old Man Chiro rages at his son, calling him a liar, and whatnot.

Was B.J. lying? Or, did he have a lapse of memory?

From my studies and investigations, I have come to the conclusion that B.J. has actually forgotten "The Forgotten Years". I would be inclined to say that he has perplexed nearly everyone -- even

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himself -- all these years by virtue of a "personality difficulty" that few, if any, have ever recognized in him; and which he himself is probably not aware of.

Before I continue with the next episode in the history of Chiropractic, I would like to discuss for you my analysis of B.J. and try to show you how I learned to know him and understand him.

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#### 67. An Analysis of B.J. in 1902.

I did not prepare the hypothetical playlet, "The Forgotten Year" to be a matter of fun or entertainment in this report.

My thoughts have been concerned with the extremely serious problems that face the Foundation and the problems that face the profession.

I have endeavored to make an exhaustive study of all of the hitherto published literature on Chiropractic, hoping to find some clues that would help remove the clouds of doubt that have hung heavily over the profession so long.

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Consider with me for a moment the behavior of B.J. in 1902. Do you think he was acting as any ordinary person would have been able to act under the circumstances? Do you think he was normally able to take over his father's practice and his father's school and do what he did in 1902?

I do not.

Ordinarily when a youngster starts out in life, he does his best in his work or in his profession away from his home, away from his family, and away from his friends. Even away from his community. He can always work better with those who do not know him.

You will invariably find the young person starting out settling in new places because he has the inner feeling that his new friends won't know his faults and his limitations. They didn't know him as a kid and, therefore, they won't know whether he is competent or not. Somehow a child never grows up in the eyes of his family or his friends. For some reason, those closest to you hesitate entrusting their affairs or their troubles to those whom they know too well -- and especially kids, whom they saw growing up.

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Consider the case of B.J. in 1902. He was only 20 then. His early childhood in Davenport was known to everyone in the community. He was regarded as the child of an unfortunate family. He had but few friends. His family was not accepted socially. They were left

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by *Cyrus Lerner*, Attorney at Law

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largely to themselves. The overwhelming majority of German-American people in Davenport at that time were by habit and custom very close to each other. They rarely, if ever, mixed socially with others.

People in Davenport knew that B.J. had been expelled from school. They knew that he had gone to work as a clerk in the St. Onge Department Store. They knew his education was extremely limited.

The people of Davenport also looked with some disfavor upon the strange behavior of B.J.'s father and step-mother. "Old Man Chiro" had adopted singular habits. He would ride about town in his tandem of horses -- one behind the other -- and not side by side.

He would ride about town in his "bicycle built for two". Mrs. Palmer would be seated in the rear.

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How do you think the people of Davenport reacted to Palmer and Mrs. Palmer when they saw the old man riding his bicycle with Palmer in the front -- his long hair flowing in the wind -- and Mrs. Palmer in the rear -- with her hair cut down to a boy's bob? That is just how they were seen together on the bicycle, as neighbors have told me.

Now think of the year 1902. B.J. had come back from a year's absence with the hypnotist, Prof. Flint.

His father had been forced to leave the city.

Is it conceivable that any boy of 20 would have the nerve and the courage -- no matter how much nerve and courage he possessed -- to be consciously aware of the undertaking required to take over his father's practice as a doctor and his father's school and run all of it for him?

Can you imagine any boy of his age having the impudence to take a full page advertisement in the newspapers -- something his father never did -- not even any other person -- and assert that he could cure every disease known to mankind?

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It would be bad enough if he had limited himself to Polio for example -- as Sister Kenny had done.

But to exclaim without hesitation and without fear -- without any realization whatever -- that he -- the little kid from the alley -- had become a doctor -- a teacher -- a schoolmaster -- the adjuster-in-chief -- the one who could cure every ailment and every disease.....what kind of nerve and courage did that take?

In my opinion, it would be beyond the nerve and courage possessed by any boy who was conscious of his behavior. It could only be the behavior of one who had been transformed into another world -- assuming a personality of which he was utterly unaware -- and carrying on his performance as "Trilby" had done -- under the tremendous influence of the hypnotic state.

To have behaved as B.J. did in 1902, reflected in my opinion, the same kind of behavior that has been observed in cases of misconduct where the hypnotic influence causes one to commit acts of

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crime; where the influence impels one to "enter where even angels fear to tread"; where they can walk into all kinds of danger; where the influence is enough to make a virtuoso spellbind her audience; where adults can be made to exhibit antics and attitudes of childhood; where the senses are so numbed that even surgery can be performed.

Do you think that he acted with normal awareness?

Let me quote for you just a few lines of his tape recordings made for us in August, 1952 and see how he still exhibits evidence of his unawareness of his actions. (End of reel 3, second side)

"Now, this Innate to me is a tangible reality. Therefore, I listen to my Innate. My Innate directs me what to think and what to do. Many and many a time I get up on a platform and I've talked for half an hour -- an hour -- and an hour and a half -- and you ask me afterwards what I said, I can't tell you. I don't know. Innate talks through my mouth. Innate directs my ideas. I didn't. My completely educated mind was a blank.

"Well, all these years my Innate has kept driving me, forcing me not only to say certain lines, but to do certain things in certain ways, and I can't get away from it. It is so powerful, as I have so often put it, if I ever violate my Innate, I lose.

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"If I follow my Innate, I always win. And, I have never gone against the advice of my innate. It is the other fellow, the bigness of the fellow within, talking to me all the time. Not in words, not in language, not in an alphabet, but in intuition and ideas. As for instance, I sit down to a meal. Suddenly it doesn't make any difference how big my steak or how much rice pudding there is. At a certain point I get a hunch and stop. If I stop right there, you couldn't get me to eat another bit. Innate tells me I have had enough. And I stop. I never eat for the sake of eating. Innate tells me when I sit down to a half dozen things -- I may eat all of one and nothing of anything else -- and the cook takes everything back to the kitchen. I may eat a little of two or three things and leave all the rest. As I look at it, innate tells me this is good -- that is good -- that is alright -- take a piece of that, and then innate tells me when to stop. And so I follow my hunches.

"Innate tells me to go to bed at 9 o'clock and I do. Innate wakes me up at four o'clock in the morning and I get up and go downstairs.

"Then, as I come downstairs, my ideas begin coming. I typewrite them out. I never abuse Innate. I never violate Innate. I never deny Innate -- therefore I never lose my contact -- and I have found that the more I listen the more keeps coming to me and giving me the things that I need and want. But, if I were to ridicule Innate, laugh at Innate, and say: 'You darn, ignorant fool, what are you talking to me for?' -- well, then Innate would withdraw and say: 'Alright if you think you can run your own body, go ahead and do it. If you think you can run the world, go ahead and do it. But you can't tell God when to rain and when not to rain. You can't stop it.'

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"So you see that's what kept telling me to stick to the one thing and go on with it in spite of everything that was heaped upon me. I had no choice in the matter."

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68. B.J. as a 20th Century Enigma

Many previous writers have attempted to analyze the character of B.J.

B.J. has even attempted to analyze himself. If you read his books published in recent years, you will see how he tries to explain the things that happened in his lifetime and how he came to do what he did.

In all of the literature which was placed at my disposal for study and examination, I saw the efforts made to discuss his childhood; his musical tastes; his smoking habits; the type of friends he had; the kind of clothes he wore; the reasons for his long hair and his beard; the way he slept; how he worked; the manner in which he prepared his writings on the typewriter; the food he ate; the books he read; the women he knew; the kind of photographs he collected; his fears; his loves; his hates; his enemies; and his ambitions.

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There have been any number of writings describing his role as a champion for Chiropractic in the courtroom, where he served with rare distinction as an expert witness. You have read of his lecture work and how he performed impressively on the platform. You have read of him being a defendant in many cases where he was sued by other Chiropractors; and you have read of the times he was on the opposite side suing others.

You have been told about his early employment and the various jobs he held down.

The story of his marriage to Mabel and parts of his life with her have been reviewed many times.

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So many different phases of his career have been revealed. B.J. himself has written volumes in which he attempts to review his life. Others have also written about him in so many ways.

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But, as you study the life of B.J. -- as you examine his behavior -- as you wonder about the way he lives and the way he has lived all these years -- as you stop and consider all the things he has done -- what people have said of him -- what his own wife thought of him -- what his son now feels -- how his own father treated him -- the way in which former students looked at him -- the opinions that his friends formed of him -- the views that his enemies expressed about him -- you bring all these things together and what do you find?

He has been called a thief. He has been called a fraud. He has been accused of indulging in exhibitions of fakery.

He has been described as a Knight of the Golden Fleece -- an ordinary impostor. He has been frowned upon as an ordinary trickster, who has performed magic with his hands and hokus-pocus mutterings by mouth.

He has been hailed as a master showman. Some have said he was nothing but a show-off.

He has been ridiculed as an egotist.

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People wondered how it was possible for him to jump from the Little Red School House in Davenport to become the head-master of the Palmer School of Chiropractic overnight.

They said he had no talent and no training for education; that he was not a true teacher.

They mocked him as a leader and said he never inspired anyone; that he was a man without vision.

They found no evidence, they said, to show that he was a martyr to Chiropractic; and certainly not one of its heroes, who went to jail as a sacrifice for the "cause".

There were those who said he was honest; that he was good; that he was essentially decent.

There were those who said he was a hero to them. Many named their children after him.

There were those who said he appeared to be the true leader of Chiropractic. Men like Dr. Patchen and Dr. Walton wrote urging their contemporaries to follow their leader.

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Some looked upon him as a fighter. He said he was never really that all.

Some wrote that he was a man of genius. He himself has felt otherwise. He even doubted his own wisdom; his own measure of intelligence.

Some said he was a man of great courage. But, fear is in his heart and you can see it in his eyes.

How will you estimate him for the modern-day reader?

How would you explain all of the contradictory views and feelings which have been expressed?

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69. New Studies Concerning B.J.

I began to realize that I could not possibly begin putting together a proper and intelligent historical account of the growth and development of the Chiropractic profession until I had first solved for myself the perplexing personality which B.J. had exhibited to the world all these years.

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He had perplexed everyone; even himself.

# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

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He had posed as the "hero" of Chiropractic -- and many had come to think of B.J. in that light. But the unsolved problem to me was: I could find no evidence that he was a martyr -- like so many others were in Chiropractic. Study his career, as I have done. You will find that he never did what others had done. He had never gone to jail; he had never served a term in a cell. Why?

Although he was arrested in 1903, the case never went to trial. Why? For three years, the case was postponed each month. Why?

Finally in 1906, when his father was arrested and indicted on the same charge of practicing without a license, his father took the stand but B.J. did not. Why?

His case was brought to trial to take place at the same time. Both were to be tried together. All the testimony offered during the trial in 1906 concerned Palmer -- and not one single word of testimony was offered for or against B.J. Why?

His father was convicted; but B.J. got off the hook.

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His father went to jail -- to serve the Chiropractic cause -- as a martyr; but not a single gesture from B.J. Why?

Study the record of B.J. down through the years. See how he tried so hard to play the role of the "hero" -- and even the "martyr" -- like others had done.

But in "real life" I could not find any evidence that he behaved like a hero or a martyr.

Although he was arrested and indicted in 1903, he never went to jail and never served one day in a cell.

Hundreds and hundreds of Chiropractors have gone to jail for the "great Chiropractic cause", which he crusaded for, but he himself did not have inner desire to serve a moment behind bars.

He had thought of memorializing the heroes and the many Chiropractic martyrs who went to jail by erecting a plaque for them in Davenport at the School but his name was not included among them.

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His father had shown no hesitation in 1906 in being the first Chiropractor in the world to serve the cause as a martyr and spend 18 days in the Davenport cell.

Think of this phase of B.J.'s life and then consider how he built up a story to show that he became Convict No. 6936 at the state prison at Stillwater, Minnesota where he is supposed to have been incarcerated for a period of six weeks, in full prison uniform, and living like all the other inmates without any preferential treatment. Do you know why he created this role for himself? Read his account of this imaginary incident in his tape recordings and in his own printed books and see for yourself the evidence, which will baffle you.

How would you treat this story, if you were supposed to write the history of his life? Would you say he is just an ordinary psychotic? Would you say he is just a showman? Would you say he is just a liar and forget it?

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He has posed as the No. 1 "expert witness" for the profession, but I could not find any evidence to show that he ever appeared in court to take the stand as an ordinary witness. Although he was a plaintiff in many cases and in a number of instances he was sued and became a defendant, you will not find one instance in which he was involved personally as the litigant where the case went to trial and he had to appear to testify. Why? Doesn't this strange record of performance make you wonder what it was that has kept him from taking the witness stand except as an "expert witness"?

The world has been told about his "Little Bit O'Heaven". He has posed as an oriental art collector of some rank. But I have learned from those who knew him very intimately that he merely duplicated what he saw at Mission Inn, at Riverside, California. In fact, his work as a "collector" consisted of purchasing nearly everything outright from the owners of the Mission Inn and transplanting it on top of Brady Street Hill. Why this pose to be an oriental art collector?

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When I was at his home in Sarasota he showed me the manuscript he was preparing concerning some of the lost cities of the world. He was endeavoring to pose as an historian. But, I discovered that it was no more than a pose. He showed me an old and very rare edition of a French book, voluminously illustrated, which he was using to rewrite his own account. He had cut out from this book about 400 photographs and planned to re-publish them in his book to give the reader the impression that he had taken some of the pictures. Why, I kept asking myself, did he decide to take on the role of an historian?

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All down through the years he has posed as an author and has written a book almost each year. But from my talks with many members of the profession, I have learned that hardly anyone has ever been patient enough to read them. Dr. Hender had told me that even he had not been able to read the books published by B.J., in spite of the fact that he was so close to B.J. all these years, and although he had even helped with a portion of the material to be printed in them.

This puzzled me.

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He had posed as a business tycoon, but in my investigation of his activities I learned that he had an actual abhorrence for money and business matters. Why? This puzzled me.

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He posed as a radio executive -- and has been hailed as a leading pioneer in the country's western system of radio broadcasting -- but from Dr. Frank Elliott I learned that B.J. never had taken the trouble to learn anything about the two radio stations he owned; that he never had attended to any portion of the management details; had never participated in any of the business negotiations, where the deals were actually being consummated. Why? This puzzled me.

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He posed as a fisherman and as a sportsman; but I learned that he had only gone fishing once; that he played golf perhaps only twice; and that he rarely, if ever, participated in sports at all -- perhaps never. Why? This puzzled me.

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He posed as a religious savior, but I learned that he never went to church. Why? This puzzled me.

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You could go on making analysis after analysis of his many activities and of the numerous roles he assumed during his lifetime. You will find a paradox in his behavior. You will find an inconsistency. You will find that there is a baffling aspect to everything he undertook to do. Sometimes you feel you are seeing the real B.J. -- then you look at what he has said or done -- and you are mystified. It is not him at all.

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#### 70. How I stumbled Upon B.J.'s True Personality.

In my investigative work, as I pointed out, it was my aim not to re-examine what had already been known or said about B.J. and Chiropractic, but to search for those things which had not been known.

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My curiosity about B.J. was increased ten-fold at the time I had gone to Davenport to obtain from him the first bit of material for the book by way of tape recordings. That occurred in August, 1952.

A singular thing took place, and I began to feel there was something that needed explanation. I had come prepared to get into a discussion with B.J. about this history of Chiropractic and the story of his life.

Ordinarily an interviewer is permitted to start the discussion by asking questions. As each question is answered, it affords the interviewer the opportunity to follow up any points that should be pursued, or to go into detail and enlarge upon items that would appear to be worthy of development.

Instead of permitting me to adopt the policy of exploration during the interview, B.J. fixed his own plan of procedure.

He stated at the outset that he wanted me to give him a number of questions to be answered. He said that he would not want to furnish me with quick, ill-considered replies to these questions, on the ground that his answers would be faulty; that he would have to rely

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upon memory for details; and that his general recollection would be better if he had the chance to prepare full answers to each question instead.

As his quest, and not wishing to appear presumptuous, I necessarily acceded to him.

The result was interesting; but far from satisfactory.

The tape recordings made for us by B.J. that week in Davenport produced a number of reels on which had been recorded a recitation of facts in the way B.J. wished us to have it. He did not permit any in-between questioning. Consequently, I had received very little more than had already been stated by him in his various writings over the years.

In my work as a newspaper reporter and writer years ago, I had been trained and taught both at college and by my editors "how to get the story" - "how to dig it out".

I was therefore quite puzzled. Never before had I run up against a situation quite like this one.

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Getting the story is often not easy when you are interviewing someone who did not invite you to question them. But, here was a strange situation. I had been invited.

Unable to do anything about it at the time, I deemed it best to let developments take their natural course until some better opportunity would present itself. In the meantime my preliminary work of investigation would continue.

In November, 1952 I returned to Davenport. B.J. had already left for his home in Sarasota, Florida. I was to be given "every help and cooperation" by Dr. Hender and Mr. Evans.

When the three of us met, I was asked what particular information did I want to study.

I indicated that I desired to read through the very earliest literature on the history of Chiropractic so that I could learn from an examination of those writings and publications how Chiropractic had been discovered; under what circumstances; and how B.J. first had prepared himself for the work he took on.

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I was told that the material I was looking for had already been adequately covered in the various historical accounts; that the story dealing with the discovery of Chiropractic was already a matter of public record, not only in standard books on Chiropractic, but in the court records as well.



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by *Cyrus Lerner*, Attorney at Law

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I then brought up this point: Why did B.J. not make it possible for me to interview him in the normal way, but had insisted instead that he answer only certain particular questions; and, only after he had been given some time -- at least several hours -- to think about the questions and the way he wanted to have the questions answered?

Dr. Hender and Mr. Evans couldn't quite understand what difference it made to me which way the material was being furnished to me. They couldn't quite understand what I was trying to establish. They received the impression that I was trying to trip B.J. up, or to pick holes in his stories -- as a lawyer would do in court when he questions a witness to try to determine the truthfulness of the testimony being given from the witness-stand.

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I was embarrassed, quite noticeably.

They knew me to be a lawyer; and not as a former newspaperman.

It appeared that they had already undertaken to have some kind of an inquiry made about me. Somehow they learned from some source that I had been to Europe some years ago and that I had at one time represented a former American ambassador to Russia.

They began to put questions to me in turn. Had I gone to Russia with the former Ambassador when I was in Europe? Was it a matter connected with my law practice?

What did my law practice consist of?

How did I become so intensely interested in Chiropractic; and in particular in the career of B.J.?

Did not the published literature on Chiropractic reveal all the events that had taken place?

By their attitude towards me I could not express the thoughts that were running through my mind about B.J. I had formed some ideas already as to the possible reasons that prompted B.J. to fix the pattern of interview by limiting the questions of the interviewer. To me, it meant something quite different than it appeared to them.

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I was concerned over the language used by B.J. when he made the recordings in August, 1952. I was concerned over the fact that they seemed to be stated out of memory -- as one tells a joke or an anecdote. The story is always told the same, with some possible variations. In other words, it is like a recitation; something learned; something rehearsed. The only way the joke or anecdote sounds right is if the language used is expressed in a certain way, with the punch lines in the place they belong.

To me it seemed as if B.J. had been coached either by himself or by others to tell the stories he told in a certain way, just as a lawyer coaches and trains his witness before trial in the way he wants the witness to testify.

Of course I could not divulge to Dr. Hender and to Mr. Evans that I was concerned over this aspect of B.J.'s recordings. It would have closed the door for me completely.

It might seem unimportant to you that I should have been concerned about the "prepared stories" that were given to us on the tape by B.J.

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I was not seeking to expose him as a liar, as they suspected.

I was seeking to find out how his mind operated.

Here was a man at the top of his profession; regarded as a leader; as a teacher; as a scholar; as an impressive public speaker; as a writer of many books; as a lecturer; as a "philosopher of Chiropractic"; as the developer; as the man who has appeared in courts all over the country for many years as an expert witness; who has been the headmaster of the oldest school of Chiropractic in the world; who has appeared on the platform to lecture before hosts of audiences -- why, I asked myself, would it be necessary for this man to be lost for words to talk to me easily and freely and exchange views with me?

Why was it necessary for this man to shun my discussions with him and talk to me as if he were on the platform where he is uttering his statements and you, as the listener, remain the listener?

It was like going to the theater where you heard the play going on according to rehearsed speeches and dialogue.

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That was the mystery about B.J. that bothered me more than anything else. I just could not reconcile it at all.

In January, 1953 I again had the chance to interview B.J. I went to visit him at his home in Sarasota, Florida.

On the evening of my arrival I asked B.J. whether he cared to do some more work with me and get some more material down on the tape recorder. We already had been together about five hours, during which time I had the chance to get to learn to know him a great deal more intimately. In fact, all that had puzzled me was not beginning to straighten itself out.

Mr. Ralph Evans had been vacationing at the time in Miami and was planning to come over to Sarasota the next day to meet with me.

That evening I worked with B.J. in his home. I set the tape recorder up in his bedroom. B.J. got into easy clothes and was utterly himself -- as I have never seen him before.

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As we began our work I said to B.J.: "Will you be good enough to tell me again two of the stories that you related to me on the tape last August in Davenport? I would like to have you recite for me once more, if you will, the incident in which you went to masquerade as a prisoner in the jail at Stillwater, Minnesota; and the other story I would like to have you tell me again is the one in which you delivered that talk to the merchants at Davenport -- the occasion when you threatened to expose the businessmen for keeping up the high prices to earn unfair profits during World War 1".

As I finished stating my request, B.J. was nonplussed. He was beside himself. He could not reply for a few moments.

He then said: "Tell me, Cyrus, why are you probing me this way? Why is it necessary that I should tell those two stories over to you again? Haven't I given you all that you would need to know about those incidents?"

He began wondering and then said: "You know all that happened many years ago. My memory may be poor as to dates and names and the exact conversation that passed between me and the other people. How can you expect me to be more specific? I hope you are not going to trip me up. I hope this isn't a cross-examination. You know I have been on the witness stand many times and I have held my own

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pretty well. What are you after anyway?"

I explained to him that I thought he expressed himself far better orally than he did by pen or typewriter. I pointed out to him that the language he uses when he talks is entirely different. I pointed out that his oral talks carry feeling and reality whereas his writings, which he creates at his desk, are seemingly lifeless; in some parts vague; and that they do not reflect his personality. I stated to him that I had been reading his books, which he gave me, but that the stories contained in those volumes are very poorly composed. I remarked that the prison story and the story about the Davenport merchants had both been mentioned in his books -- but that the composition in his writings lacked the many details and facts which were necessary to give the reader a clear picture of the events that occurred.

On the other hand, I pointed out, the oral recitations he had give me on the tape were so much better -- but they, to, were not quite sufficiently expressed to help one to dramatize the several

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instances properly in the contemplated biography.

This explanation appealed to B.J. and he agreed to relate these two particular stories for me again on the tape recorder.

He had not time, of course, to look over his notes -- in fact, he did not have the notes on these stories in his Florida home. How could he recall the details now? How would he be able to give an account from memory of what happened?

If you will examine and study carefully the tape recordings, which B.J. made for us in January, 1953, and then compare the recitations he made for us in August, 1952 in Davenport, what will you find?

You will see that the two stories I had asked him to relate again in Sarasota are quite different from the way he recited them in Davenport.

What did this mean to me?

It had stirred my imagination. I could begin to see why B.J. would not talk with me in the way I had looked forward to talking with him both in Davenport and then later in Sarasota. He had been a

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"reciter" of stories -- just as an actor. The many things he related never happened. They were figments of his imagination. He had stored away in his mind hundreds of "stories". They were like parts of a script, which an actor learns, as he plays certain parts of a role on the stage. When his performances are over and he leaves the stage, he begins to forget his script. Later when he is handed a new script, he once again begins to memorize the parts he has to recite. This process repeats itself in the life of an actor.

When he is off the stage, an actor invariably takes on the pose he held while on the stage. He behaves as though he were the character he had been impersonating. He speaks the lines he learned from the script. His knowledge is limited to what the playwright wrote.

This phenomenon of an actor is known to almost everyone.

But, why do I bring this out in connection with B.J.?

Because from my studies and investigations of his writings and his behavior, I had started to get the impression that B.J. had not

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been what he many supposed he was. The many facets of his personality were not reflections of B.J. at all. He was being loved and hated for qualities he did not possess. He was being criticized for having a heart of larceny and a heart of gold, when neither of these were part of his make-up.

As I began to see B.J., he was not a "dual" personality in the psychotic sense of the term. I saw him as a "multiple" personality instead.

He had at least ten different personalities stemming from one body. To understand him I realized that I would have to study these various secondary personalities if I were to learn what his primary personality really consisted of.

#### 71. A Multiple Personality.

Those who have studied the intricate and complex behavior of the human mind have seen how it reveals itself under certain circumstances by applied processing technique.

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Sometime between 1899 and 1900, B.J. had been away from Davenport. He had left to go on the "stage". He had joined the troupe of the celebrated hypnotist, Prof. Herbert L. Flint.

During the time that he was with Prof. Flint, his mind had been "treated" almost daily by the technique employed in the science of hypnotism.

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B.J. discusses this in his recordings. I had the occasion to review this also with Dr. Herbert Hender. It puzzled Dr. Hender that I brought this up. He recognized that I was touching the true B.J. when I brought up the subject of the "post-hypnotic personality" that I believed B.J. had developed....a development which had been produced as a result of his early influences under the "processing" of Prof. Flint.

If you are at all familiar with the science of hypnotism, you will understand how B.J. must have been affected by his experiences on the "vaudeville hypnotism stage".

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All of the secondary personalities which B.J. has revealed to the outside world have in all probability been created by the hypnotic influences he was subjected to more than 50 years ago and to the hypnotic attitudes he has allowed himself to practice since then.

To the average American, hypnotism may be looked upon as a form of black-magic where some long-haired Svengali or turbined Hindu whirls his eyes around and twines his fingers about the head of some person to make that person subservient to his will.

There are many intelligent people who are quite sophisticated about the matter and they view hypnotism as a form of technique which can be used on many occasions for therapeutic purposes.

But, few people are aware that hypnotism has been used in many instances for "educational" purposes, creating an alteration in one's personality.

How hypnotic suggestion works, or what makes it work, still remains a mystery. What seems to be known, however, is that it "works".

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It is with its workings that I became concerned with as I began to delve into the complex behavior of B.J. and the disturbing influence, which his changing personality over the years has had upon the profession.

The proof I have found shows that B.J. started out in the world of Chiropractic purely as an "actor". Destiny had taken a hand in the situation. In 1902 B.J.'s father had to leave Davenport to avoid the legal tangle he got himself into with his former student, Reiring. Destiny stepped in, as Palmer left Davenport. It placed B.J. on the Chiropractic "stage". Palmer who had been the Chiropractic playwright, who had written everything on the subject, who was its star performer, who acted as the doctor of Chiropractic, as the teacher of Chiropractic, as the schoolmaster, instructing new students in the new science -- he had left the Chiropractic "stage" and B.J. had to take over his father's role.

I have shown you how B.J. took over the part played by his father. I have shown you how B.J. became the actor who was to read his father's script -- "word for word".

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I have shown you how B.J. looked in his original "make-up".

Perhaps you have never thought of B.J. in the role of an actor. Because of his exhibitionism, people looked upon him as a "showman". The role of an actor and the role of a showman are not quite the same.

If you will think of B.J. as an actor, it may help to untangle many impressions about his life that have perplexed so many people for so many years.

It seems clear that B.J. developed a "post-hypnotic multiple personality" in 1902.

If it is true, as many students of the human mind have come to believe, that such a multiple personality can become a permanent alteration in one's being, it may throw light upon the reasons which precipitated the break between B.J. and his father; between B.J. and Carver; between B.J. and his student body; between B.J. and his faculty; between B.J. and his thousands of graduates; and it may help

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you understand more clearly the reasons for his impersonations of Barnum, the circus king; of Elbert Hubbard, the writer; of the "Savior"; and of the numerous other "personalities" he attempted to imitate during his lifetime. And you remember, of course, the star role of his career, the "expert witness" reading from a classic script prepared for him by the great Chiropractic champion, Tom Morris.

Think of him in the role of an actor and you will applaud his performance in the many roles he acted -- for the brilliance of his acting; for the brilliance of his oratory in speaking the parts of the script he had learned.

As an actor -- playing his role in 1902 under the influence of the post-hypnotic state -- you can understand how he was able to assume the role of his father -- impersonate him -- forget everything around him -- forget what his friends and neighbors would think of him -- in fact, be entirely unaware of their feelings or their attitude -- and he was able to pose brilliantly as a doctor, as a teacher, as a schoolmaster -- without ever having been any one of them before in his life.

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All he had to do was to recite his script.

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As an expert witness, he had been trained and coached by the great Tom Morris. Using that script, he could go into any court and recite his part with similar brilliance.

But he had no script to help in cases where he was not acting -- where he had to testify in his own behalf -- here he could not invent new lines to speak -- he was stuck -- so he dared not appear on the witness stand in any trial during his life as a witness for himself.

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In any part where he had a script, he could memorize it and then proceed to live the part by self-hypnosis. In doing so he created for himself a new secondary personality. And during this performance he could behave with seeming awareness of what he was doing, but

actually he was not aware of it -- and could not remember what he had said or done once he said it. He chose to say it was due to "Innate".

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To himself, B.J. had remained an unsolved problem. He thought he could solve his mysterious actions by explaining to everyone that it was the "power" of "innate", which he had to obey. What he really meant was that he was forced to obey the commands of his secondary personality.

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Whenever he tried to change the script, he seems to have gotten into trouble.

You will see later on how his father fought with him over the changes B.J. attempted to make "off the stage" -- as it were -- when B.J. attempted to put his own lines into the Chiropractic script.

Think of B.J. in the role of an actor, and you will not be puzzled about his merits as a "philosopher" of Chiropractic, as an electrical wizard; as an author; as a radio pioneer; as an historian; as an educator; as a schoolmaster; and all of the other parts he impersonated.

Think of him as an actor, and you can't possibly think of him as a fraud and as a liar. You have been judging the character of the personality in the play, not the real B.J.

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In my talks with Dr. Budden at Portland, Oregon, I realized how little he understood him. He couldn't figure him out. He did not realize that he was observing only the secondary personality of B.J. from time to time; that the primary personality had remained for the most part suppressed and under cover. In assessing B.J., he assessed the part he was playing, not his true personality. Similarly, every enemy of B.J. became his enemy because they were unable to understand that B.J. was under the influence of self-hypnosis and had assumed, without his being aware of it, different personalities which he was impersonating.

Probably the only other people that have come to recognize this about B.J. are those associates of his who are now closest to him -- meaning, of course, in particular, Dr. Herbert Hender. It is my impression that Dr. Hender has been making a study in recent years to learn the science of hypnotism in order to be able to de-hypnotize B.J. whenever he finds B.J. is about to go into some kind of a new spin and take on another pose.

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I had a long discussion with Dr. Hender concerning the science of the mind; and I came to the conclusion that he had taken definite steps to acquire a working knowledge of the "post-hypnotic multiple personality", which I have tried to describe for you briefly.

For some years now, as you know, I have been studying the science of the mind myself, and I had the chance therefore to discover -- quite accidentally -- what seems to be the true B.J. -- his real self.

If my hypothesis is valid, it will show you how difficult it becomes to prepare the biographical account of B.J.

Because of this I found it advisable to urge you not to entrust this information to anyone until you yourself had a chance to study and consider its implications.

My esteem for B.J. remains the same. I have never swerved from my admiration for his achievements. I have learned how to be his friend, however, as you have now seen.

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In my work the past two years I have tried to make others think of him as their friend and not as one who intended to remain their enemy. In my opinion the Foundation may have a great opportunity to help a really wonderful man who has perplexed everyone -- even himself.

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I would urge you to formulate your policies with the greatest care. This is the first time that I know of that all of the principal leaders of the profession have appeared to unite to help produce a truthful historical account of the profession. These leaders must be asked to re-examine their old views and opinions concerning B.J. -- otherwise the chances for success will be seriously handicapped.

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## 72. Practicing vs. Teaching.

In the 19th century, before the great period of migration began, the population of the country was relatively small. There were a number of populated centers in the eastern section where towns and cities had been built by the early settlers; but the rest of the country was still to be developed.

Everyone is familiar with the "itinerant doctor" who had to travel considerable distances to visit his patient.

In the sparsely-populated areas it was natural that few schools exist -- and so the doctor found it necessary to give instruction to those who sought to learn the art of healing. These students became the doctor's apprentice and they learned while they worked.

At the end of the Civil War, Congress passed the famous "Homestead Act" to encourage opening up the country. Land was offered to those who would be willing to settle on it and help build a bigger nation.

The great rush to the west began.

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The increasing population produced more work for the doctor. He could earn more from his increased practice but his fees as a practitioner remained about the same.

His earnings therefore depended primarily upon the number of patients he had, and how many he could care for during his working day.

This produced a limitation on his earning power -- and most of the doctors were content to leave it that way. They felt they were part of the world's "most noble profession" and in that capacity it was unthinkable that the doctor should be regarded as carrying on a business or trade where earnings could be enlarged without limitation, all depending upon the "sales" that could be made -- and where the personal attention was not a controlling factor.

Toward the close of the 19th century there arose in this country -- as I described earlier in this report -- a "wave" of newly-discovered "sciences" which began to sweep across the nation.

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You will, of course, remember how I referred to the "discoverer" -- the one who could not protect his discovery by patents.

I showed how he took his discovery to the people by entering a field of education -- where he sought to teach what he had found out about the subject of health and disease -- the great mystery of life itself.

Now let me show you what else the discoverer found out.

In the process of teaching, he discovered to his great surprise -- a business secret.

Let me tell you about this "secret".

As a doctor who cared for patients, he earned a moderate fee. He charged so much a visit and that was all he could earn from his practice.

But, as a teacher, he found that he could "command" a different kind of fee. He could get a "tuition fee" from a student who was willing to pay him many times more than any patient would ever consider paying him.

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Whereas a patient would give him from \$2.00 to \$5.00 a visit, and over a period of treatment lasting about a month, for example, the doctor could earn about \$50.00 from his patient -- a student would be willing to give him \$500.00 -- ten times as much -- for learning about his discovery during the same period of time approximately.

In addition to this alluring situation, he found that teaching a student did not carry with it the responsibilities that he had when caring for a patient. As a doctor, he had to make certain promises to his patient...and making a promise, meant fulfilling it. If he did not succeed in getting his patient well, it was as though he had failed to fulfill his promise. If the patient did not get well, the patient left the doctor and he would go somewhere else. The loss of any patient is naturally a factor in any doctor's earning capacity.

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But as a teacher he was not obliged to make any promises or guaranties to a student. As a teacher he merely represented that he had found new knowledge about the body -- knowledge that was not known to anyone before. He offered to give this knowledge to anyone who wanted to learn it for a price. The temptation to the student, naturally, was that he could use this knowledge to prepare himself for a new way to earn money.

It did not require much skill in mathematics to figure out the potential earning power as a doctor, compared with the potential earning power of a teacher, who taught students the secrets of discovery. Four (4) students would give the teacher \$2,000.00 -- enough to live comfortably on in the 19th century. How many patients would he have to treat in one year to earn the same \$2,000.00?

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Take the case of Dr. Andrew T. Still who began teaching his discovery which he called "Osteopathy". For nearly 20 years before he began teaching his discovery, he was practicing his newly-discovered "science" as a doctor. He did not give his discovery a special name. All he did was use his knowledge in connection with his work in caring for the sick. To become a teacher later on, and to offer his new knowledge to prospective students, he coined a word to describe his discovery. By doing so, he gave the impression that he had a "science" to sell, just as an inventor, who makes things gives his product a name and offers it for sale to the public.

To have something to sell in the field of education, it became necessary to offer something "new". Certainly, old knowledge could be found in the books and you did not have to buy it.

If you examine the situation from this point of view, you will come to understand why it was that the Osteopaths worked themselves up into a fury when they thought that others were trying to teach the same thing they were. To the Osteopath it meant "larceny" in education. He felt he was being robbed, and so he charged others with "stealing his thunder".

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Look back with me for a moment at what Palmer did when he found the "business secret" in teaching.

In 1897 he changed the name of his publication, then called "The Educator" to "The Chiropractic". It was still the same work he was doing for many years, so he naturally indicated on his publication that it was the 11th year. But, now he had entered the field as a teacher -- to offer something new -- a discovery.

Could he command \$500.00 from a student who wanted to learn Magnetic Healing? Certainly not. It was already a well-established "science" with many teachers in the field and the cost of tuition to learn Magnetic Healing was far less, as all the advertisements at that time indicated. Furthermore, not being new, it would be difficult to try and get fresh students who would be willing to learn it.

To give you an idea of the way Palmer himself felt about this "business secret" in teaching, let me show you how he expressed himself on the subject.

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In the course of a Coroner's investigation in Davenport seeking to inquire into the cause of death of one of Palmer's patients -- which I will tell you about later -- Palmer was subpoenaed as a witness and examined as to the facts of the case. After Palmer had offered testimony setting forth what he did for his patient, the County Attorney asked Palmer to explain what Chiropractic was so that they could better understand what he claimed he was doing, and what he was trying to accomplish.

Palmer refused to answer the question. He was asked on what grounds did he refuse to do so. Palmer replied:

"You have subpoenaed me here in this proceeding as a witness. When I was handed the subpoena, I was given a \$3.00 subpoena fee. Now you ask me to tell you what I teach when I teach my course in Chiropractic. I get \$500.00 for doing so, and not just \$3.00."

This remark caused the people in the courtroom to break out into great laughter -- and the reporter for the "Davenport Times" thought it was so clever that he included this part of Palmer's testimony in his story, and it appeared the next day in the columns of his paper. The details of this case will be related in a subsequent portion of this report.

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Here you see then the thinking of the "discoverer" in the 19th century. It was not unique with Palmer. It was an open business secret that was used to such a great extent that it was largely responsible for the chaotic developments in the whole field of health and disease.

Look at the full-page advertisement which B.J. placed in the "Davenport Times" on December 13, 1903 -- just before he was arrested and indicted. Screaming across the entire page you see the following statement in huge printed letters:

"I OFFER SOMETHING DIFFERENT -- BETTER"

It had to be something "new" to interest the new patient but more so, to interest the new student.

Look at the court records in Davenport -- from 1886 to 1896 -- while Palmer was just a practitioner. He was sued twice for his inability to repay loans, as I showed you earlier in this report.

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Look at the records after 1897 -- when he began teaching -- he began earning enough money to lease the entire floor of the Ryan Block Building - and never again was in need.

Try and bear this "business secret" in mind as I develop the subsequent portions of this report. You will come to get a better understanding of the multifarious problems that arose to plague the profession -- which still do to some extent -- and you will come to better understand the behavior of those who tried to mold Chiropractic in their own particular way.

You will come to see more clearly how fighting broke out in the creation of new schools -- by those who wanted to make their own fortune in teaching.

You will come to see more clearly how legislation was strangely put together to meet the demands of these new teachers -- each one seeking to protect his own school of healing -- and thereby seeking

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to protect his earning power. It became a matter of protecting your future earnings in teaching rather than your future earnings as a doctor.

You will see more clearly why it was sought to teach students by mail -- and why so many opposed it.

You will see why the course of study was kept simple -- and why there was so much resistance to raising the educational requirements of prospective students. It meant a loss in the future earnings of the school.

You will see more clearly why Chiropractic was changed from hand-fixing to machine-adjustment by teachers who claimed their schools were superior.

You will see more clearly why the Palmer family has clung so tenaciously to its own ideas and has refused all these years to bend and give one inch to teach what others may have developed.

It became a matter of fighting among teachers -- while the profession was actually built by the practitioner -- the student, who became

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the Chiropractor -- not the teacher. It was he who had been ill; who had been given up to die; who was saved by Chiropractic; who enlisted himself in the service of humanity. It was the practitioner who had the real "dedicated heart". It was the practitioner who was the hero and the martyr of Chiropractic. It was the practitioner -- not the teacher -- who went to jail. The law had made it a crime to practice without a license. The Constitution of the United States had declared that anyone can teach anything -- provided it was not against the interests of the government -- that it was not treason.

The greatest problem facing the profession is the quarrel among its teachers -- and not among its practitioners.

Even today they are still shouting that there is larceny in teaching. B.J. has aroused the profession to believe that others are stealing Chiropractic -- just as the Osteopaths had aroused their profession in the same way over the years.

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The various state laws that were set up to try and give them protection under this concept has done more to confuse the people than anything else. The legislators don't know how to untangle this mess.

# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

The various schools across the nation are all suffering because of this development. It is not only true in the field of drugless healing; it is likewise true in the medical schools. You have undoubtedly read about the tragic condition that exists today in the medical schools. Teaching is no longer profitable. The boom days of the 19th century are over.

Today the medical schools are appealing for financial help. Even the President of the United States has asked that the people respond to the cause. Business organizations and industrial concerns have been appealed to, to try and save the country's medical schools. They are desperately in need of endowments to carry on.

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The few chiropractic schools that remain are all affected in the same way.

If the Chiropractor is to save his profession he must give careful consideration to his schools. He must help solve the problems which have haunted the teachers of the profession.

I have talked with practically every leader in the profession and I have visited nearly every Chiropractic school or college.

I have discussed this situation with them in an exploratory way only -- for the purpose of gathering the facts and for the purpose of trying to interpret them.

This Foundation stands in a position today unique in Chiropractic history. Never before has any one neutral group been assembled that has been able to win over the cooperation of all segments of the profession in the matter of getting a truthful history prepared; getting the leaders to reveal their greatest secrets; and looking forward with new interest and

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new hope for ways and means to solve the problems of the profession as a whole -- and not just one division of it.

All of the leaders of the profession are now to some extent friends of the Foundation -- and the door is open for new opportunities.

Let me now return you to the year 1903.

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## 73. How Langworthy Prepared "The Case for Chiropractic in 1903.

Earlier in this report I showed how Palmer presented "The Case for Chiropractic" in the 19th century.

With Palmer hibernating in Pasadena, California and B.J. under indictment awaiting trial on charges of practicing without a license, there was no one left in Davenport to "Palmerize" the sick and the suffering and no one left to teach the new "Science of Chiropractic".

Previous Chiropractic historians have apparently given little study to the career and the early activities of Dr. Solon Massey Langworthy, who stepped into the picture in 1903 to

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keep the Chiropractic flag waving. Probably, for this reason, they overlooked and did not recognize the tremendous influence which Langworthy exerted upon the whole profession for years to come.

Let me show you how Langworthy attempted to present "The Case for Chiropractic" in 1903 and the new "issues of fact" and the "questions of science" that he raised in preparing the "case". You will see the beginning of the major problems that arose to haunt the profession.

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I will analyze for you the crux of Langworthy's thinking -- remarkable for its scholarliness; and I will analyze for you the way he attempted to carry out his ideas -- typical of the behavior of the early 20th century entrepreneur.

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According to Langworthy's earliest writings (1903), which I have located, it appears that Langworthy had taken the course

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in Chiropractic sometime in 1901, just before Palmer left Davenport to go to the west coast. Langworthy settled in Cedar Rapids. There he established his practice. He took a house at 603 First Street and furnished it as an infirmary and office -- just as Palmer had done. Langworthy called his establishment "Health Home".

Within a few months after B.J.'s arrest and indictment in the early part of 1903, Langworthy began to alter his "Health Home" and converted part of it into a school. Part of "Health Home" became "The American School of Chiropractic and Nature Cure".

Not only did Langworthy remodel his house, he also remodeled Chiropractic. Under the management of Langworthy Chiropractic was "dressed up" and made to look like an authentic and proper 20th century "science".

One of the primary innovations made by Langworthy was to "dress up" the Chiropractic literature. You will recall the kind of literature the Palmers had made up -- essentially "advertising copy" -- which Palmer distributed through the mails and which B.J. published in the "Davenport Times". Langworthy changed this and introduced the first

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regular magazine for Chiropractic. Nearly all of the other sciences were already advanced to the point where their literature was in magazine form.

For reasons which you will see, Langworthy selected a unique and descriptive title for the magazine. The word "Chiropractic" was not included in the name. The magazine was called "Backbone" -- and on the outside cover there appeared a drawing of the human spine.

Volume 1, Number 1, of "Backbone" was published in October, 1903. In the inside pages of "Backbone" the reader is introduced to the subject of "Chiropractic".

Let me quote for you part of this introduction.

"Chiropractic -- the science of 'hand-fixing' - is an original Iowa idea -- and in The American School of Chiropractic and Nature Cure at Cedar Rapids, Iowa, U.S.A., the science of Chiropractic has been developed until the skilled practitioner knows he can find the immediate cause of disease, and with almost never an exception he can remove it and see his patient restored to health..."

Reading this introduction, the ordinary person could not learn who it was that had founded the new science of Chiropractic. By

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careful wording of the introduction the reader is left with the impression that the science of Chiropractic was naturally a product of "The American School of Chiropractic and Nature Cure".

But even more significant than the omission of the name of the founder is the title of the magazine which Langworthy chose.

In selecting this title I will show you how Langworthy intended to narrow down in scope the "Science of Chiropractic" and confining it to limitations not intended in the original concept of Palmer.

This was a major innovation -- and this was the beginning of the idea which has been developed, that Chiropractic was a system of spinal therapy and that Chiropractic was not concerned with "hand-fixing" other parts of the body.

You will recall what Palmer had written in the 1899 issue of "The Chiropractic". You will also recall that B.J. had republished its contents without any change in concept in 1902 in the "Davenport times".

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I showed you Palmer's thinking -- that man is a machine -- a perfect machine -- that all its parts must be in their 'natural' position to run smoothly and without friction -- that the Chiropractic operator seeks to replace any and all parts that are found to be out of place -- that he works with his hands to do the fixing -- and that he works with all of the bones of the body, the various muscles, the ligaments, the blood vessels, the nerves, etc. -- whatever might be necessary to get the displaced parts back into proper position.

I referred to Palmer's article entitled "Luxation of Bones Cause Disease" which was also published in 1899 and in 1902. Let me give you an excerpt of part of this article to refresh your memory and show you how Palmer conceived the scope of Chiropractic and the scope of his hand-fixing:

"All diseases are prolonged until the pressure upon the nerves leading to the parts affected are freed from the pressure. The manner of removing the pressure is done by the use of the hands of the operator. The muscles, nerves, and bones of the patient are manipulated in such a manner as to adjust the system properly to itself...."

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"This pressure is caused by the luxation or displacement (partial or complete) of the bones or by contraction of the muscles drawing on or across the nerves...."

Thus you see Palmer's thinking and the way he expressed himself.

Now in Langworthy's writings in October, 1903 and in the months to follow you will see the first use made of the word "subluxation"; the first reference to the expression "intervertebral foramina"; the first reference to the shape and design of the intervertebral openings; the first reference to the "brain" as the source of all nerve force; the first reference to the erect posture in man; the first reference to the laws of gravity affecting the stature of the human being; the first reference to the date of discovery of Chiropractic; and the first reference to the "supremacy of the nerves" as distinguished from the Osteopathic claim concerning the "supremacy of the blood".

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The greatest questions that were fought over were raised by Langworthy -- and not by those outside of the profession.

- (1) The issue of "Who discovered Chiropractic?" was a question formulated by Langworthy.
- (2) The question whether a vertebra could be moved was precipitated by Langworthy's studies of the change in shape and design of the spinal "windows" -- as he called them -- after adjustment.
- (3) The great debate over the source of the "Unseen Power" that gave force to the nerves was started by Langworthy who announced that the "Unseen Power" was in the brain.
- (4) The everlasting problem of trying to define Chiropractic was created by the innovations started by Langworthy who narrowed Chiropractic down in scope, limiting it to the spine and to the nervous system only.
- (5) The fight over methods and techniques was started by Langworthy who tried to show that Palmer's concept of hand-fixing was not sufficiently scientific and accurate to adjust the shape and design of the spinal windows.
- (6) The question of what is the natural shape and design of the spinal column was first raised by Langworthy, who posed the great question of the upright pose -- and the problem of imbalance, caused by the gravitational pull on the parts of the body that were displaced, throwing the weight over the invisible center line of gravity.

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To better understand how to cope with the many problems facing the profession today I have tried to trace back for you the origin of some of the problems so that you can see how they got started and how the problems grew and grew to confuse and perplex the profession. Let me show you how Langworthy raised the various issues and how he considered them.



74. Langworthy's "Backbone"

Langworthy sought to give the reader the impression that the Science of Chiropractic was limited to the spinal column and concerned itself solely with the nervous system. Here is what he wrote in his magazine:

"Our school is founded upon the theory that the nerves -- and not the blood -- are life...

"In the course of disease, we must not deal with symptoms, contracted muscles, blood vessels, etc.

"We start from the substance that is the body builder -- namely, the brain and the nerve substance, which lays the foundation and constructs the body..."

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"The fundamental principle of Chiropractic is that the nerves are the life, and that disease is the result of pinched nerves.

"From the spinal cord, branch nerves supply all parts and organs of the body, passing out between the vertebra, through clean-cut little openings called "intervertebral foramina", or 'windows'.

"Chiropractic investigation has shown that here is the cause of nearly all of the ills with which man is afflicted; subluxations of the vertebrae are found whenever a condition of disease exists..."

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Here you see Langworthy using for the first time in Chiropractic writings the expression, "subluxation"; the term, "intervertebral foramina"; reference to the "brain" as the body-builder; emphasis on the nerves as the supreme factor; and the spinal column as the only part of the body to be considered -- ignoring the blood, the contracted muscles, etc.

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75. Langworthy's "Nerves"

The great debate -- "blood vs. nerves" -- had reached the point where it was almost a "craze".

To many it was an opportunity to "get on the bandwagon".

Manufacturers of patent medicines were beginning to concentrate on the subject of "nerves". There appeared on the market one "nerve cure" after the other. To show you just a few, consider these:

(a) "Paine's Celery Compound Makes Nerve Force"

"Nerve force rules the world. Health is a question of keeping all of the organs of the body working together in fine smooth harmony.

"The force that rules them -- that makes them work as nature meant and make them work in harmony -- is Nerve Force.

"Without Nerve Force there can be no health at all -- no success -- no joy in living.

"The center of life is in the nerves."

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(b) "Wheeler's Nerve Vitalizer"

(c) "Dr. Chase's Nerve Food"

(d) "Dr. Shoop's Restorative"

"How Sickness Starts in the Inside Nerves"

(e) "Dr. Caldwell's Syrup-Pepsin"

"How the Stomach and Kidneys Depend on the Inside Nerves"

(f) "Typhoid Nerves"

When Dr. Langworthy published his new magazine, "Backbone" he followed the "parade" and placed all of his emphasis on the "supremacy of the nerves", just as Dr. Andrew T. Still had placed all of his emphasis on the "supremacy of the blood".

But, examine carefully the writings of Palmer and you will find that he was not swayed by the beat of the drums and the noise of the crowd.

Palmer did not fall in line at first and pursue the popular "nerve theory" as others had done. He had looked upon the body as a whole. He had considered all of its parts and all of its functions.

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As a health investigator, I have shown you how he had chosen the path of inquiry started earlier in the 19th century by some of the country's most advanced scholars who were looking upon the body as a machine and sought to keep the human machine in operation by having all of the parts in their natural position. It was "anatomical arrangement" that concerned him. He was interested in the job of getting the whole body to assume its proper symmetry. The means of producing "body symmetry" did not mean that he was to rely on the circulation of the blood only; or the contraction of the muscles; or the free flow of nerve impulses. Whatever was necessary would be considered, provided of course it did not include introducing chemical substances into the body or applying the methods used by the bone-setters and the surgeon.

Langworthy, on the other hand, conceived the idea that he could better popularize the "Science of Chiropractic" by showing that Chiropractic was based upon the newest concept of the "nerves" of the body.

It was Langworthy who apparently carved out a new road for his fellow-contemporaries to follow.

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76. Langworthy's "Windows"

In the April, 1904 issue of "Backbone", Dr. Langworthy announced his new "discovery" concerning "the theory of old age" and his concept of the "intervertebral foramina". The following excerpts will give you some idea of his views as he expressed them at that time:

(NOTE) "The writer has given serious thought to the subject of longevity, and it is believed presents here a theory for the cure of old age never brought to public attention.

"Before presenting these ideas, a few explanatory remarks seem necessary. In the first place, I will ask you to permit me to call old age a disease. If such is the case there is a cause for it, as there is for disease.

"The primary causes of all diseased conditions are one and the same; namely, interference with nerve force; for it is by and through nerves that we have any feeling whatever, whether it be a feeling of ease or a feeling of dis-ease. Therefore, disease is the same, regardless of its location in the body.

"If these deductions are well-founded, old age is caused by that condition of the body which renders impossible the transference of normal nerve force to all its parts, and I propose to show you what that condition is.

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(NOTE) "The first grand characteristic which separates man by a vast gap from the quadrumana (quadruped), is his erect position and bipedal locomotion, coupled with ignorance and carelessness that has caused him to fall so short in longevity, as compared with other mammalia.

(NOTE) "Because of his erect position, and the law of gravity, man always loses in height as age advances.

"In many cases the dorsal curve of the spine becomes exaggerated which partly accounts for the loss in height, but only partly.

"One may remain just as erect as ever, but the loss in height still prevails, and the reason for it is most important -- being in accordance with the theory herein presented.

(NOTE) "The principal reason lies in the gradual change in form and shape of the intervertebral cartilages, which lie between the bodies of the vertebrae.

"These disks of cartilage, 23 in number, constitute about one-fourth the length of the spine, and act as cushions to lessen the shock of concussion, at the same time giving flexibility and mobility to the trunk of the body.

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"Without these little cushions the wonderful feats of the acrobat and the contortionist would be impossible; in fact, the comparatively easy and simple act of tying one's shoe would be out of the question.

"As the body ages, these little cushions of rubber-like material become flattened by constant and repeated spinal concussions, produced in ordinary ways, and by the occasional and extraordinary shocks to which most of us subject the body from time to time.

"The thinner and more compressed these disks become, the less flexible the body grows, and as the saying goes, we are "old and stiff".

"Note carefully the openings between the vertebrae on my drawings and you will see that the thickness of the disks of cartilage regulates in no small measure the size of these "spinal windows", as I call them.

(NOTE) "Now, as to the effect of the decrease in the size of the spinal windows: The brain is the dynamo which runs the human mill -- and the spinal cord is its main wire.

"From this cord emanate 31 pairs of spinal nerves, which pass in bundles through the "spinal windows". This great human dynamo by means of the spinal cord and the spinal nerves is constantly transmitting the life-power to all parts of the body.

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"Shut off this life power and we die. Shut it off from a portion of the body and that portion loses its power to function.

"Weaken the current by pressure as it passes to any organ, and the organ itself becomes weak.

(NOTE) "Now, if the "spinal windows" through which the spinal nerves pass are all partly closed, it certainly follows that the nerve current is weakened to all parts of the body.

"The natural consequences of this gradual cutting off of the life current is a diminution of the mental and physical force resulting in old age and decrepitude.

"The brain is constantly sending its messages to all parts of the body by way of the spinal cord which contains the centres controlling and governing the nutrition of the skin, bones, blood vessels and muscles, as well as many other centres performing necessary duties, but if these life-sustaining impulses are weakened by being crowded through partly-closed windows, their full measure of force cannot reach its destination.

(Note the Theory) "The cure of old age, or any other disease, can only be accomplished by opening wide the partially closed spinal windows, thereby connecting the soul with its earthly belongings and to do this is not an easy matter -- thought it is possible in the large majority of cases as I have proven by actual demonstration during the past few years...."

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The crux of Langworthy's thinking was, therefore, that the spinal windows must be forced open as wide as possible. From this premise he believed a mechanical stretcher could best pull open the windows. Palmer had used a vertical force to press down - while Langworthy used a horizontal force to pull apart.

77. The Significance of Langworthy's "Theory of Old Age"

Up to this moment I have not attempted to delve into the archives of medical history to determine whether Langworthy's theory of old age had ever been considered by anyone prior to his writings in April, 1904.

But his findings, if original with him, are seemingly of significance.

Note how he calls attention to the importance of the "posture" of man as influenced by the laws of gravity - a hypothesis, which became one of the cardinal principles of Chiropractic "philosophy" -- and just becoming popular at the turn of the century.

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As to his "spinal windows" and his concern over their shape and form, this captured the interest of anatomists early in the 20th century.

Let me point out to you how Langworthy's theories were considered by independent investigators. You will see how they approved his anatomical findings, but how they disapproved his attempt to explain his findings by relying on the phenomena of the nerves; how they were unwilling to consider the phenomena of "nerve pressure", "nerve irritation" and "nerve impulse" -- phenomena, which I tried to steer you away from in the very beginning of our studies in August, 1952. I suggested that the phenomena be considered from the point of view of "anatomical changes" and not attempt to study the relationship of health and disease to the phenomena of nerve irritation or nerve pressure - as Dr. Hirsch and others had suggested.

In 1910, Oakley G. Smith, who had been an associate of Dr. S.M. Langworthy, interested an anatomist named Harold Swanberg in the theory of the shape and form of the "spinal windows", and a comprehensive program of study and research was undertaken.

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Swanberg started his anatomical studies of the intervertebral foramina by analyzing the form and shape of the spinal column in cats; then he proceeded to study the human being.

In 1914 Swanberg published a small book entitled "The Intervertebral Foramen" which dealt with his studies of the "spinal windows" in cats. His book confirms the findings reported by Dr. Langworthy in 1904 as to the shape and form of the windows. In his next book, published in 1915, he confirms the findings in the human spine. Note what Swanberg says:

"During the past quarter of a century, a great deal of interest has been directed to the vertebral column from a therapeutical standpoint. Many schools of thought have arisen claiming that the great majority of diseases have their origin from spinal abnormalities which produce pathologic changes in the intervertebral foramina, their contents, or the surrounding tissues.

"It is not the purpose of this book to argue the case one way or the other, but to present a clear and concise description of the normal morphology of these apertures and parts in man.

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(NOTE) "Once a normal structure is thoroughly mastered, the reader will then be in a better position to judge for himself the effects of pathologic conditions; he can then formulate his own opinion concerning the theories of nerve pressure, irritation, or any other pathologic phenomena, occurring in the intervertebral foramina or adjacent tissues as a causative factor in disease."

Swanberg's two books were hailed everywhere. One of the country's leading anatomists undertook to write an introduction to Swanberg's book. The head of the department of neuro-anatomy at the Chicago College of Medicine and Surgery, Professor Harris E. Santee, wrote the following as an introduction to the "Intervertebral Foramina in Man":

"In light of this new knowledge certain theories of spinal tension and compression must be greatly modified. The undoubted anatomic facts revealed by Mr. Swanberg in this painstaking scientific work necessitates a complete re-statement of the rationale of "cures" effected by spinal manipulation".

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Swanberg's book was reviewed by the New York Medical Journal in 1915 and the editor had this to say:

"It has taken the author four years to complete his researches and they are of great scientific interest, as well as possible therapeutic value -- the book is of value to those who may be interested in the therapeutics of the spine and the author deserves great credit for his patient investigation in this field".

78. Hand-fixing vs. Machine-fixing.

At the outset, Langworthy had indicated in his magazine called "Backbone" that the "American School of Chiropractic and Nature Cure" was founded upon the "Science of Chiropractic", which meant "hand-fixing".

However, to promote his discovery of the "spinal windows" and to show how the windows could be made to "open wide", Langworthy broke away from the Palmer idea of hand-fixing and resorted to a mechanical appliance.

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For some reason he did not wish to give his new idea a new name, but retained the concept that Chiropractic could be deemed to include "machine-fixing".

In December, 1902 the famous bloodless surgeon of Vienna, Dr. Lorenz, had come to America to demonstrate his technique of stretching the ligaments. He had come to Davenport on December 28, 1902 and gave one of his celebrated lectures in the well-known Burton Opera House. It might very well be that Dr. Langworthy attended this lecture and received from Dr. Lorenz's talks the germ of an idea to develop his own "stretching machine" to open the spinal windows, for it appears that in the spring of 1904 Dr. Langworthy announced his new invention, the "anatomical adjuster" -- his own idea of a mechanical appliance to stretch the spine and thereby correct a spinal subluxation.

Appliances for the mechanical treatment of joints was not new. In 1878, Dr. Charles F. Stillman of Plainfield, N.J. announced his invention as follows:

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"Restriction of Motion"

"For the successful treatment of injuries or diseases, in the human frame, immovability has always been recognized as one of the chief requisites.

"But, it often becomes necessary to supplement the immobility with extension or retraction in order to overcome deformity, or separate the diseased surfaces from one another.

"Or we have immovable dressings and adjustable brackets. We treat the vertebral column the same way."

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When Langworthy introduced his "anatomical adjuster" he chose a descriptive name to correspond with previous expressions that had been used. Dislocations had been treated by others as follows:

1. In 1847, by Dr. George O. Jarvis, using "The Surgical Adjuster"
2. In 1863, by Dr. Henry Smith, using "The Manual Adjuster" or "The Reduction of Dislocation by Manipulation"
3. In 1878, by Dr. C.F. Stillman using (as above shown) "The Mechanical Adjuster"
4. In 1902, by Dr. Lorenz, using the method known as "Ligament Stretching".

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Later on Dr. Oakley G. Smith, who started his "Science of Naprapathy" in Chicago, based his work on the so-called discovery of the "ligatite" (referring to the ligaments).

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79. Langworthy Questions the Date of Discovery of Chiropractic.

In the very first issue of "Backbone", published in October, 1903, Langworthy printed the statement that the "Science of Chiropractic" represented an "original Iowa idea".

But shortly thereafter he made a complete reversal of "thinking".

Dr. Carroll Whitney Burtch was an associate of Dr. Langworthy. He had become a lecturer on the Theory and Practice of Chiropractic in "The American School of Chiropractic and Nature Cure".

He had prepared an article for publication in Langworthy's magazine called "Backbone". The purpose of the article was to question the date of the discovery of Chiropractic. The article was

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entitled, "How Old is Chiropractic?"

It was published at the end of 1903 -- while Palmer was hibernating in Pasadena, California and while B.J. was under indictment awaiting trial -- so there was no one to answer the question on behalf of Palmer.

The salient parts of the article are as follows:

"That there is any question about the date of the origin of Chiropractic will come as a surprise to most Chiropractitioners, as well as to many others, who have become interested in this most interesting of healing arts, but facts have come to light showing that -- instead of being of recent origin -- Chiropractic methods of spinal adjustment have been in use for at least 75 years.

"The members of the profession who have prided themselves in the belief that at last there was something new under the sun must relinquish this satisfying thought for it seems that what has been known as an invention born of necessity is really the finished product of a long period of evolution.

"Beginning probably as a simple means of allaying pains along the spine, it has grown to be the most exact of the many methods for the removal of the cause of disease.

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"Knowing that a large number of people will welcome every bit of information concerning Chiropractic, I give the facts here as they have reached me from several sources".

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"The first use of Chiropractic in this country that we have any knowledge of was in New York City nearly a half century ago. A Mr. Bradford, who in 1902 investigated Chiropractic, after spinal examination and adjustment, remarked that he had been cured of a disease of the kidneys by a similar method more than forty years before in New York City. He did not remember the doctor's name (?)"

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# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

77

"The first school for the teaching of spinal adjustment by this system was founded in Davenport, Iowa, by Palmer six years ago (1897). He conducted his school until about a year ago and then moved from Iowa to one of the western states. Dr. Palmer gave the method the peculiar and appropriate name by which it is known today.

"The next report comes from a patient names Dvorsky and shows that this system of spinal adjustment was in use some time before it was practiced in the United States. Mr. Dvorsky states that his family have practiced a method of replacing displaced vertebrae for three generations and from his explanation of this method it is evident that -- though crude and unscientific -- it is unmistakably Chiropractic in idea.

"The first Dvorsky to practice such replacement learned the work from a doctor in Prague, Bohemia about 75 years ago, and was associated within him in his practice there, employing spinal adjustment in the treatment of various diseases.

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## 80. Discovery or Deception?

At the beginning of the 20th century, the wave of newly discovered sciences had reached its greatest height. It began to look as though "science" was just "flooded" with science. The people of the country were beginning to really take notice of the unusual phenomena that was sweeping across the nation.

The word "discovery" and the word "science" were gripping the people.

They began wondering and asking: Is science re-making the world, or is it destroying mankind?

Are the new discoveries a blessing or a curse?

Are these really discoveries, or is the public being swindled in the "name of science"?

Are we being deceived; but more important, are we deceiving ourselves?

What is new and what is old? What is true, and what is false?

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The country's greatest writers and best known editors took part in the national debate.

Edward W. Bok began a crusade against the "new discoveries" in the field of patent medicine.

Joseph Pulitzer, the blind editor of the "New York World", known as the Father of American Journalism, began to challenge the "discovery" of Mary Baker Eddy. He questioned her claims to originality and discovery. Accounts were published attempting to show that she had prepared her immortal text, "The Science of health and The Key to the Scriptures: from the writings of Professor Wiggins and that her "teachings" therefore were not new and original, as claimed.

The editor of the "Ladies' Home Journal" became interested in the discovery of Osteopathy and asked Dr. Andrew T. Still to show the facts which would prove that he was a real discoverer. Dr. Still prepared an autobiography which he called "How I Came to Originate Osteopathy", and this was first published in the "Ladies' Home Journal".

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In other fields of science the same searching attitude for truth prevailed. Scientists and scholars began to search the past -- and, with investigation, they came to the conclusion that the world was going through another "renaissance". Writers began to show that many of the so-called new discoveries and inventions were actually of ancient origin. In 1903 several of the science magazines began publishing articles revealing that the Greek influence was apparent everywhere in the field of discovery and invention. (35 years later Dr. Ligeros tried to show that Chiropractic dated all the way back to ancient methods).

Langworthy's attempt in 1904 to show that Palmer was not the discoverer of the Science of Chiropractic was typical of the attitude of the times.

Nearly every form of human activity was re-examined to expose the crookedness of mankind.

Upton Sinclair wrote exposing the beef trust.

Norman Hapgood wrote against food adultery.

William Randolph Hearst took up his pen to denounce

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corruption in public life.

Ida M. Tarbell, the student of sociology, undertook her investigation against "Standard Oil" and John D. Rockefeller.

David Graham Phelps campaigned against the deceitful practice of legislators.

Thomas W. Lawson wrote on the wickedness of corporations and corporate directors.

And, Lincoln Steffens used his literary craftsmanship to reveal political graft.

But, the strange thing is that the article questioning the date of discovery of Chiropractic should have been written by a fellow-Chiropractor who was himself seeking to promote the Science of Chiropractic.

If it appeared to Dr. Langworthy and to Dr. Burch that the Science of Chiropractic was not new, but only that Palmer had coined a new word to describe an old science, why did they continue to use the new name in the title of their school and in their teachings?

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Let me show you how the editor of the "Journal of Osteopathy" looked upon the article published in "Backbone" which attempted to show that Palmer did not discover Chiropractic. The following excerpts from the "Journal of Osteopathy" are more than interesting:

"The Journal is in receipt of a copy of the newly-launched magazine, 'Backbone', published monthly in the interest of Chiropractic and Common Sense, by Backbone Publishers, 603-605 First Avenue, Cedar Rapids, Iowa. It is devoted to the exploitation of the Chiropractic method of cure, and the advertising of Dr. S.M. Langworthy, who seems to be its chief advocate.

"We have a faint recollection of seeing a few years ago a similar exploitation of the same method by its founder, a Doctor Palmer, of a neighboring Iowa city.

"Doctor Palmer should wake up, or his laurels as founder of a system 'suggestive of the physical culture and osteopathy, but far in advance of either', will be ruthlessly snatched away from his brow.

"We are of the opinion that the magazine would have been more appropriately termed 'Gall' rather than the anatomical cognomen with which it has been blessed."

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The foregoing editorial comment by the editor of the "Journal of Osteopathy" had a profound effect upon the Palmer family, as you will see. They came back to claim their "laurels".

The way in which they did it set the stage for the new way in which "The Case for Chiropractic" was to be presented to the people.

A date for the discovery of Chiropractic was established as you will see. Then, the place of discovery, the circumstances and even the "body" -- were all created to establish the necessary facts to imitate the autobiography of Dr. Andrew T. Still who wrote, "How I Came to Originate Osteopathy".

Years later the story of Harvey Lillard was re-investigated and a new version given to the origin of Chiropractic. It was considered, not a discovery -- but a "re-discovery" to try and correct the "facts" which were made up to fit the new "Case for Chiropractic".

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But, one of the great secrets that remains unsolved is the romance that started shortly after Langworthy jumped into action to take over the captaincy of the Chiropractic Ship.

The courtship between B.J. and Mabel that started in 1903 following B.J.'s arrest and indictment, and their love, which culminated in marriage in April, 1904, continues to be one of the "Silences of Love".

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#### 81. The Chiropractic School of Love.

No one has been able to tell me the full story of the heroine of Chiropractic. I learned some parts about the life of Mabel Palmer, but it was only fragmentary.

Her life in the service of Chiropractic was really a service of love.

How that love was born, I could not find out.

Human love and divine love are not quite the same. No one remembered any love letters or love scenes which led to the ultimate companionship between B.J. -- the "most hated man" in the profession -- and Mabel -- the "Sweetheart" of Chiropractic.

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How did he win Mabel? And what were her ideals?

Was it love at first sight, or love on second thought?

The Science of Chiropractic was re-born in 1904 -- strangely enough, a leap-year.

With her marriage to B.J., Chiropractic began living again. It began to blossom. Chiropractic now had not only a "life force", which Langworthy gave it, but it now received a "love force", which Mabel added to it.

Mabel had made B.J. the man of her choice; but she made Chiropractic her ideal.

One could probably write one of the most interesting love stories of all time, if they could learn what was in Mabel's heart.

Who is there who can unveil the picture of her love?

I cannot fit these pieces of the story of Chiropractic together.

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#### 82. Love Finds a Way.

The "right" to practice without a license was being studied by Murphy, a Davenport attorney, who had been engaged as defense counsel for B.J.

It had been announced in the Davenport press that Murphy intended to carry the fight to the Supreme Court of the United States by raising a constitutional question.

But, "love" stepped in to find another way to help B.J. and the cause of Chiropractic.

The law did not forbid anyone from teaching and conducting a school.

So, "if you can't practice, at least you can teach."

Was this in the mind of Mabel Heath and B.J. when they began planning their marriage at the end of 1903?

Did the opening of the Langworthy school in Cedar Rapids show them that the Palmer School of Chiropractic could be re-opened, even though B.J. was still under indictment, awaiting trial for practicing without a license?

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Did the article in the "Journal of Osteopathy" show them that the new science of Chiropractic was still looked upon as worth fighting for?

What was in the minds of their friends and of the people who knew them when Mabel and B.J. announced they were going to be married?

Nearly everyone in Davenport had known that B.J. had been arrested; that he was under indictment awaiting trial; that he was out on bail; that his continued "freedom" was still undecided; that he might be convicted and sent to jail.

What prompted Mabel to consent to marry B.J. while his destiny and his career were so uncertain and so endangered?

Think of B.J.'s career up to that time. He had been expelled from high school in the first weeks of his first semester. He had no further opportunity to complete his education.

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He had worked thereafter as a clerk in St. Onge's Department Store until about 1899 or 1900, doing menial jobs of one kind or another. Then he left Davenport to join Professor Flint's "hypnotic vaudeville troupe".

From May, 1902 to January, 1903, he had posed as Dr. Palmer and had undertaken to run the Chiropractic School for his father.

Was this record inspiring enough to stir the soul of a budding girl?

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Mabel and B.J. were married in Davenport on April 30, 1904.

It was a church wedding at the Methodist Episcopal Church.

B.J. told Mrs. Gertrude Miller, who had been preparing his biography, that the wedding took place while his father was away in

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California and did not return to attend the ceremony. He also told Mrs. Miller and has written in one of his books that his real mother was dead; that she died when he was 2 years of age and that he never even knew her maiden name.

If you will examine the marriage papers of B.J. and Mabel, you will find that B.J.'s father is listed as being one of the witnesses to the wedding; and you will also find that his deceased Mother's maiden name is also listed in the documents.

B.J. had written a number of times that his real mother had come from Louisiana and that her ancestors were of an entirely different race than that of his father.

But the marriage record shows that the maiden name of B.J.'s deceased mother was -- "Luvina McGee".

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Mabel was born in Milan, Iowa.

She had attended the schools in Milan and had been graduated from high school. She went to work at first in the Milan Post Office where she served as a clerk under her uncle who had been the postmaster for many years. Later she came to Davenport and was

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employed by the telephone company and thereafter by an insurance firm in the bookkeeping department.

----

Two personalities had welded to enter the great field of education -- to teach the subject of health and disease.

They prepared themselves to enter the realm of the schoolroom -- to live a life with students -- to work with text books -- to think out the problems of life -- to match wits with the philosopher, with the scholar, with men of learning.

They were planning to steer the Chiropractic Ship without ever having learned how to be "navigator".

They were to enter the field of pedagogy without ever having prepared for a career in teaching.

They were starting a school without textbooks on the subject they were going to teach.

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They knew nothing of school management, school organization or school administration.

What was to be the attitude of the "teacher" to his student? How should the students be taught?

What would the students be like? In practically every school in the world, a class-room of students is made up of a uniform student body -- each of the students being of the same age and of the same educational status. There is some uniformity among them.

The Palmers were not going to find a student body, however, made up of 10 years olds, or 20 year olds, or 40 year olds. They were not going to find a uniform student body as one finds it in special schools, like the deaf or dumb where everyone is in the same category.

They were to begin teaching the most unique conglomeration of students ever assembled on earth. Think of this for a moment and try to find any instance in the history of mankind where two people were to open a school to teach at the same time and in the same class - - the young and the old; the well and the sick; the educated and the uneducated; students who never heard anything about the subject of health and disease and students who were licensed and practicing doctors.

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They were going to teach in the same class and at the same time students who never had gone to school before, and those who had been teachers themselves -- in fact, one of the students was to be Mr. Baldwin, the principal of the Davenport high school -- the one who had expelled B.J. from school in 1895.

They were entering the field of education in the great subject of health and disease -- while the many medical colleges all over the nation were being condemned as inadequately staffed with men of learning and proper training; with buildings that were obsolete; without modern methods of teaching; without laboratories for experimental work; and most important -- without sufficient capital and working funds to operate the schools in the best interests of the student body.

They were entering the field of health education and planning to operate a school of healing, without any previous experience in their work, while the educators of the country who had made a lifetime study of their vocation were beginning to realize that their own preparation in the field of teaching had been inadequate and was about to be

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overthrown to make room for the advanced principles in the science of teaching which had been developed and established in the schools abroad.

"Love" was indifferent to the whole situation -- it was determined to travel the uncharted course in the same way as love always has traveled -- blindly -- without knowing what the future might be.

In December, 1904 the young married couple undertook to re-open the Palmer School of Chiropractic.

Following Langworthy's example, they prepared a magazine to serve as the new mouthpiece for the school. It was called, "The Chiropractor".

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### 83. Chiropractic Life Begins with Loving.

A pair of lovers began to revive the Science of Chiropractic.

The romantic impulse had given a new expression to the nerve impulse.

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Chiropractic -- the science of hand-fixing -- was now in Lover's Hands.

Chiropractic was no longer to be just a "science" -- it was to become -- like love -- a "mode of life".

The first issue of the new magazine reflects the new life in B.J. and in Chiropractic. Guided by the new help given to him by Mabel, let us see some of the changes that took place.



# The Lerner Report

by Cyrus Lerner, Attorney at Law

81

1. The spelling of the word, Chiropractic was reconsidered; and the title formerly used, "The Chiropractic"-- was revised to conform to proper use of the suffix, and the new publication was named, "The Chiropractor", which was the correct way to designate a personal noun.
2. The date of the origin of the science of Chiropractic was reconsidered in light of the article published in Langworthy's magazine. So, for the first time,

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you will find a reference to the "history" of Chiropractic. Note the first commentary by B.J. to try and establish a "date" to fix the origin:

"Historical: Chiropractic was discovered by Palmer of Davenport, Iowa, in September, 1895. He has developed it into a well-defined science that has no resemblance whatever to any therapeutical method. The cures are made by adjustments that are unique and unlike any movements used by any other schools."

3. The attempt of Dr. Langworthy to narrow down the scope of Chiropractic to the spinal column is ignored by B.J. who writes in the first issues of "The Chiropractor":

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(NOTE) "Chiropractic is defined as being the science of adjusting, by hand, any and all luxations of the 300 articular joints of the human body, more especially the 52 articulations of the spinal column for the purpose of freeing any and all impinged nerves which cause deranged functions.

(NOTE) "All acts or movements of any or all parts of the body, (including the circulation of the fluids, whether normal, or in excess, or a lack of, are but functions of nerves. There is not an ache or pain, but that are the sensation of the nerves."

4. The attempt of Dr. Langworthy to establish the brain as the life force is ignored by B.J. who writes as follows:  
"Every act and thought is controlled by innate and educated nerves; they are the life of the body."
5. The use of the word "subluxation" is not yet adopted by B.J., although the word was used by Langworthy. The terminology is still expressed as follows:  
"ADJUSTMENT -- a term used by Chiropractors to denote the act of replacing luxations that cause disease.  
"LUXATION -- where two articulating forces have wholly or in part lost their proper connection".

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(It will be noted that the foregoing are no more than ordinary dictionary definitions. Mabel had not yet taken the course in Chiropractic from.; and she had not yet gone to Chicago to the Bush (Rush?) Medical School to study the subject of anatomy. Her trip to Chicago was to follow shortly)

6. You can get a "peep behind the curtain" and you can see how others viewed B.J.'s performance in 1902, by the following letter which Oakley G. Smith had sent to Palmer to his Davenport address in 1902, while Palmer was still in California -- B.J. kept it, of course, but published it in the February, 1905 issue of "The Chiropractor" in order to get in one of his verbal wallops to hit back at Oakley Smith for inferring that B.J. was not such a good actor --

"Clarinda, Iowa, June 16, 1902

"Old Chiro --

Say, Doc, if we take things just cool and saw wood faithfully, we will see Chiropractic the leading system

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"of treatment or fixment. What we need is one school with Dr. Palmer at the head. Chiropractic will never be taught right in any other way. As it is going now, it will degenerate. OAKLEY"

----

B.J. answered this letter as follows: "The above was Oakley G. Smith's sentiments then. Who would have thought that three years later would find him assisting in retrograding Chiropractic by using Osteopathy and Orthopedic machines?" (Langworthy and Oakley Smith had joined forces in 1904)

7. You can see B.J. following the mistaken judgment of the Osteopaths in copyrighting the material published in the magazine, believing that in doing so he could prevent "larceny in education".

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B.J. writes:

"Our attorneys are now looking after our copyright interest. If we were to allow any and all persons to use our literature without restraint, we would be abetting and lending our aid to many ignorant, unprincipled "Chiro" swindlers".

----

(Note: The underlined are the exact words used in the August, 1897 issue of the "Journal of Osteopathy" as you will recall. See my reference to this in the earlier section of this report)

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And, by way of warning, using the same technique that the osteopaths had employed to frighten away infringers, you will find in the February, 1905 issue of "The Chiropractor" a full page devoted to setting forth a copy of the provisions of the United States Copyright Law -- and at the bottom of the page, after the text, the following WARNING:

"Any infringement of our copyright will be prosecuted to the full extent of the Law".

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8. The "right to practice" had been denied B.J. He was still under indictment, awaiting trial. Two years had passed and each few months the case would be adjourned and adjourned. Murphy, his attorney, had let it be known that he intended to take this question up to the Supreme Court of the United States and would plead the issue as if it involved a violation of the fundamental rights granted to citizens of the country. Murphy had not then realized that only the "mind" was in the Constitution; and that the rest of the body had not been included in that immortal document of human rights. Nevertheless, we find B.J. writing in the 1905 issues of "The Chiropractor" on the great questions of "human rights" -- justice, liberty and freedom -- just as his father had done in 1899 when he published his reply to the published statements printed by Dr. Henry Matthey.

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Here are some of the commentaries made by B.J.:

Page 5:

(NOTE) "To force people to choose a doctor they do not want is to interfere with their liberty and individual rights. When human liberty is restricted for any pretext whatever, there is danger and trouble ahead. It brings the majesty of the law into disrepute, demoralizes the community in which unjust laws are enforced, and incites rebellious spirit."

Page 7:

"What style of liberty is that which denies the people a free choice in selecting one to administer to them in time of sickness? This is a question that involves not only health, but life, liberty and the pursuit of happiness. The fundamental law of our land guarantees to the citizens these rights. Do you prize them? Will you enjoy them?"

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Page 15:

On this page there appears an article entitled, "Unjust Medical Legislation" -- copied from the "Journal of Osteopathy".

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The same issues of "Constitutional liberty" were raised -- but these arguments, as we shall see, were not applicable in defending the one who had been arrested for violating a state law.

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9. How did B.J. reply to Dr. Langworthy and how did he react to the magazine called "Backbone", which did not set forth the name of Palmer as the founder of Chiropractic? Let us see how B.J. expressed his views in 1905:

Page 4:

"If Chiropractic is not Medical or Osteopathic, what is it? It is a new science that was not taught nor heard of before 1896, and then only in Davenport, Iowa. Every practicing Chiropractor traces his line of descent to the Palmer School, even my friend, Langworthy."

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Page 10:

(NOTE) "On February 16th, Dr. Langworthy called me by long distance phone and said he wanted to quit sparring. I replied that I did not want to. He will think by this number that we have just started. He had it all his way in "Backbone" for over a year as there was no Chiropractor to talk back to him. Dr. Langworthy will think we know something about him when we are through. We are now going to have our say and he will think that 'Old Chiro' knows just how to say it.."

"Dr. Langworthy gave the readers of 'Backbone' to understand that he was the discoverer and developer of Chiropractic. He is now trying a new way of diverting attention from Palmer being the discoverer and the developer of this new science by saying that Palmer had developed it from a crude form as practiced heretofore by Dvorsky...

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Here you have the inner thoughts of B.J. in 1905 when he decided to show that his father had discovered Chiropractic on a certain date, at a certain place, and under certain

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circumstances. But, Palmer was still away from Davenport in February, 1905. Palmer did not return until later. Let us see how Palmer looked at B.J.'s efforts to revive the school and fix the Chiropractic literature.

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84. Who "OWNS" a New Science?

In 1905 Palmer returned to Davenport to join his family and resume the full leadership and captaincy of the Chiropractic Ship.

Previous historical accounts have indicated that it was B.J. who purchased the "house on the hill" from a wealthy resident. The evidence I have found is contained in the published writings of Palmer himself. It is revealing. Therefore I will quote from the printed statement to have it speak for itself to show the transition that took place in the "title" to the school, etc.:

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From the May, 1905 issue of "The Chiropractor" - Page 1)

"IMPORTANT ANNOUNCEMENT"  
"A New Home for the Palmer School"

(The annual Davenport Directories show Palmer living there and practicing as early as 1886)

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". Palmer, the founder of the Chiropractic science came to Davenport January 15, 1888.

"He rented three rooms in the Ryan Block. In a few months he added two more. It was not long before he was using eight rooms. In 1892 his business increased and he had use for 18 rooms. These were on the second and third floors. He exchanged these for 20 on the front of the fourth floor. Business continued to increase until he occupied the entire floor of 40 rooms -- thus making over 17 years in the same building."

(when teaching began)

"His rent commenced at \$15.00 a month and increased until it was \$2,100.00 a year. Making a total of \$30,000 paid for rent in the Ryan Building. It is no wonder that the Drs. Palmer have concluded to have a home of their own."

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"Patients, students and friends are pleased over the change from the busiest corner to that of 828 on the crest of Brady Street. The Mount Ida, Central Park and Locust Street cars stop in front of the school and infirmary.

"The change from a medical infirmary, built and used by the late Dr. Peck, where diseases were treated, to that of Chiropractic which adjusts the cause, is typical of the transformation now going on in the minds of the thinking world."

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Now let me show you how Palmer referred to the origin of Chiropractic. In the May, 1905 issue of "The Chiropractic" all previous reference to the "history" of Chiropractic, as published by B.J. in the prior issues running back to December, 1904, the date of the beginning of the new magazine is missing. You do not find any reference to the discovery of Chiropractic having taken place in September, 1895. Instead, the following statement is made by Palmer:

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(Using the word "originator" as Dr. Still had done in his 1905 revised "autobiography" entitled "How I Came to Originate Osteopathy")

"Dr. Palmer at first relieved ailments by the method known as magnetic, although he did not slap, or rub, or stroke as others did. During these 10 years, he was studying the science of locating the cause of disease. That treatment gradually grew towards that which is now known as Chiropractic. He is, today, the recognized originator of a science which treats the cause of disease, instead of treating the effects..

"He is the editor of a monthly magazine...."

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Now, see how Palmer fixed the future policy of the Palmer family towards the "Science of Chiropractic". Instead of looking upon "science" as an "accumulation of knowledge" -- something to be taught -- Palmer took the attitude that his discovery of a science was like a piece of property, which he found, and laid a claim to. Note the attitude of "ownership" towards the science of Chiropractic a family possession -- which no one could ever take away from them. This

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will help you understand the position taken by B.J. down through the years in which he has fought mercilessly and unrelentingly towards anyone who dared to do anything that would tend to take that "title" and that "ownership" away from the Palmer family.

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"When Chiropractic was an infant, Dad Chiro thought there was no possibility of losing its identity, or ability, but he has discovered that established remedies, ignorance, and unprincipled shysters would soon smother his pet, if it were not for the parent school.

"There are many who claim to practice Chiropractic who know but little or nothing of it. The discoverer and developer has been heard to say, 'IT CAME NEAR TO GETTING AWAY FROM ME'.

"It is, therefore, the purpose of 'The Chiropractor' and the parent school to teach this modern science unmixed.

(The policy of preserving the exclusive use of a "name" as one would preserve a "trademark" -- a "trade name")

"Those who desire to practice it with other methods have a right to do so, but if they call the mixture Chiropractic, we will call them down.

"There is one thing certain -- the originator of this science cannot be charged with having lost his right and opportunity to establish it, pure and undefiled, by neglecting to assert and defend it."

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It was this family policy -- laid down by Palmer in May, 1905 -- as you can see, that has been responsible for the perpetual battle which B.J. has waged all across the country to interfere with legislation which would permit the practitioner to use anything but the "straight" concept of Chiropractic.

Never revealing to anyone the real motives that were responsible for his actions, is it any wonder that his followers have been bewitched by his oratory and his spell-binding declarations. His Father had laid the law down for him -- and he followed that command, just as he did under the influence of self-hypnosis when he acted the part of a secondary personality -- not realizing the effect he was producing and the injustice he was creating to hurt his fellow-contemporaries, who looked to him for sincere leadership in the field of education -- where the teacher is willing to consider the thinking of others and allow the student to ponder the data with a free mind.

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To pursue this policy, which Palmer fixed in 1905, let me show you what steps Palmer took to interfere with proposed legislation -- showing the method to B.J. to be used in the future.

In January, 1905, Dr. S.M. Langworthy and Dr. Dan Riesland had tried to get a law passed in the State of Minnesota licensing the Chiropractors in that state to practice. A bill was introduced into the legislature and was passed. It was then sent to Governor Johnson for signature. While Governor Johnson had the bill under consideration, Palmer went to see him and urged the Governor to veto it. Palmer pleaded that he was the discoverer of the new science and that the law which the Governor was considering was outside the scope of his discovery; that it did not reflect the principles of "hand-practice", which constituted the primary basis of Chiropractic; that Langworthy and Riesland were trying to have a law enacted that would permit Chiropractors to use the name "Chiropractic" -- meaning hand-fixing -- while they would be using the Langworthy "anatomical adjuster" -- a mechanical apparatus -- to stretch the vertebrae. In doing so it constituted a departure from the meaning

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of the word, Chiropractic. Palmer expressed his intervention with Governor Johnson of Minnesota as follows:

"That twenty-months' school, which was to be in Minnesota, Riesland, Langworthy and Company had it well planned in their minds. It was too bad -- after Riesland had spent all winter and some cash, when the fruits of his labor were about to fall in his hands -- for "Old Chiro" to stick his foot in the bill and upset the school proposition.

"We all remember our pleasant call upon Governor Johnson. He reminded us of Abe Lincoln in his build, walk and talk -- and later in the way he turned down the Chiropractic bill -- accounting for the ignorance of those who expected to be its examiners on the board. 'I understand it' -- and so do the originators of the bill, as well as the teachers of the defunct school. One would think the way he dropped the veto axe at the 20 months' Chiropractic college door, that he knew how to dismiss school. He, who laughs last, laughs best."

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With the defeat of the Minnesota bill, Langworthy discontinued the publication of his magazine called "Backbone". Palmer's publication -- "The Chiropractor" -- served as the only printed organ of the profession during the year 1905.

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#### 85. Father's Teaching Now -- Everybody Listen

You have seen the "policies" of the Palmer family being fixed in 1905 by "Old Dad Chiro" as he returned home to Davenport.

Why was "Old Dad Chiro" treated with such great reverence by his fellow-contemporaries, and by his family?

To help you understand the reason for this "awe and reverence" towards him, it is necessary to understand the role of "Father" in the 19th century.

Some of you will remember your Thomas Carlyle. He was the great philosopher and biographer of the 19th century. He pondered the role of "Father" towards his family and the friends of the family. He wondered about the leadership which a father displayed; why a father was looked upon as a hero by his children; why everyone "obeyed" father.

Carlyle was of Scotch-Irish descent, just as Palmer had been. He was reputed to be the most celebrated historian of the

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French Revolution. He was the biographer of Goethe. He had corresponded with Ralph Waldo Emerson. His mind had swept across a very wide horizon.

One of Carlyle's most famous works involved his studies of the 19th century "Father". In his book called, "Sartor Resartus", he depicted the life and opinions of "Herr Teufelsdröckh", meaning his own father, but using a fictional character.

He summed up his Father's attitude as follows:

"Educate your son and he will grow up to frown upon -- even despise -- his ignorant parents.

"But keep you son away from education and he will grow up to revere and honor his father's learning and authority.

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As everyone knows, in the 19th century children were taught to look upon their father as a hero and to even worship him.

In the 19th century the attitude was: "Father's teaching now -- everybody listen".

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Father was the master of the house. No one dared to dispute him. Believe me, there was less chance of mutiny if Father had been at sea as the captain of a ship.

In the 19th century you saw very little of the fatherhood you see now.

Who was there who put his arms around his son in those days?

The "assumed leadership" of "Old Dad Chiro" in the molding of the Chiropractic profession -- and the leadership of "Father Still" in Osteopathy -- are largely due to this awe and reverence displayed towards parents and what they said and did.

In the 20th century you see signs everywhere of the "fallen father" and the escape from this paternal "tyranny".

The expression is now heard everywhere -- "Poor Dad" -- meaning of course, the "fallen" father.

From a long series of studies in human behavior which touch upon the sociological and psychological aspects involved in the relationship of father and his children, there has arisen a new concept

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to sweep away entirely the 19th century ideas which most fathers were possessed with.

The new attitude today is: share your son: don't rule him.

Today you can judge a father by his son's toys.

You will recall the popular play, "Bringing up Father" which portrayed the 19th century father in that role.

In former years the iron hand of Father brought forth tempers from the children and they were quick to say: "Fathers are liars". And in return the 19th century fathers said the same thing of his children.

It was largely a matter of supremacy -- one over the other.

As you study the fateful history of Osteopathy and Chiropractic, all through its early sorrowful pages the reader gets glimpses of the heartache that passed between Father Still and his children, and old Dad Chiro towards B.J. -- only because they had grown up in that era when the relationship between the father and his children had been as Carlyle had described it.

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For that reason the whole profession of Chiropractic has suffered. And, similarly in Osteopathy, you could see the attitude taken by Dr. Still's children in later years when they sought to dethrone him.

In 1905 B.J. was under the tremendous domination of his father. Palmer not only dominated his children but he sought to be a "Dad" to all his students and to make them feel he was their hero whose leadership they were bound to follow and whose learning they were supposed to accept.

The rules which Palmer laid down for the profession were in a sense similar to the rules laid down by Dr. Still.

As soon as B.J. attempted to differ with his Father, a storm broke out, and Old Dad Chiro exploded with all his fury. A Father's authority and learning had been challenged. It was unthinkable.

B.J. did not frown upon his Father, or despise him. He feared him.

B.J. had far less learning and mental acumen than his father, and he knew it, and felt it always. His father had seen to it that B.J. did not get back to high school once he was expelled for misconduct.

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Lacking in education, as Carlyle wrote, B.J. grew up to revere his Father's learning and authority -- looking upon him as a great hero.

Consider for a moment the case of B.J. and his own son, David. In this instance the situation is different. David had been educated over the protests of B.J. by Mabel, as I have learned. She had insisted, as a 20th century mother, that B.J. get a complete education. It was B.J. who tried to follow his father's ideas -- unwittingly, no doubt -- and tried to have David study Chiropractic and nothing else. If David had done this he would have grown up to look upon his father with tremendous awe and reverence. He would have been spellbound by his father's leadership and the relationship between B.J. and David would have been entirely different today.

But, with education David has grown up -- as Carlyle has said -- to frown upon his ignorant parent; even despise what he does and says.

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To David, his father is not a genius; nor is he an authority. He is not the master of the house; and he doesn't take orders.

Mabel has seen to it that David would not be obliged to submit to the iron rule of B.J.

She has seen that B.J. did not possess the proper attitude of a father towards his son. B.J. had never learned how to be a 20th century father. He had not prepared himself for fatherhood in the modern sense.

In the 20th century it is a job to be a good father; and know how to act towards your children. Today, father and son are pals. They are friends. Today you hear of the "Father and Son Golf Association" -- something you never heard of in the last century, when Father was the boss and the master, whom everyone had to obey.

Today, the members of the Chiropractic profession are suffering because of the 19th century attitude which fathers had. They fixed the rules, and the made the laws, which had to be obeyed.

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B.J. just cannot quite understand why his son, David, does not fall in line. He has discussed this with me at some length and has asked any number of questions. Naturally I just could not make any reply to B.J. and tell him what I had recognized -- nor could one tell David at this time without in some way setting up a new set of emotional problems to cope with.

Those who had displayed such a deep reverence for Old Man Chiro did not realize that they were overwhelmed by the feeling of hero-worship he created by his typical behavior of a 19th century father. Students of Old Man Chiro, who are still living and whom I have talked with, still carry in their minds that tremendous regard for the "Father of Chiropractic" -- and a sense of worship towards a "Father".

Years ago -- meaning centuries ago -- it was the "Father" who was regarded as the only proper object of religious worship.

It was this concept which philosophers have pointed out is the underlying reason for the long period of admiration and adoration displayed towards "Father".

He was the leader -- and following him were all his "children".

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<p><b>MISSING PAGES: 402 through 499</b>  <b>(sections 86 through 116)</b></p>
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117. Dr. Andrew P. Davis Decides to Become a "Discoverer".

The activities of Langworthy in 1904, while Palmer was away from Davenport, and while B.J. was under indictment, laying idle, awaiting trial, appeared to have some influence upon the "great investigator", Dr. Andrew P. Davis.

As you have seen, Davis had been a homeopath, who went to investigate the claims of Dr. Still about 1893 -- when Still opened his school in Kirksville. Davis became one of the teachers at the School of Osteopathy and wrote one of the first books on the subject, entitled "Osteopathy Illustrated".

By the time Davis had finished his book, he heard of Palmer's "new science" being taught in Davenport, so he made arrangements to see Palmer and took the course.

This in itself seemed to indicate that Davis had seen a difference between Osteopathy and Chiropractic -- and at the same time, Davis must have concluded that Palmer's ideas were of substantial value.

Seven years later -- 1905 -- before Palmer had returned to Davenport; while B.J. was trying to enter the field again as a "teacher; and while Langworthy had

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temporarily stopped publishing his magazine, called "Backbone" -- Davis had started to publish his next book, called "Neurology", reflecting a "new science".

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In January, 1905, you have seen how Palmer went to the Governor of Minnesota to influence him to veto the proposed bill to license the "Science of Chiropractic" for practising purposes. Palmer had pleaded:

"Those, who want to practise it with other methods, have a right to do so, but if they call the mixture Chiropractic, we will call them down."

In other words, if you adopt a new name for a combination of new sciences -- as Palmer himself had done originally -- why that would be O.K. with him.

You will recall how he wrote in 1899 that after he had studied the various other healing arts and then distinguished the differences between them, how he came to formulate his own "science", which he named "Chiropractic".

The practise of combining several sciences into a new science and giving it a new name was quite common in those days, as I have shown you. There were those, who

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called their new science, "Osteo-magnetics"; "Zooism", which combined Magnetic Healing and Suggestive Therapeutics, and a great many more, too numerous to mention.

When it was seen that Governor Johnson of Minnesota had recognized this argument of Palmer, and had vetoed the bill introduced by Dr. Dan Riesland and Dr. S.M. Langworthy -- a bill, which would have permitted several different "sciences" to be known by the name of one of them -- it appears that Dr. Andrew P. Davis had decided to coin a new name to establish his "discovery" to a new science.

His new science of "Neurology" embraced -- like Palmer had done -- a considerable number of existing sciences. His book showed the sub-title as follows:

**"NEUROLOGY"**

embracing

Neuro-Ophthalmology, Neuropathy, Chiropractic, Magnetism, Suggestive Therapeutics,  
Phrenology, Palmistry."

In his next book, published in 1909, Dr. Davis included the science of Osteopathy among his "collection".

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You have seen the steps that Langworthy took to try and assert his dominion and control over Chiropractic, while Palmer was away and while B.J. was made idle. He had opened a new school; had started publishing a magazine for the first time in Chiropractic history; had revealed his concept of the shape and form of the spinal windows necessary to have a healthy status; how he had made use of the mechanical apparatus, which he had called his "anatomical adjuster" to get the spinal windows to be opened wide and all the way possible by stretching; how he placed all of the emphasis on the nerve impulse; and how he narrowed the scope of Chiropractic to limit it to the stretching of the vertebrae.

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When Palmer went to see Governor Johnson of Minnesota, Palmer revealed to the Governor that he had advanced the science of Chiropractic far beyond the scope of Chiropractic, as it was originally taught to Langworthy in 1901. Palmer pointed out that originally he had learned only how to adjust the dorsal vertebral joints; but, that since then, he had learned how to adjust other areas of the spine -- the lumbar area, and most important, the cervical joints.

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Certainly, it was inconceivable that Langworthy's "anatomical adjuster" should be used to stretch wide open the joint that connected the skull and the atlas.

The other joints of the spinal column were known in anatomy as "movable joints" of a special nature. They were sometimes described as "imperfect joints", because they were connected by elastic sinews or cads of tissue -- so that a certain amount of movement -- but very little -- was possible. The motion between the spinal joints was very little, but just enough to enable the spine to bend as a whole, and to take up shocks from the lower part of the body before they reach the brain.

But, the joint by which the skull turns on the atlas was considered by anatomists as a pivot joint -- and placed in the general category of "perfect movable joints" like other movable joints of the body -- such as the joints of the fingers, which were connected as if by a device, known as a hinge, so that the joint could move freely; or like the ball-and-socket joint of the shoulder or hip-joint, where freedom of movement was also possible.

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The primary purpose of the Langworthy stretching adjuster was not to open the spinal windows wide for the purpose of replacing a joint, which got out of place -- like the surgeon would use the "surgical adjuster" to stretch a ball-and-socket joint in order to put back the knob, which was pulled or wrenched out of its cup.

The primary purpose of the Langworthy apparatus was to open the spinal windows by mechanical force and keep the spinal windows open wide -- as wide as possible -- for it was his theory that closed spinal windows or even partially closed windows were signs of disease lurking in the body.

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When Palmer returned to Davenport, he had shown how Langworthy had attempted to use his anatomical adjuster to stretch only certain parts of the spine -- which were the parts originally worked on by Palmer when he taught Langworthy in 1901. But, now, in 1905, Langworthy had been left behind and his stretching machine was of limited value -- if of value at all. Here is what Palmer wrote in the 1905 issue of "The Chiropractor":-

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"The Discoverer is continually improving and adding information. That which constituted the Science four years ago, is but half of what is known to-day. A diploma from this school in 1900 does not represent the same knowledge in 1905. I might give several illustrations to explain, but one will suffice. The writer, Palmer, learned to adjust the dorsal vertebrae first; then the lumbar; then, the lower six cervical; and last, the atlas -- each needing a different movement. We graduated students before we were able to adjust the cervical.

"One of those graduates, living in Minnesota, used the mallet and stick to drive the displaced vertebrae back into place. These pseudo-Chiropractors tell prospective students that they learned Chiropractic in Oregon -- or of a Bohemian."

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Just before Palmer had returned to Davenport, Dr. Davis had started to prepare his new book on the new science he had discovered -- called "Neurology".

Davis had not yet learned that Palmer had been experimenting with the joint that connects the skull and the atlas -- a joint known in anatomy as a "perfect movable joint". All that Davis had known was that Palmer had been adjusting the "imperfect movable joints" of the spine.

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After seven (7) years of acceptance of the theory propounded by Palmer that these "imperfect movable joints" of the column were capable of getting out of position and adjusted by hand back into place, Dr. Davis, in announcing his new science, rejected this concept of the moveability of a spinal joint.

So, here again -- it was someone in the field, who had studied Chiropractic; who had paid a full tuition fee; who had accepted a diploma; who was practising chiropractic -- it was such a person, who was challenging Palmer. Like Langworthy challenged Palmer as to the date of discovery of Chiropractic, it was Dr. Davis, who challenged Palmer on the moveability of a vertebral joint -- thus setting on fire the great issue, that gave to the doctor of medicine one of his most powerful arguments against the claims of Chiropractic asserted during those early years.

It will be remembered that the doctor of medicine had not done anything to investigate the claims of Chiropractic. He had made no study of it. His code of ethics had even forbidden him to deal with the drugless healer. Therefore, he had no possible way of really learning what Chiropractic was all about and to intelligently prepare his arguments against it.

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It was only by reading what Langworthy had written challenging Palmer, as to the date of discovery of Chiropractic, and as to the manner of adjusting the spinal windows, that the doctor of medicine could get any idea of what the science of Chiropractic involved. You will remember also that there was no text book on the subject and the literature was merely of a promotional nature -- in the form of advertising copy.

So, it was these persons -- those within the ranks of Chiropractic -- who became the ones to challenge Palmer and the cause of Chiropractic.

It was these persons, who became the "informers" -- who gave to the doctor of medicine his ammunition to fire away at the new science of Chiropractic and condemn it.

Even to-day, the doctor of medicine takes the position that he is qualified to pass upon the merits of Chiropractic claims. He denounces the science as unscientific, when he has not even taken the trouble to study it and investigate it. He is still forbidden by his code of ethics from fraternizing with the drugless healer. He feels,

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however, that this is in no way disqualifies him from telling others that Chiropractic is unsound. People accept his opinion and his judgment on a subject he has never studied. The man, with the education, has no direct knowledge of the thing he is talking against.

Let me show you what Dr. Andrew P. Davis wrote in his 1905 book, called "Neurology -- the New Science of Neuro-Ophthalmology".

Let me show you how he presented his arguments to impeach Palmer and also Langworthy.

You will find the following: On the one hand, Dr. Davis rejects the claims of Chiropractic; while on the other hand, he seems to see enough value in the new science of Chiropractic to "embrace" it in his own science. Why?

The science of Osteopathy, which he had studied, fastened one's attention of the circulation of the blood. This appealed to him. As a former homeopath, he had come to realize that even the smallest amount of chemicals was not sufficient to accomplish the cures of human sickness -- which for centuries had been attributed to the blood.

Davis had known, as a physician, the great contributions made by Harvey in 1628, when Harvey had

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published his classic work on the circulation of the blood, entitled -- "An Anatomical Treatise on the Movement of the Heart and Blood in Animals" -- a publication, which Harvey had to publish in Frankfort, Germany, because his ideas were not acceptable in his native England. The critics in the 17th century said:

"To assert that blood moved in a circle was bad enough; but to claim that the same blood was used over and over again was not only absurd, but was a slur on nature herself. how could a body remain healthy, if the same old, used-up blood was being pumped through the body again and again? The ideas was clearly the work of a madman".

For two centuries thereafter, the doctor of medicine kept searching for ways to keep the blood pure. The great them was "the purity of the blood".

When Dr. Andrew T. Still announced he had found a way to keep the blood in circulation -- and thereby establish purity -- you can see what this meant to Dr. Andrew P. Davis, who went to study under Still and learn the secrets of Osteopathy.

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Dr. Still had come to believe that the dislocation of the various bones in the body had caused an interference in the free circulation of the blood. Remove the interference and the blood circulates. If it circulates, then the blood will purify itself. Therefore, no drugs are necessary.

This made sense to Dr. Davis.

Then, in 1897, Dr. Davis had heard that a 19th century shandy, named Palmer, had found that most of the dislocations of the bones of the body seemed to be taking place in the chain of bones that went to make up the spinal column. Palmer was concentrating on the area, where the most frequent dislocations were said to be taking place. If this were true, it certainly had to be something to be looked into by Davis, the great investigator of all disease phenomena.

From Palmer, he had learned that these locations in the spinal area could be corrected by a very simple movement of the hands -- sometimes just a single thrust at the point of dislocation -- and quite different from the arduous method

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of manipulation, which was being practised by the Osteopath.

Later, from Langworthy's studies and the writings, which were published in the magazine, called "Backbone", during the year 1904, Dr. Davis had come to see that the joints of the spinal column were made up of so-called "spinal windows", which Langworthy said had to be kept wide open to permit the free circulation of the nerve impulses, which passed through these "windows" by way of the spinal cord in which they were encased.

Davis had come to know about the "anatomical adjuster", which Langworthy had developed to enable to spinal windows to be stretched open and kept that way.

Davis had also been aware of the growing emphasis being placed upon the activity of the nerves, and the lessened emphasis being placed upon the activity of the blood.

Langworthy had announced that, if the spinal windows were wide open, this would mean the free circulation of the nerve impulses. All that was necessary to maintain health and

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and overcome the horrors of disease, therefore, was to see to it that the nerves were kept in free motion without interference.

But, there had arisen at about that time, considerable discussion about the nature of the nerve impulse. The whole subject of the nervous system was under study. To help you understand how it came to be that Dr. Davis switched to the new "Science of Neurology", let us see what was happening at the turn of the century in that field of inquiry.

In Germany, Dr. Sigmund Freud had laid away his study of the Science of Hypnotism and began to examine the subject of dreams. HE was searching for the mechanics of the mind -- what made it behave as it did under the process of hypnotism?



The science of hypnotism had employed the technique of suggestion -- and from this concept, the science of Suggestive Therapeutics was created and the

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new name given to it.

The anthropologist, who had been studying the descent of man from the animal, offered proof that the brain in man had gone through a process of evolution dating back for hundreds of thousands of years.

So, the great anatomical mystery arose:

"Did the body make the brain; or did the brain make the body?"

The conclusion reached by most men of science was that the brain had made the body. It was said that the brain was supreme. It contained the actual life force. The centers of ideation, it was asserted, were in the brain.

If this hypothesis were true, the nervous system becomes the all-important factor in the human body. Look to the nervous system for the cause of all disease.

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But, since the brain was the center of all ideation, and the point from which all life force emanated,

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it was speculated that the cause of disease might be found in the brain itself.

This line of reasoning brought about a flood of new "sciences" -- each separate -- each with a new technique -- each with a new name to give it definition and meaning.

Mary Baker Eddy originated the religion of Christian Science from the science of magnetic healing.

Sidney Flower originated the religion of Zoism from magnetic healing also.

Professor S.A. Weltmer, who had taught magnetic healing in Missouri, created Weltmerism by combining suggestive therapeutics with magnetic healing.

It was this combination by Professor Weltmer, which prompted Willard Carver in 1905 to write to Palmer asking him to consider combining Chiropractic with suggestive therapeutics.

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Nearly all of the then existing mental sciences of one kind or another were put together in various combinations to form new sciences.

Palmer had already formed his new science of Chiropractic. He felt that, if he were to combine another science with Chiropractic, he would have to change the name he adopted in 1897. He was unwilling to do this, because it would mean starting all over again to build up a new name.

You see, the name by which a new science was called, was its principal asset. It was like a "trade-name" in business, which you build up over the years.

And, Palmer was concerned about protecting the name, Chiropractic, which he had coined. By 1905, he already had a promotion period of eight years behind him -- and he had made his advertising literature read as though it were something he had been doing since 1886. This was the real value to him, and not so much the additional knowledge to be added from other investigators.

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The protection of the name, Chiropractic, was the chief point in issue in all future legislation. Whenever a law was passed, it was defined as Chiropractic was conceived.

How could you keep the same definition of Chiropractic by adding a new science to it?

Let me show you how Dr. Davis rejected the teachings of Palmer and Langworthy to support his new theory and his new science of "Neurology".

Later, you will see how Langworthy was influenced to go back to the thrust -- and force applied in the vertical position towards the spinal column -- and revising his 1904 idea of adjusting horizontally by means of stretching the vertebrae.

The following appears in the 1905 book, entitled "Neurology -- The New Science of Neuro-Ophthalmology", at page 87:-

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### "DISLOCATION OF VERTEBRAE THE CAUSE OF DISEASE"

"Dr.. Palmer of Davenport, Iowa, roundly asserts that 'pinched nerves are the cause of 80 or 90 percent of all diseases'; and he also asserts in his journal that 'all nerves, which influence any part of the system, emerge from the spine'

"That he is mistaken in the latter expression one need refer only to nerves, which come from the brain -- which end in the nasal organs -- in the eyes -- in the teeth -- in the ears -- which are certainly not spinal nerves.

"What part of the spine does the sixth nerve come from?

"What part the fourth?

"What part the auditory?

"One only exposes his ignorance by such assertions. No science can be strengthened by such assertions. No science can be strengthened by assuming too much for it, nor about it.

"That there are impediments of nerves along the spine, we readily and freely grant, and know to be a fact; but, to assert that luxations, or even partial luxations, as he is wont to assert, are responsible for nerve impingements, we most emphatically deny.

Anyone, who ever examined a spinal column, can very readily see, that to dislocate a vertebrae, absolute violence must be inflicted.

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"When a vertebra is luxated anywhere, a paralysis immediately ensues to all parts below the luxation, in which the nerves coming out of the foramina below the luxation occur, and suspension of all functions where the nerves below the part end.

"The most easily luxated vertebrae is said to be the fifth cervical, and it requires a direct force to produce such a condition.

"Simply the deviations of contour of the spinous processes do not prove luxations, for the bones are in no way luxated necessarily, because the processes deviate; even in curvature, there is not generally a luxation, if ever, but simply an abnormal muscular atrophy on the concave side of the curve, due to primary irritation of nerve filaments ending in that part -- squeezing the blood out, lessening nutrition, and producing permanent contraction."

After further laboring the thought expressed, Dr. Davis proceeds to characterize the thinking of Palmer this way:

(Charging Palmer with anything else. being irrational)

"We are inclined to attribute the belief of spinal luxation, sub-luxation, to a morbid mental conception, rather than

"Hence, luxations of the spine are not causes of disease."

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"That is an assumption without the shadow of a possibility, only in cases of positive violence.

"Then, how do you account for spinal adjustment?

"We have no assurance of adjustment, where luxations exist, and when they are not out.

"That they are brought about restoring luxated vertebrae we positively deny.

"There is no accounting for the theories promulgated by Palmer.

"Having been familiar with his assumptions since 1898, and knowing his peculiar bent of mind, we hesitate not to state that his adjustment -- as he terms it -- does good."

"But, his theories are amuck.

"He advocated ankylosis at one time as the cause, but I have not heard of that lately.

(NOTE THIS)

"His assumptions do not annul effects, for great good results frequently from spinal treatment.

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"A man says he 'originated an idea' -- and, if perchance, someone else had the same idea for years, the latter -- having more combativeness and approbateness and executiveness, springs it upon the public as his own, and no reason offered, nor absolute proof, changes the idea in his brain; and being 'acquisitive' to a large degree, persistency, characteristic of the faculties, which lend support to other faculties, holds sway, and the fight continues.

"There may not be a single principle involved, but the Stubborn Will holds out to the very last, despite all reason, common sense or truth...."

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#### 118. The Growing Spirit of Defiance.

In the State of Iowa, the Osteopaths had finally succeeded in winning for themselves -- over the opposition of Dr. Henry Matthey and others whom he had influenced -- a change in the law, giving to Osteopathy the right to practice their new science.

The proceedings against B.J. -- for practising without a license -- were being further delayed and delayed -- while the Palmer School re-opened -- and Chiropractic literature was once more being published and distributed.

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Palmer had won a signal victory -- single-handed -- in the State of Minnesota -- having been able to convince the Governor of the soundness of his arguments to stop other Chiropractic teachers from getting a special law enacted favoring their own school of healing -- which might have belittled him as the "Discoverer" -- and given to others a great advantage in attracting new, prospective students to enroll in their schools rather than at the Palmer School in Iowa, where the legislature had not yet authorized the practise of Chiropractic.

Palmer had also returned to Davenport and had started to take care of patients again at the Palmer School and Infirmary -- something which B.J. had been prevented from doing since January, 1903, when he had been stopped by the Scott County Grand Jury, which indicted him, and which caused his arrest.

Palmer had won a victory over Dr. Langworthy -- and the American School of Chiropractic and Nature Cure in Cedar Rapids, Iowa had felt the defeat -- its official organ -- its principal literature, had been discontinued.

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As if flushed with victory, Palmer wrote and published in his own new magazine the following:

"Where, oh where is Backbone? It is now four months since it got its back up. Have the Chiropractor's adjustments been too much for it? Or, has its prominence been fractured by screwing down a stubborn seventh cervical vertebrae?

"If Backbone will turn its subscribers over to 'The Chiropractor', we will fill in the unexpired time."

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# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

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About the first of March, 1905, Palmer received a new patient named Lucretia Lewis. She was 18 years of age. She had come from Oskaloosa, Iowa. Willard Carver had advised her to go and see Palmer. Carver had been practising law in Oskaloosa at the time. He had been suffering with tuberculosis -- and Miss Lewis had likewise been ill with the same affliction.

On March 10th, Miss Lewis died at the Palmer infirmary.

From the evidence I have been able to find, she was the first patient to die while under the care of a Chiropractor.

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Palmer obtained a form of death certificate and made it out -- affixing his name at the bottom as the doctor in charge of the deceased. Miss Lewis was taken to the Boies Undertaking Rooms in Davenport and arrangements were made for her return to Oskaloosa for burial.

When the death certificate was filed with the City Clerk, Edward Collins, the authority of Palmer to issue the certificate was questioned.

Collins communicated with the Coroner's office. A letter was despatched to the State Board of Health inquiring whether Palmer had been listed on their records as one authorized to issue certificates of death.

Advised that Palmer acted without official authorization, the Coroner set up the usual inquest proceeding to conduct a full investigation into the cause of death of the deceased patient.

A Coroner's jury was impaneled, and Palmer was served with a subpoena to appear for questioning.

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At the inquiry, Mrs. Lydia Lewis, the mother of the dead girl, was the first to testify. She offered a brief history of the case showing her daughter's fight for life. She testified that she had become quite ill during the past year. She stated that it was upon the advice of Willard Carver that her daughter was brought to Palmer. She pointed out that her daughter had been given up to die by her attending physicians in Oskaloosa and that it appeared that her case was absolutely hopeless.

To learn the nature of the Chiropractic care, which Palmer had given to patients at his infirmary, the Coroner had asked one of the other patients to take the stand. The patient, Burt Quinn, of Eldredge, Iowa, attempted to describe the manner in which Palmer gave the adjustment. Quinn said he could actually feel the vertebrae going back into place.

A student was placed on the stand to explain what he was taught at the Palmer School. J.J. Darnell, of Superior, Wisconsin, testified about the course of instruction he was receiving. Darnell explained that

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he was not studying medicine, but "worked on disease from symptoms visible to the eye". He had been a student, he said, only about three months, and had not yet learned how to detect all diseases.

When Palmer took the stand, the questioning took on the appearance of a feud -- a fighting Palmer had become defiant.

The records reveal that nearly 100 questions were asked of Palmer before he would admit that he had been working to heal and cure patients of diseases they were suffering from. Palmer kept sparring insisting that the terms "heal" and "cure" did not have the same meaning to him as they would have to the ordinary practitioner.

Palmer took the occasion to slip in remarks against the doctor of medicine and his methods, which he differed from. His attitude was quite bitter and sarcastic. The newspaper accounts report that Palmer was an object of curiosity to all by the attitude he assumed.

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He refused to take the oath required of witnesses, saying he was opposed to the idea of "swearing to tell the truth".

The Coroner kept repeating, asking Palmer to say, "So help me God" -- and Palmer only answered -- "I don't want any help from God".

When the Coroner asked Palmer, "What is Chiropractic?", the reply was:

"Now Dr. Lambach, you are seeking to learn something from a 60 cent witness, for which my students pay me \$500.00".

In my report, I previously indicated that Palmer had received a witness fee of \$3.00. The statement above is the correct one. I made the error by neglecting to compare my written notes with the records I made up on the tape recorder on my subsequent visit to the courthouse at Davenport.

At the conclusion of the hearing, the jury voted to exonerate Palmer. The evidence was clearly established that the deceased girl had died from tuberculosis and that the care Palmer had given to her was not the primary cause of death.

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## 119. "Secrecy" in Education.

When the Coroner asked Palmer at the Inquest the question, "What is Chiropractic?", the audience broke out into laughter when Palmer answered evasively:

"Now Dr. Lambach, you are seeking to learn something from a witness, for which my students pay me \$500.00".

Even the newspaper reporters reacted amusingly at this. Palmer's comments were re-printed in the Davenport papers the following day.

What was in Palmer's mind when he made this statement and refused to divulge the information, which was sought?

Did he intend to be funny and sarcastic?

Did he intend to arouse interest and curiosity?

Or, did he have in mind actually keeping the knowledge and the information the Coroner wanted a secret to be kept out of the public record?

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From the evidence I have found, it would seem to show that Palmer had good reason for the attitude he assumed.

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In the May, 1905 issue of "The Chiropractic", the following paragraph appears on page 4:

"Sunday, May 7th. Dr. Langworthy and Dr. Smith were observed gazing at the windows of our infirmary. Were they thinking of the pleasant months they had spent on that floor, learning the principles of Chiropractic and the adjusting of vertebrae? Or, were they regretting that they had spent their time and money there -- when, if they had only known it before, they could have learned the whole business from a Bohemian?"

At the turn of the century, it had become the practise to teach the newly-discovered sciences by mail. Correspondence courses had already been adopted by some Osteopaths.

But, Palmer had made it a policy that instruction could not be given by mail. In other words, no one could find out the information except by coming to the school and getting the work in person.

On page 16 of the May, 1905 issue of "The Chiropractor" you will find a statement setting forth the approval of this policy by a group of nine (9)

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students. The statement read:

"We, the undersigned, students of the Palmer School, do hereby state that we see no possible way by which adjustment and the essential principles of Chiropractic can be taught by mail."

The signatures of the nine students appear at the bottom of the foregoing statement -- all the signatures were reproduced from a photograph taken of the signed statement.

Among the students, who signed this statement were Charles Ray Parker -- who became Willard Carver's teacher in 1906 -- and Mabel Palmer -- who was taking the course from "Old Dad Chiro".

The following year, 1906, Langworthy published the first Chiropractic textbook, called "Modernized Chiropractic". In the preface to his book, Langworthy comments upon Palmer's tactics -- his Langworthy writes:

"We have affixed the words, 'Modernized Chiropractic' to the title of this work, because it sets forth for the first time:

1. A correct philosophy.
2. A well-developed technique.
3. A dependable system of diagnosis.
4. A reliable and extensive system of correction.

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"No system is well-balanced, nor justly entitled to be called a system, without at least an attempt to encompass these four elements; and Chiropractors have been loathe to make the attempt -- as is evidenced by the carrying on of their adjustments behind closed doors -- excluding all observers -- fearing their "trade" would be stolen by means of mere observation.

"Such in reality should be called a trick, not a system.

"We were the first to open wide the doors of our adjusting rooms to all -- including mothers, fathers, sons, daughters and friends of the patient -- be they physicians or laymen...."

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The foregoing helps us to understand the secrecy adopted by Palmer. He had come to fear that old students of his had been appropriating his knowledge to their personal advantage and gain -- and also that they had already tried to appropriate the science of Chiropractic as their own -- not giving Palmer credit for originating the science.

It was to protect his coined word, Chiropractic, which he had adopted in 1897, that Palmer evidently sought to resort to this policy of secrecy. He had spent many years popularizing the name of his science -- and he wanted to benefit from that.

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Palmer had to protect the name, Chiropractic, for the purposes of his school. Let me show you how the business side of teaching a new science in those days operated to give the schools advantages over one another.

Suppose the law in Minnesota, sponsored by Langworthy and Riesland, had been approved and signed by Governor Johnson. It would have enabled Langworthy to advertise for prospective students to come to his school, where he could say, he prepared future Chiropractors by giving them instruction and training, which they could use legally in the State of Minnesota by applying for a license to practise there, using his methods.

The Palmer School -- in contrast -- would have been at a great disadvantage compared with the Langworthy school. IT could not make the same claims for licensing purposes, as Langworthy would have been able to make.

To protect the future student business of the Palmer School, it became necessary for Palmer to interfere with legislation, which would divert students away from him; and to keep secret the new material, which he was

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teaching to his students so that his competitors would not catch up to him and be able to teach what he was giving his students.

It was for this reason that Palmer scuttled the idea of giving instruction by mail, although it meant a loss in revenue. A few years later, however, B.J. altered this policy by attempting to sell his own correspondence course -- limiting the information to the "philosophy"

only of the "Science of Chiropractic" and giving only the barest knowledge to the home-study student regarding the technique of adjustment.

Langworthy's criticisms of Palmer's policy of secrecy in education are of considerable significance.

Everyone knows that in the field of education, the policy of secretiveness ordinarily does not prevail. Teachers and educators are in the business of learning from one another and imparting knowledge to those, who seek to learn.

To the teacher, knowledge is learned for the purpose of disseminating it. It is not withheld and kept a secret, if the world is to progress and improve its intelligence.

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In the field of education, anyone who claims to have "discovered" new knowledge, is required to reveal his new knowledge -- he is asked to make a full disclosure -- so that others may assess his findings to see whether they are valid.

In the field of industry, the attitude is just the opposite. A business is permitted to have its trade-secrets -- the basis for all competition.

Was Palmer right, or was Langworthy justified in his criticisms?  
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## 120. The First Graduation Ceremonies.

When Old Dad Chiro returned to Davenport in 1905, Mabel Palmer became a Chiropractic student.

Since May 1902, B.J. had posed as a teacher of Chiropractic and had acted as the "headmaster". Why, we might ask, did Mabel not get her instruction from B.J.?  
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On Friday, June 23rd, 1905 the Palmer School held its first formal graduation exercises at the new school on top of Brady Street hill.

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In effect, it marked the opening of the school at its new location.

Newspaper reporters had been invited to attend and to witness the occasion -- which was described by B.J. in his address to the audience as the "most successful year in the history of Chiropractic".

He did not mention that success had come to some extent by the inspiration and love, which Mabel had brought to the school.

Mabel was among the graduates and she was designated to act as the "salutarian of the class" -- to welcome the guests, who had come to the graduation ceremonies. What she said in her opening address is not recorded. But, one can easily visualize the thoughts she expressed and the response of her listeners to her warmth of greeting. The future "Sweetheart of Chiropractic" had offered her hospitality -- and the people present must have felt the glow of her eagerness.

Charles Ray Parker, her class-mate, was chosen  
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to deliver the farewell address to the graduates. He was the class "valedictorian". He told his fellow-graduates that they were entering a profession, which had spread its wings over a larger area in the world than any other science of recent origin.

The diplomas were tendered to the graduates by Old Man Chiro -- each one new in design and printed on parchment -- making the diploma a prize worth receiving. This was the observation reported in the "Davenport Democrat and Leader" in its account published on Sunday, June 25th, 1905, entitled -- "Success Crowns the Palmer School".  
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But, "success" for the Palmer School in June, 1905 was to be accompanied with events of sorrow in the months that followed.  
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## 121. Sorrowful Events in 1905.

In September, 1905, following several weeks of investigation into the life of. Palmer and his  
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activities in Davenport, a number of affidavits were prepared and filed with the Grand Jury of Scott county.

The first of the affidavits was made by a former Palmer employee, named Avis Fraser. In his affidavit, Fraser stated that he had been engaged to act as a stenographer at the Palmer School since about November, 1904 -- about the time that Mabel and B.J. had undertaken to re-open the school. Fraser stated that the infirmary was conducted by Old Man Chiro and that B.J. assisted. The receiving of patients was undertaken by B.J., Fraser wrote, while the actual adjusting was done by Palmer.

The magazine, called "The Chiropractor", was gotten up by Old Man Chiro, who wrote the material, Fraser noted in his affidavit; while B.J. acted as the business manager.  
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George Backus, employed as a linotype operator for the Iowa Catholic Messenger Company in Davenport, also prepared an affidavit. Backus swore that B.J. had  
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delivered to him the copy material for the August, 1905 issue of "The Chiropractor" so that the material could be set up in type to be printed.  
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Dr. Frederick Lambach, the Coroner of Davenport, filed an affidavit also. It was he, who had questioned Palmer at the inquest in March, 1905, and had asked Palmer to tell him, "What is Chiropractic"? At the inquest, Lambach could not hold Palmer responsible for the death of the 18 year old girl, named Lucretia Lewis, who had died at the Palmer infirmary; but, now it has sought to hold Palmer

responsible on the charge of practising medicine without a license. In his affidavit, Dr. Lambach stated that the literature published by Palmer asserted that he could Cure people of disease -- and that this was in violation of Iowa law.

For years, word has circulated that Palmer was a fish-monger in What Cheer, Iowa, before he took up the art of healing. The beginning of this rumor had its origin in the affidavit filed with the Grand Jury of Scott County in September, 1905 by a man, named Charles S. Cilley -- a young practising physician of Davenport. In his affidavit, Cilley states the following:

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"I am 28 years old. I have my office in the McCullough Building, and I am a physician. I have lived in Davenport, Iowa about a year. Formerly, I lived in What Cheer, Iowa and I knew. Palmer. I think he left there about 17 years ago. At What Cheer, Iowa, he conducted a fish market. He had no other business or occupation that I know of. I have seen. Palmer at his infirmary, which is conducted on Brady Street.

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It is well to note that Dr. Cilley, who prepared the affidavit indicated above, was 28 years old in 1905. Palmer had come to Davenport in 1886 after he had been living in Burlington, Iowa for a while. Before that, Palmer had been in What Cheer, Iowa. Seventeen years prior to 1905 would have been 1888 -- and Cilley himself would have been 11 years old at the time. If Palmer had left What Cheer, Iowa, about 1884 or 1885 -- which is more nearly accurate -- Cilley would have been only 8 or 9 years of age.

At that age, it is questionable whether Cilley could have intelligently identified Palmer's occupation in life. Willard Carver has written in his unpublished biography, which I have procured, that Palmer was not a fish-monger; but instead, Palmer had been engaged in the business of selling gold-fish -- quite a different thing entirely.

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The Grand Jury of Scott County had convened on October 7th, 1905 and on that day, Palmer was indicted, charging him with violating the new law, which had been enacted forbidding persons to engage in activities claiming that they could cure the sick, without first having been licensed either as a doctor of medicine, a doctor of Osteopathy, or one who had studied surgery and obstetrics.

With these proceedings concluded, the papers of indictment were turned over to the District Attorney of Scott County and Palmer was taken into custody by the sheriff.

A plea of not guilty was entered by his attorneys and Palmer was released on bail of \$500.00.

The case against B.J. and the case against Palmer were then joined together for the purposes of trial -- but an intermediate delay occurred and the cases did not come to trial until the spring of 1906.

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In November, 1905 -- while the case against Palmer and B.J. was pending -- Palmer's fourth wife, Avila, was found dead in her home. The cause of death was found to be morphine poisoning.

Once again, the Coroner called for an investigation; once again a jury was impaneled; once again Palmer was subpoenaed to testify; once again Palmer faced his accuser, Dr. Lambach.

At the hearing, Palmer made out an affidavit in which he attempted to recite the facts as they occurred. I will show you what he said:

"I am 66 years of age. I reside at 1510 Rock Island Street. My occupation is a Chiropractor. Mrs. Avila Palmer is my wife. This is her body.

"Every winter, Mrs. Palmer had symptoms of pneumonia. This time her spell was precipitated into sudden death.

"On the day in question, she began to suffer; and complained especially of her spine and her chest.

"The suffering began about eight or nine o'clock that evening. I was awakened about 2:30 A.M.

(He was a "drugless" healer) "I tried to get my neighbors, but I couldn't get them up. I wanted them to stay until I came back. I wanted to go to the drug store in town and get something.

"I tried to get my neighbors, but I couldn't get them up. I wanted them to stay until I came back. I wanted to go to the drug store in town and get something.

"I went in finally and woke up my son. I asked him, if he had any morphine pills, and he said he had none; so we had them sent up from Kerstenmacher's Pharmacy.

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"They came by messenger about 4 A.M.

"Mrs. Palmer took two of the pills at once and said: 'You can lie down; I will be easy very soon'.

"She had taken them at different times.

"I did not know when she took them.

"I awoke about 5 or 5:30 A.M. -- and found her sleeping on her left side -- nothing unusual.

"I went out to feed the chickens -- and I was in my office in about 15 or 20 minutes.

"A washwoman came -- and I told her not to awaken her.

"I got my breakfast at about 8:30 -- and when I went in I found her breathing very slightly -- with no pulse at the wrist of the hand.

"Finally, I found out that she was dead.

"I called the washwoman and I had her go to Tony's next door -- and they came over.

"Dr. Hender arrived just about 9 A.M. I had phoned to my son what had happened. He sent for Dr. Hender.

"She very often spoke of taking morphine to go to sleep -- saying it was an easy death.

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"She always was gloomy when she saw a funeral.

"The box contained 12 pills -- eight are left -- so she must have taken four.

"The box was left in her possession after she had taken two. I put it in the dresser. I did not think she would take any more. She was familiar with the use of morphine."

". Palmer" (Signed)

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Just as in the case of Lucretia Lewis, the 18 year old girl, who had died in March, 1905 at the Palmer infirmary, and after the inquest it had been found that Palmer was not responsible for the girl's death, so in the case of Mrs. Avila Palmer, who had died of morphine poisoning, the Coroner came to the conclusion that it was impossible to determine where the responsibility was, and Palmer was once more exonerated.

Tragedy had struck the Palmer family in 1905 only a few short months after things were going so well presumably. David had been born in the meantime.

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Now, the future looked black indeed. Both B.J. and Old Man Chiro were to face trial.

Once again, the future of Chiropractic hung in the balance, as before.

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## 122. The Hands of Fate.

As I searched for the evidence to help us write the proper history of the growth and development of Chiropractic, I came across certain "collateral evidence", which seemed to me to have a tie-in of some kind with the events that I have been unfolding for you.

Some might consider this "collateral evidence" as mere coincidence -- as we sometimes speak of the "hands of fate" or the "pattern of destiny".

But, from a historical point of view, the investigator, who seeks to examine every clue, the collateral evidence I have found, is strange indeed -- and would possibly be of more than passing interest to others.

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I will attempt to touch upon the "evidence" in a brief way in this report. To go more deeply and more thoroughly into the analysis of the data would divert us from the purposes of this report.

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At the close of the 19th century, you find Palmer standing alone in his field of investigation into the cause of disease.

As I pointed out in the beginning of this report, Palmer seemed unaffected by the thinking of the great scholars of that era -- unshaken by the "proof" being revealed by others.

For some reason, Palmer remained firm in his belief that the cause of disease was to be found in the "architecture" of the body -- and not particularly in the condition of the blood, the nerves, the muscles, the tissues, the brain, or bacteria that resided in the body. All these were to him incidental.

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Palmer did not know that some of the most famous personalities, who had concerned themselves with the subject of health and disease, had been themselves victims of "architectural" diseases.

Consider the life of Mary Baker Eddy. Her primary ailment was trouble with her spine -- while she looked for help by studying the phenomena of the mind.

Consider the life of Louis Pasteur. He had been crushed at the height of his career in 1868 by an attack of hemi-plegia -- which had made him a helpless cripple for the rest of his life -- yet he looked for the cause of disease in the germ.

Consider the life of John D. Rockefeller. In 1896, he became a recluse, hiding himself from his fellow-man, as he became a victim of a spinal disease, which altered the shape of his body and caused all of his hair to fall out -- yet he gave his money to search into the vagaries of what people were saying was the "great crippler" -- the virus plant. (Note: In 1896, Max Joseph had demonstrated that the second cervical nerve between the ganglion and the cord produced an alopecia in the area supplied by the nerve.)

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At the close of the 19th century, the anthropologist had awakened the people to the deterioration of the human physique. They saw something happening to the "architecture" of the body -- and it worried sincere persons everywhere.

In Great Britain, a movement was started to bring back the Olympic Games -- to help stir up the spirit of athletics -- so that the youth of the nation could develop a better body.

The spirit of "physical culture" began to grip the people -- and it was believed that the human body could be brought back to health and proper contour by exercising the muscles.

The 20th century "Science of Physical Culture" was started by Bernarr MacFadden, who himself had been a victim of "architectural disease" -- yet he looked to the muscles for the solution to the problem.

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Consider how Destiny at that time seemed to favor the progress of the other investigators -- and how hard the road was made for Chiropractic.

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Mary Baker Eddy was able to succeed in promoting her work, because the Constitution of the United States contained a clause that could be interpreted to help overcome the resistance and the opposition of her enemies.

The work of Louis Pasteur went forward with such great speed, because the richest man in the world had decided to back his ideas with all of the resources at his command.

Why did Destiny make Rockefeller the richest man in the world -- and at the same time made him starve for food? With everything that money could buy, he had to go hungry, like a beggar without a cent.

Why did Destiny arrange things so that the Palmers would become notorious for their long hair and long beards, while Rockefeller was made an object of curiosity have lost every shred of hair on his body?

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Why did Destiny arrange things so that Palmer could give relief to a patient, who was deaf for 17 years, while Mrs. John D. Rockefeller remained a victim of deafness all the remaining years of her life. The Rockefellers had been active in the development of the "Association of the Deaf" -- giving their money to help them in their cause -- while Palmer was destined to help the deaf only with his hands?

Why did Destiny arrange things so that Rockefeller would become known as the richest man in the world and the most hated -- who sought to win the "love" of the people by giving his money away to speed the cause of disease -- while other people dedicated their lives and all of their love to follow Palmer's teachings, which had already made them well?

Why did Destiny arrange things so that Rockefeller would become known as the greatest benefactor in medical education -- showing the world the utter necessity of allowing no one to practise medicine without

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a proper course of study at a recognized college of the highest type, while he kept secret the strange career of his own father, who had acted in the role of a doctor, without having gone to school at all, without even having been licensed, and who was practising under a fictitious name?

Why did Destiny arrange things so that they would be brought to the attention of the people in such strange ways?

Palmer is arrested for practising without a license and pleads for justice. Rockefeller's father is exposed and the family plead for understanding and forgiveness.

Let me summarize briefly for you the events that took place in 1905 -- when Palmer and B.J. were to have their cases joined for the purposes of trial -- and let me show you what took place between father and son in the Rockefeller family.

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Towards the close of the 19th century, two of the richest men in the United States came to grips.

Andrew Carnegie -- of Scotch-Irish lineage -- had become one of America's most beloved men. He had carved out for himself a great fortune welded from iron and steel --- and with his career coming to a close, he saw the need for advancing the cause of public education and the elimination of fighting to attain success in the world. He created the Foundation for the Advancement of Learning, which was to be a help to the teacher and to the schools generally; and he also had created a foundation for the promotion of world peace. The hero to Carnegie was not the warrior, who won a battle; but the person, who sacrificed his life to help humanity. Carnegie's "here fund" is well-known to historians.

John D. Rockefeller --- of German ancestry --- had become one of the America's most hated men. He amassed a great fortune by building his empire out of "liquid gold". He too saw the need for advancing the cause of

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education --- but it was in the field of health education that interested Rockefeller. He created the "Rockefeller Institute for Medical Research" to investigate the causes of disease --- as its charter reads. And, whereas, Carnegie was seeking to promote world peace, the Rockefeller studies were directed to "fight and conquer" the supposed "enemies" of mankind --- the tiniest creature alive -- the germ.

Carnegie was a man of unusual happiness and one, who possessed great strength and well-being.

On the other hand, Rockefeller, was one of the sickest persons in the United States --- living with only one-fourth of his stomach that was left after an operation, and unable to eat anything but milk and crackers. He was a man of unusual sadness, who was hardly ever seen with a smile. He was known to reporters as the man, who would not laugh.

John D. Rockefeller was fighting to stay alive. He was given up to die by his doctors. He sought to learn the secrets of health from everyone, who claimed to have any knowledge of the mysteries of health and

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disease. He had begun to follow every known idea offered by the teachers of "nature cure"; he tried the Kneipp water remedies; he drank water only from his own artesian wells; he followed the rules of physical culture and took up bicycle riding and golf to exercise his muscles; he insisted upon drinking raw milk, even though his own laboratories were sure that Pasteur was right in heating the milk; he suggested that Mrs. Rockefeller learn the teachings of Mary Baker Eddy and she became associated with the Christian Science Church in



Cleveland; he came to believe in the value of fresh air and even suggested to his sick pastor in Cleveland that he live outdoors to try and get well; he came to believe in the virtues of sun-bathing and built several homes, so that he could follow the sun all year round. He surrounded himself with some of the world's greatest doctors of medicine --- but he also counted among his friends the drugless healer.

Rockefeller sought to capture the control of certain steel mills from Andrew Carnegie. A bitter fight was waged. When the "battle of the century" between the richest men was over, Carnegie had lost.

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The impact on those, who had come to love Carnegie, was tremendous. Upton Sinclair wrote denouncing Rockefeller as the "greatest criminal in America."

Ida Tarbell, a student of sociology, whose father had been connected with the steel industry, was horror stricken by the attack on Carnegie --- and she undertook to investigate Rockefeller.

She was puzzled by Rockefeller's behavior and his insatiable hunger for greater wealth than he already had. She wrote in McClure's magazine that Rockefeller represented to her, a man, who seemingly was sane in his general make-up and appearance, but who seemed to her to be absolutely insane on the subject of money.

As a sociologist, the subject the wealth among people --- its acquisition and distribution --- was a matter of some concern. It was part of the study of sociology. She wondered why it was that Rockefeller had come to possess the characteristic that he displayed and she proceeded to study his family and his ancestral background.

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Where was Rockefeller's father? Who was he? Was he alive or was he dead?

No one could help her get the answer to these questions. It became a matter of intrigue --- of mystery --- a possible hidden skeleton in the closet.

From the information, which Miss Tarbell was able to ferret out, she prepared her story of Rockefeller and "Standard Oil". Her manuscript was presented to the editor of McClure's magazine in July 1905.

I have shown you how the editors of the nation had been stirred up at the turn of the century --- and how they devoted themselves to expose the crookedness of mankind.

Miss Tarbell's article in McClure's magazine created a sensation in American journalism.

Miss Tarbell had published two photographs --- placing them side by side --- and had endeavored to show that one of these pictures was the picture of Rockefeller's father. He was said to be Dr. William A. Rockefeller --- a practising physician in Cleveland, with his address noted in the annual directories since 1857. But, he was not there at the address shown. No one knew where he was. Was he alive

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or was he dead? She could not learn anything more.

In Freeport, Illinois --- about 150 miles away from Davenport --- as Destiny had arranged it --- someone had seen Miss Tarbell's article in McClure's magazine and reported to the associated press in Freeport that the person shown in the magazine article to be Dr. William A. Rockefeller was living in Freeport, Illinois.

When this was carried across the wires, it aroused the interest of the great crusader and Father of American journalism, Joseph Pulitzer.

The question, "Who was father"? became almost a public one, as soon as the name of Rockefeller had become notorious by Miss Tarbell's article. The "lost identity" started one of the most baffling man-hunts and became one of the biggest mysteries. The most exciting "mystery chase" in America in decades was shot off.

Detectives and newspapers went to wild lengths to find the paternal Rockefeller and wild tales of all sorts arose about him.

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Pulitzer, the blind editor of "The New York World", offered \$8,000.00 reward for information leading to the discovery of Rockefeller's father. Rival newspaper investigators, who were assigned to the case, waged a war of wits among themselves --- and they even set up a special secret telegraph code to conceal the data they were sending in across the wires to their home office.

Rumors had it that Rockefeller's father had been located in Canada, posing as a wealthy lumberman; some said he was in the northwest, living there as a ranchman; some said his name was Dr. Lavering; others said he was using the name of Dr. Levington.

Destiny had placed Rockefeller's father in Iowa --- where it had placed Palmer --- but who knew it?

Old Dad Chiro and Old Doc Rockefeller were found to be practising medicine without a license --- both had no education --- both were forced to live away from home --- both were under suspicion --- both had a secret past, which their sons could not divulge --- both wore beards --- both were 19th century shandies --- Old Doc Rockefeller had been putting on medicine shows to entertain his audiences, while Old Dad Chiro

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conducted an old-time "museum" to exhibit and lecture on animal heads and bones.

Old Doc Rockefeller was finally discovered to have maintained his residence in Freeport, Illinois, and had traveled as an itinerant doctor, under the name of Dr. William A. Levingstone.

The reason for using a fictitious name was explained this way: Years ago, Old Doc Rockefeller had been charged with having raped a woman. With criminal charges pending against him, he fled his home town to get out of the jurisdiction --- just as Palmer had fled from Davenport in 1901. He took the assumed name of Levingstone naturally to avoid being recognized.

A number of Chiropractic writers in the past have been mistaken in their view of the Rockefeller family. They did not know that the Rockefellers were more than friendly to Chiropractic.

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They tried to give the reader the impression that the Rockefeller family was out to swindle the public.

I won't take the trouble to discuss this aspect at any length. It would not be constructive. I would only call your attention to one book on the subject, and I will show you how much harm has been done by a single person, who should have tried to be more painstaking in his work.

Consider, for example, the book, called "The Drug Story", published by Morris Bealle. Think of the insinuations in this book. It concerns itself primarily with character assassination and leans on the idea that the Rockefellers --- by their financial wizardry or schemery --- have created a "medical trust" and have thereby conspired to prevent the Chiropractic profession from developing and growing as it should.

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It is essentially a book of finance --- and nothing appears in the text to show you the inside story of John D. Rockefeller himself --- his personal life particularly --- his own health --- his own eagerness to live and be well.

Morris Bealle appears as the author, but actually he did not compile the "facts". Bealle was the publisher of a Washington magazine, called "Plain Talk". The material for the book, called "The Drug Story" was to my great surprise given to Morris Bealle by Marsh Morrison. This is what Morrison told me when I was in Phoenix.

It was one of Chiropractic's own members, who decided to smear the name of one of the real friends of Chiropractic --- as I will show you.

The "facts" cited in the book published by Morris Bealle are not in accord with the "evidence" I have found.

In my opinion, the book represents a gross injustice done to the Rockefeller family --- and to have circulated it so widely as Chiropractors have done --- was more than unsound when you come to consider how much intelligent planning is

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needed in Chiropractic program of improving public relations --- rather than worsening it.

Instead of spreading the questionable data about a "drug story" and inflaming the people, why not replace it with a "health story to inspire them?"

I have tried to chronicle the "personal health story" of John D. Rockefeller and I have assembled information that has not been similarly compiled before.

It offers the Foundation an unusual opportunity to correct an injustice.

Our "health story" might be of great significance.

Think for a moment how Destiny planned things. In Freeport, Illinois, in 1886 --- while Old Doc Rockefeller was practising medicine, selling his "botanic cures" --- and while his son was fighting to accumulate a fortune --- the "Daily

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Journal" of Freeport carried this statement in an advertisement:

March 13, 1886, Page 4:

"The richest man in the world to-day would be poor without health.

"The dying millionaire consumptive would exchange all he is worth for a new lease of life.

"He could have it for a song --- had he used Dr. Pierce's Golden Medical Discovery before the disease had reached its last stages".

----

That prediction --- which was to apply to John D. Rockefeller when he took sick in 1893 in Cleveland and was given up to die --- was only partly true. Rockefeller had come to learn that the richest man in the world --- such as he had become --- was really poor, if he had to go hungry and starve for food --- which his sick body could not take.

He had another lesson to learn. That health cannot be found by fighting and trying to conquer nature. He discovered that his true health could only be attained by "obeying" nature and

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"following the sun". Rockefeller's nurse, Mr. Yardi, whom I have talked with in Los Angeles, stated to me:

"The secret of life, which Mr. Rockefeller learned, was to be obedient to the laws of nature. Everything he did after he got sick was the opposite to what he had done before. He stopped fighting."

It becomes clear as you turn back the pages of history and ask yourself, "Why did Rockefeller turn to Christian Science"?

The phenomena of mind healing was known for many centuries, but the doctor of medicine had come to distrust all invisible phenomena and to condemn it as mysticism and ordinary magic. He was paying attention now to the phenomena he could see --- and when he saw the behavior of the germ, he came to believe that [he] did not have to rely upon other theories, that were beyond his senses of comprehension.

But, Mary Baker Eddy had started to teach her patients how disease was produced by a fighting mind. She pleaded the following:

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# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

"Mental causation is abundantly proved by the well-known effects of fear, envy, anxiety, and other passions and emotions upon the physical organism.

"Acute fear will paralyze the nerve centers, and sometimes turns the hair white in a single day".

Our "health story" might serve to set other people thinking in this era of war and conquest seeking to destroy every living thing that seems to annoy and bother mankind.

Instead of trying to conquer disease by declaring war on germs, perhaps Chiropractic can show how health can be attained by letting the body function as it was intended to function --- by being obedient to nature and following her laws --- not ours.

Is it not the intention of this Foundation for Health Research to re-examine and re-determine the fundamental laws of health?

I have thus far tried to unfold for you part of the "Rockefeller story". I wanted to show you how Destiny arranged things so strangely. I tried to show you the coincidences occurring in the lives of the Palmer family and in the lives of the Rockefellers.

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Now, let me continue by setting forth for you some of the things that happened in 1906 --- as Old Dad Chiro and B.J. were preparing to go to trial on charges of practising medicine without a license. I will try to analyze the issues that were involved --- not as they were tried out in the court-room, because that has already been reviewed thousands of times and would offer nothing new to our readers --- but from the pint of view of the historian, who seeks to interpret the events after they took place, so that they could be more clearly evaluated for the future guidance of our policy-makers.

123. Who is "The Builder"?

If you have read Mabel Palmer's book, called "Stepping Stones", you will recall that she referred to B.J. as the "Little Builder" --- the name by which he became known during the early years of their marriage and the early days of his lecturing.

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Let me show you how he earned this title for himself. It has a bearing on the case of the "People vs. Palmer" --- the case charging Old Dad Chiro and B.J. with practising medicine without a license --- and on the most celebrated of all cases in Chiropractic history --- the case of "People vs. Morikubo".....the case, which was tried in 1907 in LaCrosse, Wisconsin, and defended successfully by the legal wizard of the profession, Senator Tom Morris.

Since the days of the Bible, it was believed that the blood was the builder of the body. Blood is the fluid, which nourishes and gives food to the tissues and organs of all parts of the body, and makes them strong enough to grow and do their work, just as the sap in plants gives life and strength to the stem, the branches, and the leaves. Thus, the blood is the building material of the plant; and the blood in man and animals is made by the processes of digestion from the food they eat, just as the sap of the plants is made from the nourishment which they suck up from the earth.

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Not only does the blood carry to the brain, the skin, the muscles, and every other part of the body the materials for their growth and upbuilding, but it also removes from the body tissues and carries away to the kidneys, the lungs and the pores of the skin the waste matter, which otherwise would choke and kill it. In fact, as the Bible says: "the blood is the life". From one-half to one third of the whole weight of the healthy human body is supposed to be blood.

We have been taught that the food, which goes into the stomach, is there digested and the useful materials from it pass into, and become part of, the blood. The blood, driven by the heart's pump, as Harvey demonstrated, is forced through the arteries and into the capillaries, by means of which it reaches almost every part of the body; and, as it is also drawing oxygen from the air every time it goes around through the lungs, it is thus always carrying through the arteries fuel to burn, and oxygen to burn it with, to muscles, bones, nerves, brain and skin.

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Burning is, therefore, going on in all parts of the body, and thus the arterial blood, which is rich in oxygen, is changed into venous blood, which has but little oxygen in it. From the places where this burning is going on, the venous blood goes away the hotter for it, and all this hot blood, carried through the veins, keeps the body warm and thus gives it power and strength to act. Thus, every part of the body is wearing away little by little, and at the same time is being made anew by the blood.

Therefore, the doctor of medicine for centuries and centuries has insisted that the blood is the builder of the body.

At the end of the 19th century --- and at the beginning of the 20th --- this great concept of life was challenged.

You will recall my pointing out to you the statements made by Dr. Solon Massey Langworthy ---

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in 1904 --- when Palmer was in Pasadena, California, and B.J. was under indictment, awaiting trial, and made idle by the court proceedings --- that the "nerves were the life" and that the brain was the builder of the body.

You will recall my showing you examples of the ads published in the newspapers at the turn of the century by those, who were manufacturing new drugs to vitalize the nerves, because they too had been told that the "nerves are the life".

I showed you part of an advertisement that appeared in one of the newspapers in Freeport, Illinois, in which the caption read: "Nerves vs. Blood". The old theory of blood was being challenged.

The great, fundamental concept of the doctor of medicine was that purity of the blood was essential to health --- otherwise how could the body be built properly?

To purify the blood, the doctor of medicine resorted to drugs of infinite variety.

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To purify meant, therefore, to cure. The doctor of medicine was the one, who could cure.

How could one say that hypnotism could purify the blood? How could phrenology purify it? What effect would magnetism have on the purification of the blood? How could any process of manipulation accomplish a chemical change in the blood to purify it?

How could Christian Science purify the blood? And, how could it be said that any form of meditation or prayer could work to cleanse and purify the blood stream?

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Dr. Andrew T. Still conceived the idea that he could accomplish purification of the blood without drugs. Let me show you the background so that you can see how his thinking developed.

On February 10th, 1875, about the time Dr. Still began to perfect his new science of Osteopathy, the following statements appeared in the

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"Cleveland Leader" on page 1, in an advertisement published by the manufacturers of "Vegetine", a blood purifier:-

"The circulation of the blood is the life of the body, and its stoppage is death.

No disease can be in the body without first being generated in the blood; and no disease can possibly be in the blood, if the blood is pure."

Here then you see the reasons why Dr. Still proclaimed, in his first School of Osteopathy established in 1893, that the blood is supreme, and that the blood must be kept in circulation to be free of disease. This idea, therefore, was certainly not new with him.

At that time, the purity of the blood was being achieved by drugs --- either compounded of herbs and roots, and known as botanic medicines, which Old Doc Rockefeller used, and which is the reason he was referred to as a "botanic physician" --- and the other types of drugs were made from the minerals of the earth, first originated by the student of geology, the doctor known as Paracelus who among others, the mineral, "mercury", otherwise called "quicksilver", which was to haunt the

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"quacksilver" ever after, accused of being a "Quack".

Here is the way the different types of drugs were referred to in 1875, when Dr. Still was pondering his method of getting the blood pure by his idea of manipulating the body.

On April 28, 1875, in the "Cleveland Leader", on page 1 the following ad appears by the makers of "Vegetine":-

"The great source of disease originates in the blood, and no medicine that does not act upon it directly to purify it and renovate it, has any just claim to public attention."

Then, on June 2nd, 1875, in the same newspaper, we read the following statement:

"The Lost Art Recovered".

"Galen, the most celebrated physician, flourished in the second century. His theory was that roots and herbs, compounded properly, are Nature's remedy. His cures were so marvelous, that he was accused of magic. His mighty skill and success silenced his enemies and his opinions held sway in the medical world for centuries, until the art of compounding vegetable remedies

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was gradually lost in the thickening gloom of the middle ages, and then poisonous mineral mixtures took its place.

"But the clouds are breaking away in our day, and almost magical virtues of Vegetine attested by thousands stamp it as a true Galenical Compound --- a true blood purifier and health restorer".

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This was the philosophy of medicine in Dr. Still's days, when he put forth his theory of manipulation. He claimed he could cure the body by purifying the blood an entirely different way --- by mere use of the hands to manipulate the human machine and make it work properly. If he could do this and purify the blood by a new system, he had found a new way to cure the body. His new way was a new science of health --- so he asserted he had a separate school of healing --- and a separate science, different from medicine.

If he could purify the blood, he was doing what the doctor of medicine was trying to accomplish; therefore, he was doing something within the concept of the cause of disease, which had been accepted by the doctor of medicine, and which was the basis, upon which the laws were enacted limiting the practise of medicine, to those who claimed they could purify the blood and thereby effect the "cure" of

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the disease of the body.

The doctor of medicine, however, was unwilling to concede that the blood could be purified without the use of drugs; but they were overwhelmed by the evidence that was presented to the legislature, in which it was shown that many "cures" were accomplished by the mere use of the hands to manipulate the various parts of the body and thereby remove the pressures that were interfering with the circulation of the blood and the behavior of the nerves.

What was left then for Palmer to say?

How could he explain what he was doing? How could he explain the results he was getting?

He had written in his advertisements that he too was manipulating the body to remove the pressures; he had said that his aims were about the same as those of the Osteopath, except that his movements were entirely different. Was this enough to assert that he had founded a new science of healing?

Certainly not.

You will recall how the Osteopaths charged Palmer with stealing their thunder.

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At the trial in 1906, at which Palmer was charged with practising without a license as a doctor of medicine or as a doctor of osteopathy, he had absolutely no defense.

There was nothing his attorney could present to refute the charges that he was doing something forbidden by law.

So, at first his attorney, Murphy, thought he would raise a constitutional question; he thought he would try to establish that the law itself was against the fundamental rights of liberty, justice and freedom.

Thus, he kept Palmer off the witness stand, and no defense was offered.

Palmer was found guilty; and no appeal taken.

The only answer Palmer could make was the idea that he had formed in his mind about the tyranny of the restrictive medical laws.

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So, as you read the reports of the proceedings in Davenport, you see how Palmer raised the battle cry of freedom. He would rather go to jail than pay the fine. It was unjust and Unfair. It was against all human rights. He would be a martyr to the cause of liberty and justice. He touched off the spark of patriotism --- and ignited the hearts of his fellow-contemporaries.

One of his students at the time was a young Japanese fellow, named Shegatora Morikubo. This student of the Palmer School prepared a lengthy essay on the rights of the people in free America -- and published it in the Davenport newspapers.

It is hardly necessary to review the things that Old Dad Chiro said at the trial in 1906; what he did to work out his jail term; and the things that the others said and did at the time.

All of those things that were said and done have already been sufficiently canonized for all future generations to read and learn how the Father of Chiropractic was treated by those, who sought to prevent the work from going on.

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I have not been able to learn just how it was that B.J. was not found guilty of this same charge, and what intervened to enable him to get off the hook.

I have tried to question him about this, but he reacted in anger, and I had to end this inquiry.

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I have briefly discussed for you the background, showing you how the events led up to the arrest and conviction of Palmer. But, there is another aspect to the whole situation that deserves some consideration. I want to show you the attitude taken by the chief actors in that play -- the actors on both sides of the case. I want to show you how strangely the human being conducts himself towards his fellow-man -- how he bewilders everyone -- even himself -- by the things he says and the things he does.

I think this analysis and interpretation will help you in your studies and deliberations as you try to plan ahead for the future of the profession.

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## 124. Blowing Hot and Cold.

The human being is the only living creature perhaps that wears a mask on his face -- who is like an actor masquerading on the stage of life.

He is the only creature that makes believe.

He is the only one that can say and do one thing, and mean another, without anyone knowing it.

He blows hot and cold.

Man possesses a thinking faculty that baffles everyone. Who can tell what is going on in a man's mind?

Look carefully at two persons, who are sitting in front of you, as you ride in the bus. One of them is thinking possibly how he will some day build that much-needed hospital to help the sick; the other is thinking how he will rob his partner in the morning and run off with the savings of the business.

No one can tell what is going on in a person's mind -- although, we try to know, by the things

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they say and what they do.

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Consider for a moment what was going on in the minds of the doctor of medicine, when he pleaded with the people at the end of the 19th century to pass laws that would regulate the practice of medicine and provide a system of licensing to keep out persons he claimed were unfit to take care of the sick.

The doctor's principal argument was based upon fairness and justice.

As you study the briefs presented to the various legislatures, what do you find?

The doctor cites the laws that were passed for the regulation of lawyers and teachers. He points out that the people have passed laws licensing the practise of attorneys and forbidding anyone to represent another in legal matters without being licensed and admitted to the bar. He also shows how school teachers are licensed to teach.

Then he asks the question: "Is it fair and just to have the doctor unprotected against unlearned persons, who seek to take care of the sick?"

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He pleads for understanding: "Is not the doctor a member of a learned profession, just like the lawyer and teacher?"

And, so he urges: "If the lawyer and the teacher have been licensed, would it not be fair and just to have laws enacted favoring the doctor in the same way?"

The criterion was "fairness" and "justice" -- as if it were a matter of human rights?

The legislature did not stop to consider the evidence of the doctor's theories of healing. The law-makers are not scientists. They do not stop to test and prove the laws of the universe. They only establish the will of the people -- and make their own laws to suit their desires.

Now, what happened, after the doctor of medicine had his wish granted? How did he behave after his pleas for fairness and justice were granted?

As you read the history of the healing arts, you find the doctor of medicine saying and doing

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things, which the Osteopath said were unjust and unfair to him.

The Osteopath comes along and raises the same arguments, when he is arrested for practising without a license. He says it isn't just and it isn't fair that the doctor of medicine should have the exclusive right to practise the art of caring for the sick. He pleads for justice and liberty, and calls the doctor, who is attempting to keep him out, a tyrant, who would usurp our fundamental rights under the Constitution.

But, no sooner does the Osteopath win his case before the legislature and succeed in getting a license law passed according to his wishes and his desires, you find him doing the same thing the doctor of medicine did to him.

Look at the record and you will see how the Osteopath forgot what he pleaded for himself, and how he went after the Chiropractor.

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We all know the battle cry of freedom that was raised by the Chiropractor to win the laws that permitted him to practise his science. But, did the

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Chiropractor behave any differently than the doctor of medicine and the Osteopath, after the people passed the license laws for them?

I will show you how B.J. -- the one, who spoke the loudest and wrote the most vitriolic of all --- forgot the words, "fairness", and "justice", and went ahead to prosecute others, who dared to practise Chiropractic without a license.

Think of the behavior of the man with a license. Think of what he first said and what he did later -- and try and judge the merits of their words and their actions as you ponder the past and the future.

It was essentially the "teachers", who wanted the laws passed. It was they, who went to the legislatures seeking to establish their separate schools of healing and their separate sciences, so-called.

Under the provisions of the Federal Constitution, they had the fundamental right to teach anything without restraint, provided it was not in the nature of information to overthrow the government.

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Why, then, did they have to go to the state legislatures seeking new laws to enable them to teach their new sciences?

Why did the Osteopaths want a law defining the work they were teaching? Why did the Chiropractor want a law defining what he was teaching?

To promote their schools, they used the arguments that the sick should have the right to the doctor of their choice; otherwise it was unfair and unjust. It was against all human rights in a free country.

How could a school of healing continue in existence, if its graduates were not permitted to use the knowledge taught them?

Schools of healing were entirely different in this respect than any other school.

The teachers were saying that it was unfair and unjust to have restrictive laws licensing certain people to take care of the sick; what they did not say

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was they were concerned with the opportunity of building their schools to promote their own systems of teaching.

As soon as the laws were passed to make things fair and just, the teachers began saying what they held back and didn't say.

They started taking action to protect their schools by instituting proceedings against those, who were trying to teach something else that would jeopardize their work.

Let me show you how the champion of champions, Tom Morris, made the Science of Chiropractic a separate and distinct science, and how he laid the foundation for a new profession, which otherwise might not have been in existence to-day.

But, before doing so, it is necessary that I return you to the year 1906, and show you what else happened during that fateful year, because it has a definite bearing on the events that followed at LaCrosse, Wisconsin the following year.

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125. How to Build a Science into a Profession.

You have seen how Dr. Solon Massey Langworthy came forward in October, 1903 -- after Palmer had fled to Pasadena, California, and B.J. had been indicted for practising without a license -- and how he took steps to have Chiropractic "dressed up" to resemble a 20th century "science".

You have seen how he changed the Old Palmer advertising literature into a regular, monthly magazine. You have seen how he provided for proper class-rooms in the school and a curriculum of studies, instead of the single-course offered by Palmer.

You have seen the Langworthy "spinal windows", and his brilliant anatomical analysis of the intervertebral design -- offering a real contribution in scientific thinking for Chiropractic.

You have seen the emphasis placed by Langworthy upon the "nerves" of the body, and how he referred to the "brain" as the "life force".

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You have seen how he narrowed the scope of Chiropractic to provide adjustment only of the spinal dislocations.

Langworthy was the "Columbus of Chiropractic" in the true sense of the term. He gave to this work, originated by Palmer, a compass to go ahead -- and then you saw the Palmers taking everyone of his suggestions to build Chiropractic into a formal science.

The Palmers followed his lead -- they altered their literature -- and Old Dad Chiro began figuring out how to adjust other areas of the spine, after Langworthy had shown, by his writings, that the cause of disease was due to closed, or partially-closed "windows" of the spinal joints.

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Langworthy had also shown the Palmers that they could go ahead and continue operating the Palmer School, even though the law of Iowa had stepped in to prevent them from practising Chiropractic. By opening his school in Cedar Rapids in October, 1903, after B.J. had been arrested and after he had shut down the Palmer School, he had shown them, that although they could not continue to take care

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of the sick, they could still take care of students, who wished to learn the science of Chiropractic.

Don't you think that Dr. Langworthy played an important role in the early days of Chiropractic? Is it not apparent that he influenced the course of Chiropractic more than anyone else at that time?

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Now, let me show you, how Dr. Langworthy came forward once again in 1906 to help Chiropractic.

Once more the Palmers were in serious trouble. Old Dad Chiro had been convicted, and had served his 17 days in jail. Shortly after he played the role of a martyr for the Chiropractic cause, he decided to leave Davenport again -- apparently all "washed up" and disgusted -- for he left this time to go to Medford, Oklahoma to go back to the grocery business such as he had operated in What Cheer, Iowa. His brother, Tom, had moved his publication, called "The Patriot" to Medford, and Palmer went to live near his brother, just as he did before.

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B.J. and Mabel were unable to take care of patients, because the law had forbidden them to practise without a license. How would they carry on now? What was the next step to take?

Once again, Dr. Langworthy gave them a beacon light.

Let me show you how Langworthy provided Chiropractic with the formula to help build the new science into a profession -- to save what the Palmers thought was lost forever -- and to go forward more perfectly than before -- how to proceed -- how to develop Chiropractic as it should be developed.

No previous Chiropractic historians have stopped to study the brilliant contributions made by Langworthy -- the man, whose genius helped to guide and mold the science of Chiropractic into a permanent profession.

In September, 1906, Dr. Langworthy published the very first book on Chiropractic, which was called "Modernized Chiropractic" -- "Special Philosophy -- A Distinct System".

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I have shown you how the Palmers had no defense to offer at the trial in which Old Dad Chiro was convicted of practising in violation of the law. Their attorney had no way of constructing a defense to the action, and so no defense was offered.

Perhaps, this is what set Dr. Langworthy thinking, when he prepared his new book.

He pointed the way for Tom Morris to prepare the new defense for Morikubo, the Japanese Chiropractor, who was arrested and tried in LaCrosse the following year.

Here is the way Langworthy provided the working formula for the new Chiropractic building program. He wrote:-

"Many of the most learned authorities in the medical ranks maintain marked differences in their pathological hypotheses, but because of such differences it does not follow that they are of "different Schools".

"They are not of different schools because they differ in their understanding of anatomy, physiology or even pathology.

"That which is the real foundation of a "separate school of healing" is its philosophy, its theory, its practise, the science and art - all of which is peculiar to itself."

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As Langworthy pointed out, it is not enough to announce the discover of a newly-discovered science, as Palmer had done. It is necessary that the new science be supplemented with its own "philosophy" -- its own "theory."

Langworthy points out:

"Many schools agree that abnormal blood and nerve supply are the pathological foundations of all localized tissue change, yet this fact does not argue that the "science and art" employed by them would be identical.

"Chiropractic, and at least one other separate and distinct school, (meaning Osteopathy) recognize the fact that displaced structure is the cause of abnormal blood and nerve supply, yet such recognition does not close the gap, which widely separates the two schools."

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Pursuant to this reasoning, Langworthy writes that he affixed the words, "Modernized Chiropractic" to the title of his book, because it sets forth for the first time the following:

1. A correct philosophy.
2. A well-developed technique.
3. A dependable system of diagnosis.
4. A reliable and extensive system of correction.

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It was Langworthy, who guided B.J. to become the new "Philosopher of Chiropractic". He was not longer to be the "Adjuster-in-Chief". He was to lead the future Chiropractors in their thinking on the theories of life -- he was to provide them with his speculations of the universe -- he was to hypnotize them by his "new script" and hold them spell-bound for generations to follow.

It was Langworthy, who defined the special movement, which characterized the Palmer technique and distinguished it from the technique of manipulation practised by the Osteopath. In 1906, Dr. Langworthy defined the Chiropractic movement as a "thrust" -- thereby making it different for all time from the manner of adjusting a patient employed by every other type of hand practitioner.

It was Langworthy, who sparked Tom Morris with the idea of showing at the trial in 1907 in LaCrosse, Wisconsin, that the "philosophy" of Chiropractic was different than the philosophy of Osteopathy, by pointing out Langworthy's brilliant thinking about the function of the nervous system and the brain, in contrast to the Osteopathic concept, which revolved around the circulation of the blood.

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As you will see, it was established at the trial in 1907, that the brain makes the body -- and that it is the brain, which "controls" every function in the body -- it controls not only the circulation of the blood, but it controls the process of digestion, of breathing, etc.

If the brain controls the circulation of the blood, and if the Chiropractor is primarily concerned with the "nerve impulses", which emanate from the brain, it is evident that his system can in no way be likened to the system of Osteopathy, which is based upon the circulation of the blood to make it pure.

Under the Chiropractic principle, as now conceived, the brain is the builder, not the blood.

With such a difference in "philosophy", how can anyone dispute the fact that Chiropractic had become a separate and distinct school of healing?

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As we all know, in 1906, after the trial in which Old Dad Chiro was convicted, and after he left Davenport to go to Medford, Oklahoma, B.J.

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published the first Palmer book, called "The Science of Chiropractic", and affixed as the names of the authors his own name and the name of his father.

After the 1907 trial, however, B.J. published a new edition -- as revised with the help of Tom Morris -- and the new book was called, "The Science and Philosophy of Chiropractic".

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Another interesting development occurred after the trial of Palmer in March, 1906. The records show that Willard Carver started to take a course in Chiropractic with Charles Ray Parker. Old Dad Chiro had given up everything to go back to the grocery business -- and by doing so, he apparently left the field wide open again.

You will see how Willard Carver hurried down to the "Sooner" State of Oklahoma in 1907, after the successful outcome of the trial in LaCrosse, Wisconsin, to start his own school of Chiropractic.

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You will see how Carver began to concentrate on the function of the "brain" -- and the new principle of Chiropractic -- to help solve the problems of disease -- and forgetting the concepts originally worked out by the master himself -- "Old Dad Chiro" -- who, from that time on, began to lose control of Chiropractic; control of his emotions, his temper, and even his thinking. He became hopelessly confused and mixed up. He was put into a tailspin -- and kept spinning until he dropped dead in 1914...without living to see his science recognized by state law.

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#### 126. Destiny Chooses a Champion Defender for the Chiropractic Cause.

Maybe you don't believe in the pattern of destiny, but in what other way can we explain how Tom Morris came to be the great, unsung hero of Chiropractic?

From my studies of his career, it appears more than just a coincidence that Tom Morris enlisted himself in the service of the profession.



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On July 22nd, 1907, a warrant was issued for the arrest of Shegataro Morikubo on a charge of practising without a license. As soon as he was apprehended and brought to the courthouse in LaCrosse, Wisconsin, he communicated with B.J. in Davenport, pleading for help.

When B.J. reached LaCrosse, he realized he needed to hire a Wisconsin lawyer to represent Morikubo to help him at least get out on bail. Was it just a coincidence that happened when B.J. was impelled to go and see the firm of Morris & Hartwell, whose name he saw advertised as attorneys and counselors at law? Or, was it the hand of Destiny that guided him to their office?

B.J. did not know that Tom Morris had been of Scotch-Irish descent like his father was. He did not know that Tom Morris had also been born in Canada like Old Dad Chiro had been.

He did not know that Senator Morris had gone to McGill University to study medicine, but only finished three years and left to come to New York to do other work. Did B.J. have any idea

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that Tom Morris had roomed at McGill University with a graduate doctor and had gone out on calls with him to help the sick?

When Tom Morris came to New York, after leaving medical school, he opened a haberdashery store -- probably in the way Harry S. Truman did in Independence, Missouri, years ago.

It was an enterprise of short duration. He gave it up and answered the call of the west. He had heard that LaCrosse, Wisconsin, was booming as a prosperous lumbering town.

His widow, Mrs. Morris, told me facts about the life of Tom Morris never before revealed to anyone, although his public career was well known.

No one had ever been told that he had studied medicine and dropped out -- that he had his heart originally set on enlisting himself in the cause of suffering humanity -- but could not complete his studies for reasons not precisely ascertained. I had wanted to inquire at McGill University about his work and his departure without finishing his course, but time had not permitted me to do so.

When Tom Morris came to LaCrosse, he was practically broke. He had only 25¢ left. Someone he met suggested that he work in a barber shop -- and

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he did. He became a barber and worked at this trade for a while. It was the nearest thing to medicine and surgery, when you come to think that formerly surgeons were barbers.

He began to study law at night and after a while left LaCrosse to enter the University of Wisconsin law school at Madison -- about 140 miles away -- the capital of the State of Wisconsin.

Here at Madison, he was to have the opportunity of listening to the great champion of human rights, Senator Robert LaFollette -- who had learned to have the independence of mind from the writings and teachings of Robert G. Ingersoll -- the great thinker of the 19th century -- who preached the gospel of freedom more effectively than perhaps any other philosopher of his day.

It was here at Madison, where Tom Morris was to meet with Senator LaFollette and later work with him.

Tom Morris graduated from law school in 1889. While he struggled in his early years as a lawyer, he sold insurance on the side.

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He returned to LaCrosse -- and took a part in the affairs of the city.

He became interested in the educational system. Was this just a coincidence too?

In 1893, the idea was born to build a normal school for teachers. He was anxious to have teachers properly trained. It became a part of his life.

After he had served as a county prosecutor in LaCrosse for several years, he was elected a member of the legislature in 1904.

Just see how Destiny was moving at that time.

In 1905, the State Legislature had received a large refund amounting to about a million dollars as a Civil War expenditure reimbursement. How was the State to use this money?

Tom Morris' friend, Frank Winter, another lawyer from Wisconsin, said to him:

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"Get yourself on the proper committees in the legislature dealing with finance and education, and try for that normal school bill."

He took this advice; and in 1905, the records show that Tom Morris drew up the bill for the legislature to provide a site and plans for building the first normal college at LaCrosse, using the funds the State had received from the government.

Virginia Thayer, who wrote the history of the Normal College, said this about Tom Morris:

"It remained for a civic-minded citizen and a gifted political organizer to talk and hope and above all work and bring to this community the LaCrosse State Teachers' College".

Tom Morris had served as a member of the board of regents of the State Teachers' College -- and he had, therefore, become thoroughly acquainted with schools, with education, with the role of the teacher, and with the entire problem of imparting knowledge to others.

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Was this experience just a coincidence when Tom Morris was asked to help the Chiropractors organize their schools and their system of teaching? Or, was it the hand of fate?

Over and above all this, Tom Morris was possessed of other traits that fitted him eminently for the work to be performed for the Chiropractic profession.

His biographer, Winter Everett, who knew part of his life, wrote the following about him:

"Thomas Morris was one of the State's foremost political leaders. He was a real champion of the people's cause. Honesty was reflected in his countenance. Frankness was one of his traits; and he never was afraid to declare himself where he stood on any issue.

"He was from the people. His sympathies were always with the rank and file. He never swerved from any purpose or any objective, which he approached. He was a man, who stood as a rock for any cause he sponsored. He was regarded as one of the ablest district attorneys, who ever served LaCrosse County.

"He was much loved as a citizen. He was public spirited and no movement for the benefit of LaCrosse was ever denied his support.

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"He was a politician of the highest type. He believed in winning campaigns through presentation of that issue that he thought was of benefit to the people.

"In campaigning, he also devoted more time to the issues than to the personalities involved.

"He was one of Wisconsin's great men; and he left behind him a record of good deeds that rightfully entitled him to a place among the leaders, who have had a large influence in Wisconsin's history."

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Have previous Chiropractic historians ever known and reported how much influence Tom Morris exerted on the profession?

Has anyone ever known that it was Tom Morris who re-wrote the text for Chiropractic science and philosophy?

I will show you how he prepared "The Case for Chiropractic" in 1907, and how he won the most important case in the history of the profession.

After successfully defending the case in 1907, Tom Morris became the lieutenant governor of the State of Wisconsin. With Senator La Follette,

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the country's first workmen's compensation act was prepared and then enacted into law.

In 1914, he ran for the governorship. He was defeated by the crushing tactics of his enemies, who raised the religious issue against him. He was a Catholic -- and they used the weapon of religious hatred and intolerance to change the feelings of the voters.

Following this incident, Tom Morris was heart-broken and left politics forever. From then on, he enlisted himself in the cause of Chiropractic....and the first law licensing Chiropractic was passed shortly thereafter.

When he broke away from B.J. in the Twenties, Frank Elliott told me that it became another incident of heart-break to him after serving the Palmer family and the cause of Chiropractic so long and so faithfully.

He had been the secret mentor and brains behind B.J.

He had trained B.J. as the expert witness and coached him how to deliver his philosophical addresses.

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When Tom Morris broke away from B.J., it started the avalanche of decline for the Palmer School and the fall from leadership of B.J.

Tom Morris had never sought for recognition or glory. He wanted B.J. to have it. And, as long as B.J. acted with unswerving loyalty, he was able to have the support and friendship of Tom Morris.

The split in the ranks of the profession was brought about by the man, who helped more than anyone else to build the "science" of Chiropractic and make it into a "profession".

Without the aid of Tom Morris, would there have been a Chiropractic profession?

If Tom Morris had lost the case in LaCrosse, Wisconsin, in 1907, it is doubtful if the proponents of Chiropractic would have been able to establish Chiropractic as a separate system distinguished from the system of Osteopathy.

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If it could not be shown that Chiropractic was different in "philosophy" than Osteopathy was, do you think it would have been possible for the Palmers to continue operating the Palmer school?

All of the other Chiropractic schools were headed by persons, who would have easily been willing to adopt any other name to promote their teaching activities. the name, Chiropractic, was associated with the name of the family, which had founded the new science, and Tom Morris had felt that it was only proper that the Palmer name should be perpetuated for that reason.

Now, that you have seen an intimate glimpse of the champion of Chiropractic, let me show you the champion in action.

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#### 127. The Turning Point in Chiropractic History.

The first Japanese student to become a Chiropractor studied at the Palmer School in 1906. He took his first lectures from Old Dad Chiro, before the master had been found guilty of practising without a license and had left Davenport.

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His name was Shegataro Morikubo. In 1907, he settled in LaCrosse, Wisconsin.

Every student of American history remembers the attitude, which Americans had towards aliens at the beginning of the 20th century...especially aliens of the far east. There was an undercurrent of prejudice that had pervaded people's minds for some time, and we all know the laws that were passed restricting immigration and excluding the Chinese and Japanese.

Under these circumstances, consider for a moment how daring it must have been for this Japanese student to try and enter the field of healing as a drugless healer, and more particularly, as a practitioner of a new science of healing in a State, where the Osteopath had already succeeded in getting a law passed licensing the practise of Osteopathy.

What chances did he have? The attitude of the people in general was against him; and the Osteopath in particular was anxious to keep the Chiropractor from getting started no matter who he was.

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The records show that Morikubo began his education attending school at the age of four years. At first, he said he went to the public schools in Japan; then he became a student in a Buddhist Temple, where he studied until he was sixteen. From there, he went to the Tokio Academy of Science. Besides taking courses in science, he took post-graduate work in philosophy --- and received his doctorate degree.

It is generally believed that the first definite system of philosophy ante-dated the great Greek philosophers, and that it had its beginnings probably with the Hindu thinkers. Philosophers of the East have given to the world considerable ideas about the ways of the world and the speculations of the universe.

Just how much Morikubo had learned in his studies of philosophy we can only surmise; but his training in this field must have been of considerable help to Tom Morris, when he conferred with Morikubo to learn from him the "facts of the case" --- because the "philosophy of Chiropractic" was to play an important part in winning the case.

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Philosophy to-day is divided into several branches -- each separate and distinct in itself. "Ethics" is the philosophy of morals; "esthetics", the philosophy of beauty; "logic", the philosophy of reasoning; "psychology", the philosophy of mind and personality; "metaphysics", the philosophy of the self and unconscious mind; "cosmology", the philosophy of the universe; and so on.

But, what was the "philosophy" of Chiropractic?

Morikubo stated that he had studied Osteopathy through a correspondence course prior to 1906. I previously pointed out to you that Palmer had laid down a policy in 1905 that the Palmer School would not teach Chiropractic by mail.

Morikubo came to Davenport in March, 1906 and completed the course of study.

He says he studied there for 10 months, received a diploma, and then entered practise in LaCrosse.

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Morikubo was placed upon the stand to explain what Chiropractic was. Up to this time, you have seen how very little was made public in previous years on the witness stand by Palmer himself and some of his students, who appeared to testify at hearings conducted by the Coroner at Davenport.

Originally, the indictment had charged Morikubo with violating the law by endeavoring to practise medicine and surgery and osteopathy --- and the complaint said that Morikubo had held himself out as a physician, surgeon and osteopathy --- and used the title of doctor in front of his name.

The brilliant prosecuting attorney, Tom Morris, who had been regarded as one of the ablest district attorneys in LaCrosse, recognized a tremendous opportunity to turn the course of the trial another way.

By the loose wording used in the complaint, Tom Morris made an application to the court to have the charges filed against Morikubo amended to charge

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him with using Osteopathic manipulation in his practise --- since he was only using his hands and did not claim to be using drugs and medicines or resort to surgery.

The young prosecuting attorney did not see the trap that Tom Morris had laid for him, and he consented to have the complaint amended to limit the trial to the question of whether or not the Japanese Chiropractor was practising Osteopathy without a license.

By this maneuver, Tom Morris could introduce evidence to show that Osteopathy and Chiropractic were not the same thing. If he could succeed in doing that, how could it be said that he was practising a forbidden thing?

This was the genius of Tom Morris.

I will show you how Tom Morris prepared his case and coached his witnesses.

The first witness for the State was a former patient, who had been treated by Morikubo. His name was C.H. Chamberlain. His testimony

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reflected the teachings of Palmer and what Morikubo had learned at Davenport. From the testimony of this witness, you will see clearly what I have tried to show you as the early concept of Palmer.

Chamberlain testified:

"I have suffered from rheumatism for many years, and received treatment from the defendant.

"He named my ailment as curvature of the spine, and treated me for two months, almost every day.

"He received no pay, but I intend to pay him, at the prescribed charge.

"Contractions of the muscles, caused by curvature of the spine, were given as the cause for my pains in my hip by the defendant. He adjusted the spine by the use of his hand, but prescribed no medicine. He did help and I have been relieved."

You will recall that Palmer had written in his article, entitled "Luxation of Bones Cause Disease" that the contractions of the muscles were the cause of pressure and dislocation, and that he worked upon all parts of the body, including the bones, the nerves, the blood, the muscles, etc.

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Now, let me show you how Tom Morris reversed Palmer's previous writings and how the witnesses took the stand to testify to the principles, which Dr. Solon Massey Langworthy had suggested to Palmer --- but which were frowned upon and rejected.

Morikubo testified that Chiropractic was founded upon the "mind". Langworthy had stated in 1904 in his magazine called "Backbone" that the "brain" was the "life force".

Morikubo now testified that Chiropractic was founded upon the educated and the uneducated mind --- using a revised adaptation of the idea suggested by Langworthy.

In describing the differences between Osteopathy, Morikubo cited treatments he had received on himself. He said the Osteopath placed him on a table, turned him and twisted him about, until his bones were almost at a breaking point.

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He said that the Chiropractic treatment was vastly different, in that a characteristic thrust was applied --- the expression given to the Palmer technique as considered and carefully worked out in Langworthy's 1906 book, called "Modernized Chiropractic" --- published only a few months before the LaCrosse trial had taken place.

Morikubo testified: "Blood is not considered in Chiropractic" --- using the same language exactly, which Langworthy had used in his 1904 writings in "Backbone" --- as I previously pointed out to you.

Morikubo testified, following Langworthy's ideas: "Gray's anatomy and its treatise on nerves is not necessary in studying Chiropractic".

The prosecution had tried to show that Osteopathy and Chiropractic were the same thing.

Tom Morris was working to show that they were not.

He followed exactly the brilliant research and the scholarly thinking of Dr. Solon Massey

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Langworthy --- but the future teachers of Chiropractic at the Palmer School were not willing to admit that they had decided to use his ideas to perpetuate Chiropractic.

Instead, B.J. had usurped to himself the remarkable studies undertaken by Dr. Langworthy and thereafter made it appear that Chiropractic --- as it is known now --- was founded upon the ideas and principles enunciated by Old Dad Chiro.

For that reason, you have never been permitted to see the missing chapters of Chiropractic.

For that reason B.J. wrote that Chiropractic was founded in 1895 and thereafter remained dormant until 1903, when he took over to help revive it.

To help establish the "philosophy" of Chiropractic --- as suggested by Dr. Langworthy in his writings --- Tom Morris proceeded to introduce testimony touching upon the concept of the "brain" as the builder of the body --- to show that the blood was not the builder, as the Osteopath and the doctor of medicine had been preaching.

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Tom Morris had placed upon the stand the Rev. W. Davy Thomas --- who was reputed to be one of the most scholarly educators in the State of Wisconsin. The Rev. Thomas had been graduated from Princeton University in 1870; then he took his graduate work at Union Seminary in New York, where he received his degree as a doctor of divinity; and then he was graduated from the University of Berlin. He taught at one of the colleges in Salesville, Wisconsin, and then became its president. Later, Thomas became the president of LaCrosse College.

By the testimony of the Rev. Thomas and the testimony of the Rev. Albert L. Wood, the pastor of the Methodist Episcopal Church in LaCrosse, Tom Morris introduced the evidence of "expert witnesses" to show the new 20th century concept of the power of the brain over matter.

Who was there that could dispute that quite low down in the Animal Kingdom --- perhaps at the bottom of the sub-kingdom --- we find animals that have a sort of elementary nervous system, depending upon a row of cells running the length of

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the body, and at the fore end thickening out into a knob? That, as we rise in the scale, and the animals become more complex, we get to the point where this row of cells has developed into a vertebrated spine --- and the "knob" has become a brain-box.

Who was there who could dispute the work of Aristotle, who had divided all animal life in two grand divisions --- the blooded and the bloodless --- an arrangement, which corresponds well with our modern division into vertebrates and invertebrates.

Who was there who could challenge the fact that the "medulla oblongata" --- which is part of the elongated bulb at the end of the spinal cord --- forming the junction point for that and the brain --- seemed to have control of automatic and "reflex" actions --- that is, actions, which do not need "reason" for their doing, and which, therefore, are not referred to the areas in the cerebrum for decision and orders? That many of the most important functions of our bodily life, such as digestion,

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our heart action and circulation of the blood, breathing, and so on, appear to be controlled by the medulla --- or at any rate by the brain --- without any reference to the higher centers at all?

Who is there, who would dispute that the gray matter in the brain consists of not less than ten billion nerve cells --- each single one having a direct connection with every other and transmitting impulses all over the body?

Tom Morris was presenting evidence of the great anatomical mystery of the ages --- the secret workings of the brain --- and the source of the "Unseen Power" in the body --- as Langworthy had suggested from his studies of the scholars of that day.

The function of the nervous system through the "Unseen Power" in the brain became the "philosophy" of Chiropractic to distinguish it from Osteopathy.

Tom Morris won the case.

What did the new record as given to the world mean to Old Dad Chiro?

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All his ideas had to be re-considered.

In 1905, when he returned to Davenport to begin teaching his new science again, he took the position that Langworthy was out to take away his "laurels".

He was determined to fight Langworthy and never let him get a foothold in Chiropractic.

He went to see Governor Johnson of Minnesota and pleaded with him to veto the bill suggested by Langworthy and Reiland.

Now, in 1907, he finds that Tom Morris and great scholars, who were put on the witness stand, have pointed out that the ideas suggested by Langworthy were more than valuable --- they had to be used, if Chiropractic was to live.

Is it any wonder that his mind began to crack?

Is it any wonder that he started to quarrel with B.J., who undertook to follow the path carved out by Langworthy and Tom Morris, and now for the first time B.J. had dared to differ with his father --- the one, who gave Chiropractic to the world.

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Perhaps, now you can see the tremendous task that awaits you in assessing the program of the Foundation and the responsibility of reaching the right kind of decisions in working out a suitable policy in the preparation of the story of Chiropractic.

Perhaps you will come to realize why I have urged that the greatest care be taken to give the deepest consideration to all of the facts before rushing into print --- or even turning these notes over to someone else.

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## 128. The Science of Chiropractic Becomes a "Philosophy".

Let me show you how dexterous hands and agile minds can work together to hypnotize you --- hold you spell-bound --- and make you follow the magnetic pull created by the "power of suggestion".

I have shown you how Chiropractic was defined by Old Dad Chiro in 1899. I have shown you how he treated the matter of establishing the basis for his "newly-discovered science". You have seen how he fixed no date of discovery; and no special circumstances were set forth. He wrote in the 1899 issue of "The Chiropractic" that he had taken lessons and had studied various other "sciences," like

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magnetic healing, Christian Science, Osteopathy, Faith Cure, etc., and that from all these he evolved his own "science" --- a sort of evolutionary process. This was a truthful statement, and reflects honestly what took place.

I have shown you how Dr. Andrew P. Davis did the same thing. Davis also took lessons and studied the various new sciences, and from his combined knowledge, attempted to bring forth a closer approach to understanding the causes of disease, and the methods by which health could be recaptured.

I have shown you how the Osteopaths developed the erroneous idea that an unpatentable discovery of knowledge could be "stolen"; how they accused others of "stealing their thunder"; how they resorted to supposed protection by getting their writings filed in the Patent Office, thinking that a copyright certificate would frighten others and keep them from infringing on their rights.

I have shown you how there arose a spirit of inquiry on the part of the public into all of the newly-discovered sciences and how the Osteopaths

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felt they had to establish a definite date and special circumstances to make it appear that Osteopathy was not something dug out of the past and given a new name to fool people into believing that it was original.

I have shown you how Langworthy raised the issue of discovery of Chiropractic, and how B.J. felt it was necessary to fix the date as September, 1895.

In order that you can see clearly how steps were taken to make the "science" of Chiropractic into a "philosophy", let me show you the things that were written in 1905 and the things that were written after the trial in LaCrosse, Wisconsin, that took place in 1907.

(1) From "The Chiropractor" --- 1905.

(Meaning "cure") "HISTORICAL: Chiropractic was discovered by Palmer, of Davenport, Iowa, in September, 1895. He had developed it into a well-defined science that has no resemblance whatever to any other therapeutic method.

"The cures are made by adjustments that are unique and unlike any movements used by any other school.

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"Chiropractic is defined as being the "science" of adjusting by hand any and all luxations of the 300 articular joints of the human body, more especially of the 52 articulations of the spinal column, for the purpose of freeing any and all impinged nerves, which cause deranged functions..."

I will show you what was written in "The Chiropractor" in the December, 1907 issue.

By this time, the 1906 trial was over --- the trial in which Old Dad Chiro was convicted, because he dared to write that his science of Chiropractic could "cure" by just using the hands of the practitioner.

By this time, the 1907 trial was over --- the trial in which it was established that the Science of Chiropractic was founded upon a unique philosophy of life, a philosophy that distinguished Chiropractic from Osteopathy.

Palmer had said it was founded upon the basis that the human body was a wonderful machine --- and that all he was doing was to keep that machine in good repair by adjusting any parts that got themselves out of place.

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Now, look and see what he had told him to say and swallow:-

1. That he does not cure with his hands; that chiropractic is not therapeutical
2. That man is not a machine.
3. That Chiropractic is a "philosophy" of life --- a way to life.
4. That you have to learn much more than just a handful of knowledge about anatomy --- you must study everything about life and all the subjects that are involved.

How could any man of honesty and integrity [?reverse?] himself so completely and think that his former students would believe him?

Could he write these new things down and claim that he said them in 1899? Or in 1901? Or even in 1905?

What would you have done in those circumstances to fit the facts to make a "Case for Chiropractic?"

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Someone had to take the responsibility and re-write everything, if Chiropractic was to live.

Old Dad Chiro couldn't do it. He was bleeding from the blows that were struck at him during the trial in Davenport, when they told him he could not claim that his new science can cure people; and his heart was broken when he heard that Langworthy's ideas were being used to try and win the case in LaCrosse, Wisconsin, and keep Chiropractic alive.

Many discoverers in the past have died of broken hearts; have gone to jail; have been struck down in mind as well as in body by the agonies they suffered when they found out that others were destroying their dreams; their work; their findings; their ideas; their hopes.

Can you blame Old Dad Chiro for deciding to give up Chiropractic and return to the old work he was doing --- running a grocery store?

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He left Chiropractic to his son -- and that is how B.J. "inherited" what his father had founded and developed. Let me show you proof of the events that took place -- how B.J. once more "hypnotized" himself to impersonate his father, who had found it necessary to leave Davenport for the second time.

(2) From "The Chiropractor" --- Dec. 1907

"HISTORICAL: - Chiropractic was discovered by. Palmer in September, 1895.

His son, B.J. Palmer, D.C., Ph.C., has since that time developed it into a well-defined non-therapeutical philosophy, science and art that has no resemblance whatever to any therapeutical method".

Here, then, you see the "Great Impersonator" going on the stage again -- just as he did in May, 1902.

But, this time, he was not to use his father's script. As the "developer", he was to use the script of Dr. Solon Massey Langworthy.

Is it any wonder that Old Dad Chiro became enraged as he saw his son impersonating him? In 1902, B.J. played his role with seeming perfection to Old Dad Chiro. He had recited everything exactly as it had been written out for him in "The Chiropractic" of 1900.

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But, from now on, B.J. was to speak the lines written by Old Dad Chiro's enemy -- Langworthy -- whom he had come to detest; whom he fought in Minnesota; who had tried to take his laurels away as the discoverer.

Suppose you saw someone imitating you, but expressing points of view that canceled you out in your thinking you look like a fool; like a fakir; and had been the ideas of the one you disliked --- how would you receive the performance? Would you applaud the acting, or would you shout it down?

Let me show you how B.J. took the script from Langworthy. You will see him using the word, "subluxation" for the first time. You have already seen him using the word, "philosophy" in the historical statement, which referred to the "discovery" of Chiropractic.

You will see him using the expression, "intervertebral foramina" --- and you will remember how Langworthy had made his brilliant studies of these spinal joints and how Langworthy referred to them as "spinal windows".

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You will see B.J. referring to the "brain" as the source of the "Unseen Power" -- the origin of the "life force".

(2) From "The Chiropractor" --- December 1907 issue.

# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

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"CHIROPRACTIC DEFINED": - Chiropractic is a philosophy of biology, theology, health, disease, death, the cause of disease and the art of adjusting the relations between them to harmonious quantities, by hand, thus correcting all subluxations of the three hundred articulations of the human skeletal frame, more especially of the spinal column, for the purpose of re-establishing the normal current through the impinged nerves, as they emanate through intervertebral foramina, restoring normal function, which were formally excessive or lacking, named disease."

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"All movements, whether normal or abnormal, of or in the body (including blood circulation) are but the personification of mental equivalents -- mental function -- guided by Innate Intelligence creating physical expression.

"Every act and thought is controlled by Innate Intelligence through the mediums of the brains and their prolongations -- nerves -- to tissues. It is the "life of the body", when transferred by the brain.

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"We are well when Innate Intelligence has unhindered freedom to act through the physical brain, nerves and tissues.

"Innate mental impulses control the vital functions of assimilation, circulation and respiration -- asleep or awake. "DREAMS are the sensations of the same force."

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NOTE: - (Dreams are part of the phenomena of hypnotism)

129. Chiropractic Enters the Realm of Philosophy.

After trial of Morikubo in LaCrosse, Wisconsin, in 1907, B.J. took steps to announce that Chiropractic was thereafter to be defined as a "Science, Philosophy and Art".

By this fusion for the purposes of new definition, B.J. led the profession into confusion, and chaos.

Chiropractic entered the realm of philosophy.

Philosophy is a mirage of the nervous system. It is the science of the mind. It deals with the theory of thought and knowledge. It is a study in logic. It is thinking about thinking.

Philosophers are said to be adventurers, invading the invisible. They travel into the world of abstraction. They concern themselves with wisdom;

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and folly. They deal in ideas; and points of view.

They study the infinite; while the scientist is content with examining only the finite.

The philosophers wonder about the world and its meaning. They ponder the reasons for nature coming into existence and look for the purpose of life.

They turn their imaginations loose. They go beyond their five senses into the realm of sensation.

They form opinions and beliefs. They establish concepts and theories.

When you enter the realm of philosophy, you adopt certain beliefs. It is the difference in beliefs that is the reason why men disagree.

One says it sounds reasonable; the other says it is nonsense.

The phenomena is invisible -- and to the practical scientist -- the pragmatist -- philosophy is the alchemy of thought.

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Whereas, Old Dad Chiro had originally dealt in the realities of life -- the structure of the human being -- its anatomical appearance -- and stated that he was only interested in getting the displaced parts of the body back to their natural position, it seemed advisable and necessary to deal in the mysteries of life -- explain how the world began by teaching biology; it also became necessary to establish the "why" of Chiropractic adjustment.

It was not enough to teach a student to become a Doctor of Chiropractic; it was important that he reach beyond this and become a Doctor of Chiropractic Philosophy.

It was not enough to study the human structure to know how to repair it; from now on, it was advisable to study the "tree of life" to know how to live.

"Know thyself" -- was the primary principle of the Chiropractic philosophy.

The "innate nerves" became the "innate intelligence".

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To Old Dad Chiro, who left Davenport to return to operate a grocery store again, the changeover became a "philosophy of despair".

To B.J., the turn in events meant greater opportunities than he had ever imagined. No one had yet explored the invisible world of Chiropractic philosophy. No one had yet taught the subject in any school of Chiropractic.

Could he build for himself on top of Brady Street hill a philosopher's "Ivory Tower" and become the "Sentinel of Thought" for the profession?

After all, philosophy is but the process of speculation, based upon the unknown, the unseen, the invisible -- the things beyond our senses.

It was an open field of discussion. Who had any proof to refute the theories of conjecture? Wasn't every philosopher just a dreamer?

Hypnotism had taught him how to get himself into a trance and start dreaming. Why couldn't he learn a new script and get on the stage again?

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Why not become the "Philosopher" of the profession?

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And, that is exactly what happened.

Did you know that he had designated himself as the "PHILOSOPHICAL COUNSEL" for the Universal Chiropractors Association?

B.J. had become the great philosopher of the profession.

He was the one to conceive the Chiropractic philosophy. He was described in subsequent issues of "The Chiropractor" as follows:

"Dr. B.J. Palmer, D.C., Ph.C., is the student, author, lecturer, teacher and defender of any phase of Chiropractic philosophy, science and art -- anywhere -- at any time."

He is the Developer of the Philosophy, Science and Art of Chiropractic."

"He is the Secretary and Philosophical Counsel for The Universal Chiropractors Association."

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He became the great leader of the profession, posing as "The Philosopher of Chiropractic".

The sons and daughters of Chiropractors -- the new-born babies -- were being named after him. They were called "Palmera", if they were girls; and they used the name, Palmer, as a middle name, if they were boys.

Without education, he dared to match wits on the subject of life with the world's greatest thinkers and scholars.

In his role as the philosopher of Chiropractic, he attempted to reconcile the science of Chiropractic with the theories of religion.

This was the task assumed in prior years by the Dutch philosopher, Spinoza and the German thinker, Leibnitz -- two of the most illustrious names in the world of thought.

Without education, he taught the students of Chiropractic the dynamics of life -- the "why" of the human will -- what to believe in, and what not to.

This was the task assumed by Plato, Aristotle, Kant, Bacon, Comte, Schopenhauer -- and the other monumental scholars of the past.

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To show you how he succeeded in spell-binding his contemporaries and how he cast his hypnotic influence over them, let me show you just one example of "hero-worship", which he produced.

Joy M. Loban, who was one of the early teachers at the Palmer School, had come to look upon B.J. -- the "Philosopher" -- as a "Man of Genius". He was so overwhelmed by B.J. that he wrote a lengthy article describing the "Oracle" of Chiropractic.

In this article, you will see how Loban was absolutely baffled and bewitched by the "philosophy" of Chiropractic, as expressed by B.J. He wonders how it is possible for any man, without education, to possess a faculty for such original, and profound philosophical thought.

Loban is so overwhelmed by the genius of B.J., that he hails him as the "undisputed leader of the Chiropractic world".

From this article, you will get some idea of how the magic of philosophy -- the alchemy of

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thought -- worked to shape the destiny and the future of the Chiropractic profession.

From the article by Dr. Joy M. Loban, published in "The Chiropractor":-

**"WHAT IS GENIUS?"**

"It is an undoubted fact that the evolution and dissemination of any new truth is always brought about through some one man of genius first.

"Chiropractic offers no exception. Conceived by accident, misunderstood and undeveloped for some years after the conception, the world was for a time in the peril of losing the greatest boon that has ever been given to mankind.

"It has been said that great needs produce great men -- and the Man of the Hour was forth-coming.

"Through the efforts of that one man, backed by the fire of his genius, the truths and the principles of this grand science have been, and are being evolved.

"B.J. Palmer is not a large man physically, but mentally, he is one of the largest men the world has ever seen.

"For never have I met such a man, who possessed this faculty for original philosophical thought.

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"His undisputed title to the leadership in the Chiropractic world is the more remarkable, when one considers his limited opportunities in early life and his present comparative youth.

"His genius is certainly not the product of education. It can scarcely be said to be hereditary.

"Whence, then, comes this marvelous power and grasp and penetration?"

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**130. The Greatest Mystery of the Chiropractic Profession.**

How was it possible for B.J. to become overnight the "Philosopher" of the Chiropractic profession -- the "Philosophical Counsel" to the Universal Chiropractors Association -- the "Developer of the Science, Philosophy and Art of Chiropractic"?

How was it possible for B.J. to become overnight the "Genius", who had no education?

How was it possible for B.J. to become overnight the "Man of the Hour".

How was it possible for B.J. to possess overnight the faculty for original philosophical thought -- so profound in scope that he could match his wisdom with the greatest thinkers of all time?

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How was it possible for B.J. to become overnight one of the biggest men -- "mentally" -- the world has ever seen, without having the benefit of education and mental training?

Where did this power come from?

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Let us stop and review briefly our studies of B.J. up to this time. Let us see, if they can give us a clue.

You have seen B.J. at the age of 14 expelled from high school. You have seen him thereafter working as a clerk in St. Onge's Department Store.

Next, you saw him leave Davenport to join Professor Herbert Flint's troupe and go on the "vaudeville hypnotism stage".

You saw him become a product of hypnosis and assume the role of an actor.

With the aid of his Father's script, you saw him create a number of secondary personalities by self-hypnosis and play the part of Old Dad Chiro -- the founder of Chiropractic.

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He was a dutiful son to his father. He obeyed his wishes and his commands.

He read his Father's script faithfully and performed his part in taking care of his Father's practise and the school, with credit.

Old Dad Chiro approved of everything he did -- and the relationship between them was good.

When B.J. and Mabel were married in April, 1904, Old Dad Chiro came to the wedding -- as a proud father -- and to share with them their moment of happiness.

When the Palmer School was re-opened thereafter, you saw Old Dad Chiro resume his position as head of the school and begin editing the new magazine that was started.

All of the articles were composed by the founder of Chiropractic.

You have seen Old Dad Chiro tell about his new advances in learning -- how he developed the ability to adjust many other vertebrae, which he had never

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worked on before.

You have seen Old Dad Chiro's behavior at the trial in Davenport in 1906. He offered no testimony in behalf of himself or on the subject of Chiropractic. What was there to say?

He had already described the science of Chiropractic in his writings. He had shown that the human being was a machine -- just like the greatest anatomists had said.

He had developed the science of Chiropractic as a system of repairing the human machine -- nothing more, nothing less.

His aim was to find the parts of the body that were out of place -- and to try and put the displaced parts back to their natural position.

All he did was use his hands.

his system was so simple -- relatively speaking -- that he announced that it could be learned easily by almost anyone with a fair degree of intelligence

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Nothing more than a limited amount of human anatomy was necessary to be studied and learned.

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You have seen the research work done by Dr. Solon Massey Langworthy at Cedar Rapids. You have seen "spinal window"; you have seen reference to the "brain" as the builder of the body -- the source of the "Unseen Power" that moves the universe and the human being.

I have described for you the career of Tom Morris. I have shown you his early ambitions to become a doctor. You have seen him study law and rise to fame in the State of Wisconsin. You have seen him in the company of Senator Robert LaFollette, working together. You have observed his work as a County Attorney -- being hailed as one of the most able in the history of LaCrosse.

You have seen him build the college of teaching in LaCrosse and become a member of the Board of Regents.

You have seen him as lieutenant governor -- then fail as the candidate for the biggest prize of his life that he was after.

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He had failed to become a doctor -- the first of his dreams shattered. Then, he failed to win the governorship, the most coveted desire of his later life.

What did these failures do to Tom Morris?

How did he act and conduct himself thereafter?

Why did he choose to become the champion of the Chiropractic cause? Why did he decide to devote the remainder of his life to building up the Chiropractic profession? What was there in it for him?

As a lawyer, who was successful, and as a defeated candidate for the governorship, Tom Morris did not have to rely upon the fees he would receive as counsel to the Universal Chiropractors' Association. He could have earned much more in general practice.

He seemingly did not want the money. He wanted something else.

What was it?

What did he want to accomplish?

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And, even more important, how would he go about accomplishing his new aims -- his new desires -- his new hopes?

What did he see in the science of Chiropractic to stir his imagination?

How could he fulfill his aims and his desires through this new discovery?

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During my investigative work, I have delved deep into the career of Tom Morris, because I have come to believe that Tom Morris was the real person, who became the philosopher of the profession overnight. It was Tom Morris who became the "philosophical counsel", who was willing to explain any phase of Chiropractic science, philosophy or art to anyone at any time; and it was Tom Morris, who was the "Man of the Hour", the genius of Chiropractic.

He chose, in my opinion, to have B.J. assume the role he was actually to take. He would remain the "Unseen Power" of the profession -- its leader -- its guide from now on; but, B.J. would "front" for him.

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If B.J. could have done so masterful a job for Old Dad Chiro in 1902, when he impersonated his father as a doctor, a teacher, and the head of the school, he was the perfect actor to wear the mask for Tom Morris.

If B.J. had been so successfully processed by Professor Herbert Flint and had become so apt a hypnotic student, then B.J. was the perfect actor to read the new script, which Tom Morris would give him.

Do you think this is fantastic?

If you do, let me show you some evidence of how a great intellect of the past -- probably one of the greatest -- employed this technique to give to the world some of its greatest philosophy and literature.

Just as Sir Francis Bacon had placed William Shakespeare on the stage of life to speak his mind for him and to reveal his "philosophy", so Tom Morris placed B.J. on the Chiropractic stage once more to give to Chiropractic and to the world a new philosophy in the field of health and disease.

Perhaps, I should stop at this point and briefly relate for you the Francis Bacon-William Shakespeare tie-up, so that you can see more clearly what I want to bring out in this analysis.

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From these studies, which I have made, the events that took place in Chiropractic history after 1907, become easier to understand and interpret.

From these studies, you will be able to ponder more clearly the break that took place between Old Dad Chiro and B.J.

From these studies, you will come to see more clearly why B.J.'s behavior and his thinking baffled Old Dad Chiro and threw him into a tailspin.

From these studies, you will see more clearly why so many persons plotted to get rid of B.J. -- why they even tried to get him out of the way by charges of murdering his father -- stealing his school -- and betraying the old timers, who wanted to adhere to the principles of Old Dad Chiro.

From these studies, you will come to see more clearly why B.J. remains to himself an enigma -- an unsolved problem -- who keeps asking himself: "Am I really a genius?"

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### 131. The Fable of Shakespeare.

In one of Sir Francis Bacon's works, we read: "It is an immense ocean that surrounds the island of Truth".

Let us use this point to examine the greatest mystery of Chiropractic -- and Island of Philosophical Truths surrounded by an ocean of illusions.

It has been the aim of this Foundation to re-write the history of Chiropractic -- and tell it truthfully for the first time.

We are trying to do what the best-intentioned minds of Europe and America are trying to do to solve the mystery of William Shakespeare and his philosophical writings, which had been hailed as the greatest the world has ever seen.

Here are some of the astounding facts discovered about William Shakespeare. He was born in Stratford on April 23rd, 1584. His family was completely illiterate. His father, mother and near relatives signed all documents with a cross, because they could not write. Educational opportunities at Stratford

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were extremely meager.

At the age of 16, he was supposedly employed as an apprentice to a butcher. At the age of 18, he was married to Ann Hathaway, who was eight years his senior. The day before he was married, he took out a license to marry another woman, Ann Whatley. He had three children -- and later he deserted his family. His daughter could not write her own name when she came to sign her marriage application.

After deserting his family, he went to work as a groom in the service of Sir Francis Bacon's father -- the Earl of Leicester.

He also tried for parts as an actor and is credited with having played the ghost under the stage in "Hamlet."

In some unknown manner, he acquired a substantial sum of money and bought an interest in the Black-Friar Theatre in 1589.

In 1602, he returned to Stratford a "wealthy man", and purchased 107 acres of land.

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After his return to Stratford, he never touched his "pen" again and did no more writing. He became a money-lender instead, and exhibited a miserly temperament. He helped his father in the purchase of a coat of arms under false pretenses.

He died at age of 52 after a drinking bout with Ben Johnson. His death was ignored by all contemporary authors, though the plays were glorified.

In an age of great men, why was there not a letter nor any trace of personal correspondence either from -- or to one -- who was reputed to be the greatest genius of literature?

The answer is said to be that he could not write or spell.

If genius is a remarkable predisposition, which overrules a man's life from the cradle to the grave, these historical facts are most remarkable for their complete absence of any trace of genius.

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What miracle is it, that would permit a person, reared in a village without educational opportunities, remembered but for pranks, to come to London and suddenly -- overnight -- without any predisposition or training -- to write within one year the greatest masterpiece in centuries -- "Hamlet"?

Where did Shakespeare acquire his knowledge of the numerous languages, English law, court-etiquette, etc.?

There are hundreds of questions that could be asked and no rational answers can be supplied in favor of the Stratford genius.

Mark Twain pondered the life of William Shakespeare in 1909. He wrote:

"We can go to the records and find out the life-history of any renowned race-horse of modern times; but not Shakespeare. Why?

"Because, he had no history to record."

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Can we say that B.J. has kept everything about his past a secret for similar reasons?

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Of Sir Francis Bacon, history is forced to say that he was the wisest of men. Even his avowed enemies acknowledged him to be a man of gigantic learning and great genius. He was a great statesman, a great scholar, a scientist, a philosopher, and a deeply religious man.

Of Sir Francis Bacon, his biographer, Ben Johnson says: "Of greatness, he did not want."

Sir Francis Bacon was the first-born son of Queen Elizabeth and the Earl of Leicester. They were united in marriage before Francis Bacon was born -- but Francis was adopted by Queen Elizabeth's lady-in-waiting -- Lady Ann Bacon, the wife of the Lord High Chancellor of England.

Sir Francis Bacon was, therefore, the true heir to the throne of England, and its rightful king.

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The Shakespearean plays were written to show similarity to the actual occurrences taking place in English history -- but the true, naked historical facts of history were concealed beneath the cover of the Shakespeare plays.

The authorship of the plays was the product of the greatest intellects of the times -- not just one person. They included the guiding genius of the group, Francis Bacon; then his friends, Ben Johnson, Francis Drake, Edmund Spencer, Sir Walter Raleigh, and others.

Because the plays were to be published immediately and during the life-time of the various authors, it was necessary to hire an outsider -- someone not familiar with the fact of historical concealment -- someone who was not educated -- who could take the consequences of authorship, in case anything should happen to reveal the way in which they were made up.

It took a man with a flare for show and a love for money greater than his sense of honor.

Such a man was found in William Shakespeare.

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He was paid a goodly sum for the use of his name.

At first, the hired mask was seemingly harmless, as he is reflected in the character, "Falstaff" -- meaning false staff -- the false spear -- the false Shakespeare.

Yet, there was more cunning in his nature than at first was suspected. He discovered the secret of the concealed information. His instinct for thievery saw opportunity for blackmail. Through blackmail and treachery, he accumulated his "mysterious fortune", which permitted him to retire to Stratford.

To such an extent did he drive his evil blackmail, that the mighty scheme was endangered.

Ben Johnson saw no other way but to terminate the thieving existence of the hired groom -- and he testified that he "put arsenic in the nitwit's beer" to kill him.

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That is why Shakespeare died after the drinking bout with Ben Johnson.

Aside from the necessity of a mask to hide the authorship of the plays, Sir Francis Bacon recognized the practical effects of secrecy to create the necessary drama.

He was concerned with teaching the people the truths of life and the evils of vice that flourished in those days.

He could not have the greatest writers subjected to harm.

Therefore, he conceived the inspiration to voice the philosophical truths through a mythical genius, named Shakespeare.

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Compare the strategy of Sir Francis Bacon with the strategy of Tom Morris.

Senator Morris saw an opportunity through the subject of "philosophy" and the new science of

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Chiropractic to give expression to his own ideas and dreams. He had tried to enlist in the service of suffering humanity to becoming a doctor -- but dropped out in the third year of medical school -- and failed to achieve his dream.

When he ran for the governorship of Wisconsin, his enemies raised the religious issue -- and because he was a Catholic, he lost the race.

Despair was in his heart.

He was a good man -- with a deep religious feeling in him. He was badly hurt by his disappointments in not achieving two of the greatest hopes of his life. The evils of mankind were haunting his soul -- and he looked to God for guidance.

How could he tell the people that their ideas about life were wrong? How could he bring them a message of truth and righteousness? How could he bring to them a new message of God?

The end of the 19th century brought with it the great divide between science and religion. Disbelief was growing among the people.

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Even Old Dad Chiro felt that man was essentially a machine -- nothing else. You have seen how he resented taking the court oath by adding the expression, "So Help Me God". He refused to repeat the word, God, by saying: "What does God have to do with it?"

But, to Tom Morris, the concept of God was deeply imbedded in him -- and so he came to believe -- as he listened to the Rev. Thomas and the Rev. Wood expounding their theories of the functions of the mind at the trial in 1907 in LaCrosse, Wisconsin -- that the existing concept of healing, as defined by the new medical laws, was wrong.

How could it be said that man can "cure" with his drugs, with his medicines, and even with "his hands", if the Rev. Wood and the Rev. Thomas were correct in their theory that the brain builds the body?

If the brain builds the body, then the brain would also make the repairs to any damaged or diseased parts. This would mean that healing takes place in the body without the use of drugs and medicines. It would mean that the body heals itself.

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From this, how could it be said that man was a machine?

Yes, the physical body may operate as a machine; but the mind is an organ of thought -- it is not a part of the physical body -- it is separate and distinct from it; it was the spirit and the soul, which all of religion had been referring to for centuries.

Here was a new challenge to the men of science.

If the body heals itself, what did this mean to the Chiropractor? By his technique of hand-fixing, he merely helped the body to do its own repair work by giving it the necessary added help to set its automatic moving parts in operation.

The leading anatomists had compared the human body to a watch. If a watch should stop running, all that is necessary so often is to merely shake it or tap it to help overcome the forces of friction and allow the various parts to start moving again.

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Palmer had also considered the human body as a watch, and in the same way had used his hands to merely tap the joints that were displaced and causing the forces of friction to stop the flow of blood and the movement of the nerve impulse. All he was doing, then, was to remove the friction and let the body continue to do its own work -- building and repairing.

The philosophy of life, which the Rev. Wood and the Rev. Thomas had described, had not yet been adopted by any of the schools of healing and Tom Morris saw a tremendous opportunity to incorporate this philosophy of life into the scope of Chiropractic in order to distinguish it from all other schools of healing.

Thus, it was that Chiropractic ceased to be overnight a "system of therapeutics".

Instead, it was a "non-therapeutical" science, philosophy and art.

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Through this new philosophy of Chiropractic, Tom Morris could help to show that man is not a machine, but a different kind of an entity altogether. Instead of merely saying that man was in the "Image of God" as the Bible had stated, now it could be better explained, that man is a dual entity, having a soul and a spirit. In this way, he could retain the concept of his own Church and his own religious beliefs in God.

By pushing this idea forward, Tom Morris could redeem the failure he sustained when he could not enter the ranks of medicine and follow in their paths of learning.

By pushing this idea forward, Tom Morris could redeem the failure he sustained, when he lost the race to become the governor of Wisconsin, all because his enemies saw fit to attack his religion and his concept of God.

He could bring a new message to the people.

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But, the problem remaining was: How to bring the message to the people?

He certainly could not pose as a doctor and challenge the field of medicine that way.

He could not pose as a teacher and as a schoolmaster and try to educate them in that role.

If he did, he would be frowned upon and ridiculed. His enemies would have a "field day" and tear him to shreds. They would charge him with being revengeful and only intent upon striking back at those who struck at his Church.

The doctor of medicine might reveal that he had studied medicine and had failed to enter the profession. Because of that, he had a resentment towards all of medicine and was simply seeking to strike back at them for depriving him of his life's dream and opportunity.

But, there was someone who could act for him; someone who could say all the things that he would want to say; and someone who could do all of the things that he would want to have done. After all, he was not seeking glory and fame. He had already sought that and failed. Now, he wanted to bring a message to the people.

Tom Morris chose B.J. to act for him -- just

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as Sir Francis Bacon had chosen William Shakespeare to pose as the author of the various writings and plays composed by the great men of letters of his day; those who wanted to bring to the people the message they had, without being subjected to harm for the things they were going to say and write concerning the historical occurrences that were taking place in England.

Tom Morris put B.J. back on the Chiropractic stage and made him the "Man of the Hour", the "Developer of Chiropractic", the "Philosophical Counsel" and the "Genius".

Through the lips of B.J. there was to be unfolded the new philosophy of Chiropractic.

Tom Morris would coach and train B.J. in the same way he had learned as a lawyer to coach and train a witness who was to testify.

B.J. would be given a script to follow and would recite the lines without allowing anyone to shake his story.

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You have seen B.J. become the "expert witness" for the profession -- who would go anywhere to take the stand and testify regarding any phase of the science, philosophy and art of Chiropractic.

The text-book written and published in 1906, entitled "The Science of Chiropractic", and containing the writings of Old Dad Chiro, was never to be used again.

The new text-book was to be "The Science and Philosophy of Chiropractic".

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What did all this mean to Old Dad Chiro?

It meant a broken heart. The new philosophy was to Old Dad Chiro a "philosophy of despair". He virtually had to swallow what he wrote before.

He had previously written that he had discovered a new way to "cure" the sick with his hands. For years, he had used the expression, "Palmer Cures with His Magnetic Hands"; he "cures" without drugs.

He had also built his new science upon the theory that man was a machine and that he was the mechanic, who fixed it, who repaired it with the use of his hands.

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Neither one of these statements could be used again. He could not say from now on that "Palmer Cures"; and he could not say from now on that "Palmer repairs" -- because from now on it must be shown that the body heals and cures itself; and that the body makes its own repairs.

All of the props from under him were removed and left him wondering what he had discovered anyway?

Can you blame him for leaving Davenport after the 1907 trial and retiring from the field as a "doctor"?

Old Dad Chiro went to Medford, Oklahoma, where his brother, Tom, had gone to settle and start up his newspaper, called "The Patriot". Old Dad Chiro had gone there to settle and start up his one-time grocery business once more.

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B.J. and Mabel remained in Davenport.

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At this point, Destiny stepped in to bring to Davenport and to the Palmer School an array of personalities, who came to look at the new philosopher of Chiropractic and to see for themselves the "miracle" of Chiropractic.

What really intrigued them was the "magic" of Philosophy -- the "alchemy of thought".

The actual technique of Chiropractic had not been changed in any way. It remained as Old Dad Chiro had developed it. But, the new explanation of Chiropractic was the great magnet that drew throngs to Davenport.

Now, you will see the attention that Chiropractic was to receive. You will understand more clearly how it was that B.J. was able to draw to the school on top of Brady Street hill such personalities as Elbert Hubbard; Dr. Alfred Walton; Dr. George Patchen; Baldwin, the principal of the school from which B.J. was expelled; and the many others.

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## 132. The Magic of Philosophy -- The Alchemy of Thought.

The word "magic" comes from the Greek -- "magike techné" -- meaning the art of wisdom -- from the "magi", who were known as the "wise men" or priests of the Medes and Persians.

As soon as the human race had progressed to the point of being able to reason about the world around them, they found themselves hurt and damaged by many things -- disease, high winds, thunderstorms, accidents, etc. -- which seemed to be inflicted upon them by outside agencies or powers.

They became afraid of these evil and unseen beings, and tried to buy or deserve their favor, either by sacrifices, or by behaving in a particular way. This frame of mind developed into the feelings, beliefs and practices, which we call religion.

But, along with this evolution of the beautiful and elevated ideas of the unseen, which religion has now become, there persisted -- especially in primitive races -- the original fear of the unseen

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and the belief that it was very powerful and very evil.

At the same time, it was believed it had its weak points and that certain people, by incantations, or spells, special knowledge, and other means, could control the spirits or agents of the unseen, and force them to do things.

The art of controlling and commanding the unseen forces is known as "magic".

It should be remembered that two great differences between religion and magic are: first, that religion believes the Unseen Powers to be generally good, while magic believes them to be evil; and secondly, that in religion, neither the priests nor the people believe that they can "make" the Unseen Powers do anything -- they can only "ask".

But, in magic, the magicians are supposed to be able to "compel" the Unseen Powers to do what they wish.

The object of magic is to obtain -- by the power of the evil spirits -- things, which the person cannot obtain for himself, such as the death of an enemy or a rival, the cure of a disease, the attainment of wealth, success in love, etc., and in order to get the result, payments of various sorts had to be made to the priest or magician and often a very

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difficult ritual or ceremony gone through.

Magic had taken very different forms: witchcraft, necromancy, sorcery, divination and the like. The principle is the same in all, however, though sometimes it is conveyed in high-sounding philosophical phrases, and at other times veiled in mystery and surrounded with occult symbols and strange devices.

There are still many survivals of it in our everyday life, in the form of semi-superstitions -- where people say it is bad fortune to pass under a ladder or to spill salt; then for luck, you are told to wear charms, keep lucky coins, carry a rabbit's foot, etc.

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The term "natural magic" used to be employed for experiments in elementary chemistry, physics, etc., that gave results which astonished people, who knew nothing of the sciences or of the properties of matter. In chemistry, they referred

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to this as "alchemy".

Most of the celebrated "magic" of the Egyptian priests, the Persian magi, and the Hindu magicians was due to the knowledge they possessed of the natural forces -- which knowledge the people in general did not have and it astounded them.

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The new philosopher of Chiropractic was to astound the people with his new concept of life. He was going to dethrone all magicians who claimed they could "cure" disease by their methods of alchemy and by their superstitions, which made it necessary to go through rituals and ceremonies. He was going to destroy all such wisdom of the great men of learning of the past, by showing that the body heals itself.

Look at the early Palmer School Announcements of that era and you will see B.J.'s goal described as follows:

"One of his aims in life is to be a Therapeutical Idol Shatterer -- the destroyer of superstitious ideas regarding Man -- and the replacer of practical studies, etc."

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Here was a new philosopher that did not perform the miracles of magic. It shocked and surprised the men of research -- those who were investigating the various concepts of health and disease.

A magician without magic.

### 133. Destiny Brings Elbert Hubbard to Davenport.

Study the life of Elbert Hubbard and you will see the hand of Fate mysteriously at work again in the interest of Chiropractic.

It was Elbert Hubbard whom Destiny used to introduce Chiropractic to the most influential man in the United States, who was sponsoring the "Therapeutic" concept of health -- the concept in use by the doctor of medicine. It was Elbert Hubbard who revealed to John D. Rockefeller the new philosophy of Chiropractic. It was Elbert Hubbard who told Rockefeller's personal physician, Dr. Biggars, about the new Chiropractic idea that the body heals itself. It was through Elbert Hubbard that Dr. Biggars became a Chiropractic patient - - and then followed the entire family of the Rockefellers -- the family that had been giving its money to prove the value of the therapeutic philosophy for the rest of the people.

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Study the life of Elbert Hubbard and you will understand why Destiny used Elbert Hubbard to shake the mind of the Rockefellers.

The story of this growth and development of Chiropractic, as patterned by Destiny, is far more dramatic than any previous historians of Chiropractic have ever suspected.

Not even B.J. himself ever knew of the role played by Elbert Hubbard.

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Elbert Hubbard's father was a highly-regarded practising physician. He was known as Dr. Silas Hubbard, who had become obsessed with the theory that most diseases are caused by germs or bacilli -- and his biographer states that these ideas about the behavior of bacteria he expounded most tediously to anyone hardy enough to listen to him.

Elbert Hubbard had become inspired by listening to the philosophy of Robert G. Ingersoll, the great thinker of the 19th century, who preached independence of thought and freedom from intellectual bondage.

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The Hubbard family had descended from Irish stock -- and their love of liberty was in their hearts and in their blood.

Elbert Hubbard studied for a while at Harvard University as a special student. He did not graduate -- and he felt somewhat disappointed that he could not reach the educational attainment of his contemporaries at college.

Some years later, he expressed his attitude in an article, entitled "Forbes of Harvard", which he submitted to the editor of a Boston magazine, known as "Arena Magazine" -- a publication devoted to the controversial subjects of discussion. In this article, Hubbard writes:

"All colleges are worthless societies; they develop indolence, conceit and theoretical nonsense."

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The editor of "Arena" magazine, S.A. Flower, offered Hubbard a job as a member of the writing staff -- and Hubbard worked in this capacity for a number of years.

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The editor of Arena magazine was strongly opposed to medicine and its theories. Its pages contained numerous articles criticizing the attempt of the doctors to get special legislation to limit the art of healing by providing for restrictive license laws -- and other articles were devoted to the concepts of drugless healing.

While at Arena magazine, Hubbard had come to see the other side of the healing world -- the side opposite the world in which his father had been practising.

He was so affected by his studies of drugless healing, that he wrote a book -- in play form - humorously taking to task the poor doctor of medicine, who was bewildered and did not know what he was doing.

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Hubbard became opposed to vivisection and vaccination -- and he followed the path of inquiry into the cause of health and disease by investigating the various theories and numerous newly-discovered sciences of the 19th century.

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After he left the editorial staff of Arena magazine, he started his famous Roycroft factory in upstate New York.

To market his products, he came to realize that he had to use the most effective means of getting himself and his manufactured items before the public.

To arrest attention, he copied the technique used by George Bernard Shaw. Like Shaw, Hubbard began to alter his dress and his appearance so that people would take notice of him.

The formula was simple: "All the world loved to be humbugged. Make yourself different and you will astonish even the wise."

Philosophers had discovered the seemingly foolish workings of the human mind and they were putting their knowledge to work. Shaw deliberately chose to stand in the limelight so that he could occupy the focus of the stage of the world.

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Hubbard followed in the same path as Shaw and began to advertise himself and his personality. He grew a crop of long hair and wore eccentric clothes. He used a ribbon for a tie; and his shirts were all loose fitting and different than the ordinary style men were wearing.

To make his writing appear different, he employed the use of words in epigram form, a method used by Benjamin Franklin. To make the words look different to the reader, he used the reform method of spelling sponsored by Andrew Carnegie at the beginning of the 20th century.

His writings were so forcefully presented that he was recognized as the "Writer who made Americans think".

When he was asked why he wore long hair, he said:

"Cut off my halo and other things that advertise me, and what is left would be a methodical man of business -- only a strong man dealing in dynamos and engines, presses and payrolls, turning out books and furniture and andirons by the ton -- nothing else".

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He posed as a literary master, but his critics frowned upon him as a literary faker. He was not accepted by the scholars, whom he had criticized.

In the final years of his life, he stopped his habit of "muckraking" and allied himself instead with the constructive forces of big business. He adopted a new attitude and a new gospel that won him the friendship of the richest men in the country.

After making friends with the financial giants of the business world, he wrote in his book, "Olympians":-

"When the world is redeemed from sickness, woe, want, worry and distress, it will be through the influence of business men, and not through the courts -- the preachers -- or the professional reformers."

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Destiny had first brought Elbert Hubbard to Davenport in 1906, when he appeared at the Burton Opera House to give a series of lectures.

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He kept coming back to Davenport and in 1908 he learned about the new philosopher of Chiropractic. He went to investigate and was so impressed that he wrote an article about Chiropractic, which he called "The New Science".

Destiny had introduced Elbert Hubbard to the new Chiropractic genius -- and, from this acquaintanceship, B.J. learned how to advertise himself and the new philosophy, which he was spreading. B.J. began to dress like Hubbard; wear his hair long like Hubbard; use the loose blouse instead of shirt; wear the ribbon as a tie; spell his words differently; write his sentences in epigram style; and make himself the showman to attract the attention of the world.

If you will look at the photograph of Hubbard as he looked in those years and compare it with the early photographs of B.J., you will be astonished to see the resemblance in both pictures.

Shortly before Elbert Hubbard sailed for Europe in 1914, he visited the home of his friend, John D. Rockefeller in Cleveland, Ohio. While on

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this visit, he played golf with Rockefeller and with Rockefeller's physician, Dr. Biggars. The newspaper reporters interviewed Hubbard while he was together with them. The press photographer took a picture of the three men and this picture was published in the Cleveland newspapers the next day with a story telling about the great friendship that existed between them.

Two years later, Dr. Biggars was taken ill with an attack of influenza. He was a homeopath physician. His own remedies were not helping him. He had remembered what Elbert Hubbard had told him about the science of Chiropractic. So, Dr. Biggars called upon a Chiropractor in Cleveland to help him. Dr. Biggars got well.

From this incident, it was Dr. Biggars who suggested to his patient, John D. Rockefeller, that he ought to try the new science of Chiropractic.

Mr. Rockefeller telephoned to Dr. Kuhlow and asked him to come out to the Rockefeller home for a talk. A week later, Dr. Kuhlow had won as a patient for Chiropractic the richest man in the world

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-- the man who had given his millions to sponsor the theory of medicine.

As Destiny would have it, Elbert Hubbard died in 1914. He had sailed on the Lusitania and went down with the ship.

What would have been the chances of Elbert Hubbard going forward to help the world redeem itself of sickness, woe, worry and distress by seeking the help of business men, like Rockefeller, to put Chiropractic over -- just as Rockefeller was doing for the doctor of medicine -- had he not been taken away by Destiny for some other task to perform elsewhere?

Without the new philosophy of Chiropractic, as Tom Morris had coached B.J. to present it, do you think that Elbert Hubbard would have stopped in to see the workings of Chiropractic on the top of Brady Street hill in Davenport?

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If Elbert Hubbard had not first investigated the new philosophy of Chiropractic, do you think that the Rockefeller family would have become patients of Chiropractic?

The man, who was hailed as "the writer, who made Americans think", had expressed his views about Chiropractic to Dr. Biggars and to John D. Rockefeller.

The magic of philosophy was at work. It could transform a simple science of Chiropractic -- as conceived by Old Dad Chiro -- into a non-therapeutical system of science, philosophy and art that would astound the mind of the people.

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#### 134. The Mirage of the Nervous System and Dr. George Henry Patchen.

In 1884, a few years before Old Dad Chiro took up magnetic healing in What Cheer, Iowa, the therapeutic value of motion was studied by Dr. George Henry Patchen, a homeopath physician, who was then practising in Burlington, Iowa.

Old Dad Chiro had settled in Burlington, Iowa, as a magnetic healer in 1885 -- and only stayed there a short while, moving on to Davenport in 1886.

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In 1884, Dr. Patchen had published a treatise on the therapeutical value of motion. The theme of the article was that massage and manipulation could be effectively used to cure the body of various ailments and diseases.

This was the subject being studied by Dr. Andrew T. Still, who announced his discovery of the science of osteopathy in 1893.

Prior to that, in 1890, Dr. Patchen had written a treatise on the subject of neurasthenia, nervous prostration and spinal irritation.

Then, in 1895, he published his article on "Mechanical Massage - Its Methods and Effects".

From his studies, Dr. Patchen had become a specialist in the field of inquiry that was being pursued by Dr. Still and Old Dad Chiro -- and for that reason, he was in a position to be able to assess and evaluate the findings made by them in that direction.

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Dr. Patchen has written that at first, when he came to investigate the science of Chiropractic, he was bitterly opposed to it.

Then, as if overnight, his attitude had changed, he wrote.

He had stopped to read the new philosophy of the Chiropractic genius -- the man, he said, who was the true leader of Chiropractic.

He had frowned upon the teachings of Old Dad Chiro, but he became a student of Chiropractic under B.J. Think of it.

Study the career of Dr. Patchen and you will find that he has written a number of later articles in which he becomes a real champion for the cause of Chiropractic among his friends in the world of medicine. If you have not seen these articles, you should familiarize yourself with them and see how he looked upon Chiropractic. You will find that he thinks of Chiropractic from the anatomical pattern --



the point of view I have suggested to you from the very beginning of our studies in August, 1952, even before I undertook this investigative assignment.

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Here are some of the later writings of Dr. Patchen that you should study:

1914 -- "Chiropractic; the Anatomic Basis of Function."

1915 -- "Skeletal Diagnosis and Adjustment".

1917 -- "Clinical Experience with Vertebral Adjustment".

1921 -- "Chiropractic -- Consideration of its Discovery, Claims and Results."

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135. Philosophy - The Way to Wisdom.

Who can explain the miracle of philosophy?

In 1895, when B.J. was 14 years old, he entered high school in Davenport. Together with two of his friends, he brought some mice to school to frighten the girls. As a result of this prank, his teacher reported him to Mr. Baldwin, the principal of the school.

All three boys were expelled as a result of their misconduct. They had not learned how to behave;

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how to conduct themselves.

The other two boys were re-instated upon the appeal of their parents; but B.J. never was able to go back and finish his education.

Did he need education to learn the way to wisdom?

He had come to learn, by himself, the meaning of the world we live in. He understood the basic teachings of the greatest philosophers. He had mastered the processes of reasoning and analysis.

He had become the headmaster of the "Academy for Souls".

He was teaching the grammar of life.

How can you explain what went on in the mind of Mr. Baldwin as he enrolled as a student at the Palmer School to become a pupil of his pupil to learn about the new philosophy of Chiropractic?

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Perhaps, it is only right that we should ask B.J. to explain. If you will read his writings in "The Chiropractor" in 1910, you will find the explanation expressed as follows:-

"The reason for the recent advance in the last two years was because Man has been analyzed as he is.

"Man has been resolved into his component elements.

"He has been found to be a thinking and active product.

"He has been found to be alive with thoughts -- and dead without them.

"This shows the necessity for the joint composite condition of anatomy and intelligence.

"It shows that they should be studied together.

"It is up to you to disprove that, if you can."

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136. What About Old Dad Chiro in the Meantime?

When Old Dad Chiro withdrew to Medford, Oklahoma, he did not realize that Tom Morris had decided upon a master plan of strategy to build up Chiropractic through the magic of philosophy -- and that B.J. was to be placed in the role of the new philosopher, getting all of his wisdom from Tom Morris.

Therefore, he was perplexed at the turn of events and the things that were happening at the Palmer School. He could not understand how it was that B.J. had been able to attract to the school such personalities as I have just described for you -- Elbert Hubbard, Dr. George Patchen, the principal of the high school, Mr. Baldwin -- and among others, whom I did not write in detail about, such as Dr. Alfred Walton, Dr. W.J. Robbins, "Uncle Howard Nutting", who was Willard Carver's uncle; and the many others.

He was perplexed that the school should be growing in student size so rapidly under the leadership of B.J.

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Did he resent his son's prosperity? Did he resent losing control over B.J.?

How did he react to the new events taking place?

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You all know that he tried to build up a separate school with Dr. Alva A. Gregory in Oklahoma City, and that this failed.

You know that he tried to build up a school in Portland, Oregon, and that it lasted only a little while.

Willard Carver wanted to have Old Dad Chiro join him, but Old Dad Chiro would not accept the proposition.

In his writings after 1908, he reversed his old concept that man was a machine.

Beginning with 1908, he even disputed the fact that man was a machine. If you will study his subsequent publications in his 1908 and 1909 magazines, and then look at his combined works in his 1910 book, you will be able to see the struggle he makes to establish his new ideas...that man is not a machine -- he is a dual entity, etc.

He begins to take issue with nearly every

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thinker in the profession.

You see him arguing with Willard Carver, and rejecting Carver's ideas, that the function of the brain can be utilized by the new science of Suggestive Therapeutics. He takes the new view of Tom Morris, and says that Chiropractic is not a remedy; it is not therapeutical. Therefore, how can one consider the therapeutical phenomena of suggestion? As further proof, he argues that the human being is not a machine.

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 You see him arguing with Dr. Andrew P. Davis and rejects the science of Neurology and Neuropathy advanced by Davis -- as an "inharmonious medley."

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 He argues against the thoughts expressed in "The Chiropractor" by Joy M. Loban.  
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He argues at some length against the analysis of the "spinal windows" suggested by Dr. Langworthy and discusses the intervertebral foramina to make their appearance coincide with his concept of "tone".

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 Old Dad Chiro asserts his own new principle of the science and philosophy of Chiropractic. He calls it "tone".

He takes the word, "tone" from the science of biology -- which is the science of living processes -- to explain things his way.

He tries to show that he had founded the science of Chiropractic on the concept that man was a biological entity -- and not a machine. Then he writes: "I have answered the question, what is life?"

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 His feelings rise against B.J. -- his own son -- and attempts to characterize him as a "thief," a "pseudo-philosopher," and "ingenious genius."

He starts making charges that B.J. robbed him of his rights to the discovery of Chiropractic -- that B.J. robbed him of the right to be known as the "Developer" of Chiropractic.

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He insists that he had discovered and developed every concept and every principle of Chiropractic science and philosophy.

I won't enumerate the various instances in which he blasts away at B.J. They are described at some length in his 1910 book and they can be found in his magazine articles, published in Portland, Oregon, during 1908 and 1909.

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 From my studies of the historical events that took place, I have come to an entirely different conclusion about the break between Old Dad Chiro and B.J.

Old Dad Chiro had suffered a broken heart and his mind had become affected.

He began to mistreat not only B.J., but everyone else.

He inflamed others to great anger towards B.J. -- and, like the pattern of a man with a sick

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intellect -- Old Dad Chiro had tried to destroy his own son, who had up to this time never done anything to hurt or harm his father.

Did you see him do anything wrong to his father?

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 You know the story of the murder charges pressed against B.J. after Old Dad Chiro had died.

How could Tom Morris have explained to Old Dad Chiro what he had done to make B.J. the "Man of the Hour"; the "Genius of Chiropractic"; the "Philosophical Counsel"; the "Developer"?

If Tom Morris had tried to explain what he had done to Old Dad Chiro in the frame of mind he was in at that time, who knows but that Old Dad Chiro would have taken steps to expose Tom Morris for fraud, treachery, and foul play -- thus endangering his whole plan and strategy?

Tom Morris had to stand by and just watch B.J. take the abuse from his father, and then face the ordeal of his enemies, who wanted to have him

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put to death and exterminated for causing his father so much distress and stealing from him the honors that he was entitled to receive.

This is part of the tragedy of Chiropractic.

The hired mask, B.J., had to bear up against every attack upon him -- he was to be called the quack; the fraud; the thief; the charlatan; the phoney; and what not -- all because he was put on the stage of Chiropractic to play the role of the philosopher, so that Chiropractic could live.

Without his performance, the play would have never gone on. There would have probably been no Chiropractic profession.

Because he acted unwisely at times, he was hated and despised.

No one realized that what he was trying to do was the impossible!

Who would have volunteered to wear the mask for Tom Morris and make believe he was the "Man of the Hour", the "Genius of Chiropractic", the

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"Philosophical Counsel", the "Developer"?

Is there anyone in the world, whom Tom Morris could have chosen to do that which he coached and trained B.J. to do? What was in it for B.J.?

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When Tom Morris broke with B.J. in the twenties, the cry went up that B.J. had become over-greedy for money and that he was out to black-mail the profession by threatening to ruin any Chiropractor, who did not purchase a neurocalometer.

Was B.J. behaving as William Shakespeare had behaved by blackmailing those, who hired him to wear the mask of the literary genius?

Did Tom Morris feel that he had to part forever B.J. -- the hired mask of Chiropractic -- because he had found B.J. had become too greedy and would not stand for his threats and blackmail habits?

There was certainly a great deal of similarity in the case of the two hired masks -- that of Shakespeare and that of B.J.

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But there was another side of the picture, which was probably overlooked by Tom Morris and the others, who left B.J.

They may have hesitated walking away from B.J. and splitting the profession into two parts, if they had only stopped to understand what was going on in B.J.'s heart and in his mind at the time.

The year before the neurocalometer was patented, the usual convention took place in the summertime at Davenport. A large gathering of Chiropractors had come to town to attend the annual lyceum and get-together. Dr. Grace Bailey Edwards, who was B.J.'s secretary at the time, described to me that particular occasion. She said it was one of the most colorful events that had taken place in nearly all of Chiropractic history up to that time. It was made colorful, in her eyes, because it marked a new milestone for the profession. The Chiropractors, who had come to Davenport, looked the part of successful practitioners. They were all exceedingly well-dressed and their pockets were full of money. It was the time when the country was heading for its era of prosperity and the people were for the most part rather

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well off. In addition to looking well-dressed and having pockets full of money, Dr. Edwards said, many had come with their automobiles. Then, to add further to the scene of good times, nearly all of the Chiropractors appeared to be well and happy.

It will be remembered, she said, that these Chiropractors had been mostly ill at one time. They were former patients, who had been given up to die, or had been suffering with illness and disease over a long period of time. Their funds had been very meager in those days, when they sought to study for a career in Chiropractic.

Dr. Edwards then described the status of B.J. at the lyceum. He was the great leader of the profession; the genius of Chiropractic -- but he was hopelessly insolvent financially. He was in debt for several hundreds of thousands of dollars.

The money, which the school had made during the previous years, B.J. had squandered to exploit his personal desires to collect objects of art, etc.

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As he looked at the men and women, who had come back to Davenport to rejoice at their prosperity and talk over old times, B.J. compared his status with those of his former students.

They had become well, and they had become rich in their practise. He had become poor and practically bankrupt in his work of teaching the philosophy of Chiropractic and wearing the mask of the Chiropractic genius.

How did this affect him? Did it make him envious of them?

It probably did, but what could he do about it? Absolutely nothing at the time.

But, the next year, when the Dossa Evins patent was granted, he suddenly had seen his one opportunity to make money again to pay off his debts. He had also seen the chance to build up a new fund so that he too could walk around happy and with an air of prosperity, as his students had come to do.

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It was the most natural feeling in the world for any man in his position at that time to possess. It was envy, of course. But, who among us is not to some extent covetous of his neighbor's possessions?

Who among us is so perfect that he can say he does not wish that he too could enjoy the success of his friends?

If Tom Morris had only seen B.J. through the eyes of Dr. Grace Bailey Edwards, he might not have walked away from B.J. to end the employment of the hired mask.

This was the time for understanding.

Is not philosophy the study of wisdom as well as the study of folly?

Everyone had come to expect only wisdom from the "genius" and the "philosophical counsel".

They had apparently forgotten that he was in reality not that at all. They had forgotten that he was by contrast just the opposite.

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B.J. -- as you study his life -- was a man, who displayed a great deal of folly in his actions and in his thoughts.

He was incapable of knowing how to behave wisely.

He acted like a fool in matters of money. He had no desire at any time to attend to the business side of things. He detested such details, and left everything of that nature to others, as the events show.

How can a man, who hates to deal in money, be accused of being greedy for it?

Everyone knows that B.J. never saved his money. As soon as he knew that he had funds available to spend, he squandered it. All you have to do is listen to the story of his spending habits

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from Dr. Frank Elliott and you will realize what a spendthrift he was all his life.

Does a wise man squander his money, or does he save it? Don't people say that a fool and his money are soon parted?

Everyone knows how B.J. acted during the days when he was flushed with victory -- he was anything but humble and modest in his behavior.

When he was on top of the ladder, he looked down on everyone, who seemed to him to possess less wisdom than he was displaying. He became pompous and arrogant. He became short in temper and hurled his displeasure at anyone, who did things wrong or what appeared to him to be unwise.

He would criticize you mercilessly at the least provocation; and he could disgrace you just as easily.

When fortune was spinning the other way for him, he could not endure the success of others. It made him furious and bitter. He did not know how

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to take adversity and failure.

As a child, he never had learned how to play as other children had learned. He had never indulged in sports or athletics, and therefore, he had never been able to experience the feelings you enjoy when you win from your competitor, or the feelings of inner distress you experience, when you lose a game you are playing.

He did not know that sportsmanship teaches a person to win with grace and modesty; and to lose like a man, without getting angry and stamping your feet -- and without becoming hateful and resentful towards the other fellow.

How was it possible for B.J. to understand, then how to behave throughout the later years of his life, when he was engaged in competition with others?

The pitiful record of his performance in competing with other schools throughout the profession is just one outstanding example of his

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lack of wisdom in knowing how to deal with the other fellow.

At the time that Dossa Evins came to perfect his work with the neurocalometer, he displayed complete lack of wisdom in assessing the value of the new device, and he displayed complete lack of understanding in deciding how to deal with it.

From Dr. Frank Elliott, I have obtained the confidential records of the events that actually took place at that time. These files show that in 1924, when Dossa Evins first came to B.J. to tell him about the neurocalometer, B.J. turned it down flatly and in a single moment. He did not even stop to consider it. He made up his mind in an instant. It meant nothing to him -- and he could not see any value in it.

B.J. told Evins to see Dr. Elliott and maybe he would try and help him do something about it.

Evins went to Elliott. It was Dr. Elliott, who saw the value in what Dossa Evins was trying to perfect. He had the wisdom, while B.J. possessed the folly.

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The following years, when patent counsel had reported that the neurocalometer was approved by the patent office as a new invention, Dossa Evins went to B.J. and told him about it.

To B.J., the files show, it meant the end of his life; the end of his career. He said that he had been a fool to turn down the chance that Evins gave him the year before to get in on one of the most important developments in Chiropractic history up to that time. He pointed out that he was broke and hopelessly in debt.

He said to Dossa Evins and to Frank Elliott that they would be the ones now to capture all of the laurels in Chiropractic and that they would not only become famous, but would reap a fortune out of it.

He was now licked, he said.

But, Dossa Evins and Frank Elliott replied that they had come to offer it to him -- not merely to show it to him. That he could obtain all of the patent rights and go forward to put it over -- giving them only a share of the profits.

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B.J. was absolutely stunned by their behavior. He got in touch with Tom Morris and a demonstration was arranged. The test was performed on Tom Morris, as B.J. looked on.

The demonstration was a success and steps were taken to prepare the necessary agreements.

You can examine the files of Dr. Elliott and see for yourself the exact conversations that took place and how the circumstances are carefully described and reported by him.

Shortly thereafter, the attitude of B.J. toward his fellow-Chiropractors began to form. The man, who had no love for money all the previous years, and who delegated to others the task of attending to financial affairs for him, suddenly took on the pose that he was greedy for wealth.

He was accused of blackmailing the members of his profession. He stated that anyone, who did not purchase a neurocalometer, would find himself without

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a profession to follow. He said it would be impossible for anyone thereafter to practise Chiropractic, if he did not own such an instrument.

Was this an act of wisdom; or was it folly?

Would any intelligent person have behaved that way and made those statements?

What else could be expected from a hired mask?

He was not possessed of great wisdom and understanding -- and he could not know how to act properly at such a moment when one of the most important new inventions in all Chiropractic history had been developed.

His mentor, Tom Morris, had forgotten that he was dealing with his hired mask; that B.J. was not the man of wisdom he created overnight in 1908 by cloaking him with the titles of "genius", "philosopher" and "developer".

In the excitement of those days, everyone had forgotten that B.J. was not really the man of wisdom in the profession.

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And yet, they acted towards him as though he should have known better. And, they charged him with being responsible for everything he said and did.

From my studies of the history of B.J. and the history of Chiropractic, I find ample evidence to forgive him for his foolish performance at that time.

A parent often forgets that his child is only a child. You frequently see a parent punishing his child, believing that the child should know better when it does something foolish or mischievous.

Tom Morris -- great statesman that he was -- and all of the others, who possessed far greater wisdom and understanding than B.J. -- had completely forgotten that B.J. was only the hired mask, posing as a great leader of the profession.

Because the great leader was acting foolishly, they accused him of misconduct and treachery. They had failed to understand that he was really to be forgiven for his folly -- and not punished for his warped vision.

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Pages 702 and 703 are missing

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### 137. Straight vs. Mixing.

The Palmers had no hesitation to include other "sciences" within the "Science of Chiropractic", provided they were non-competitive. But, they objected strenuously, if the other "sciences" interfered with the promotional activities of their own school.

You have seen how they had no hesitation in adding to the "Science of Chiropractic" the science of "philosophy". As you will see in a few moments, they had no hesitation in applying, to the Science of Chiropractic, the principles of "Political Science".

They saw no objection to adding to their course of study at the Palmer School, in addition to the study of anatomy, the science of biology, the science of pathology, physiology, symptomology, etc.

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But, they found plenty of arguments to show you why the "Science of Chiropractic" could not include the science of Suggestive Therapeutics, as proposed by Willard Carver; or the science of Neurology and Neuropathy, as developed by Dr. Andrew P. Davis; or the science of Naprapathy, which was being pursued by Dr. Solon Massey Langworthy; and the various sciences brought out by others later.

Why?

Because these "sciences" were different. They represented the "sciences" of competitive schools of healing.

These competitive "sciences" interfered with the aim and the desire of the Palmers to keep and maintain Chiropractic as a Palmer enterprise.

Similarly, Dr. Still tried to keep the science of Osteopathy a family enterprise.

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It was Dr. Still, who first showed them the policy to follow. In the October, 1897 issue of the Journal of Osteopathy at page 243, he wrote:

"The friends of Osteopathy should see to it that this Science be kept separate and distinct from all other therapeutic researches.

"It is enough within itself.

"It needs no supplement from medicine and should ever be kept divorced from medical alliances."

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As a student of health and disease, you were told not to explore and consider the principles of therapeutics - meaning the principles of other schools of healing; but you might study the use of any other kind of science that could possibly help you in your work.

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By this policy of "protecting your own school of healing, the great controversy of "Straight vs. Mixing" arose to haunt both Osteopathy and Chiropractic.

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 The discovery of a new idea led to the making of a new "science".  
 The application of philosophy, to explain the idea, went to establish the sciences as a separate school of healing.  
 An idea was thus transformed into a therapeutical ideology.  
 The separate school of healing was founded upon the concept of what you "believed in."  
 The differences in belief led to a war of words and ideas.

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Party lines were formed and party labels adopted.  
 A "principle" of science became a "platform" to fight for.  
 Leaders began campaigning.  
 The process of organization went into operation.  
 The "body physiologic" became the "body politic".

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 The school of healing then took the next step - it went from the science of philosophy to the realm of political science.  
 How else could one build a separate school of healing into a profession?

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The era of politics in Chiropractic began unfolding.  
 Tom Morris, like Dr. Langworthy, had decided to go from school campus to the state capitol.  
 Old Dad Chiro and B.J. knew nothing of political campaigning. They had to leave it to the master politician, Tom Morris.  
 There is an old saying in politics, "If at first you don't succeed, start your own new party".  
 New professions in healing were starting up again in the latter part of the 19th century in revolt against medicine. A new profession in the field of health and disease was like a new party in the field of politics.  
 And, all of the characteristics of political science could be found in the making of the new profession.

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In government, you see a separation of state and federal powers. In therapeutics, there had to be a separation of philosophical principles.  
 The new scientific principle became the new political platform.  
 The health lecturer's lyceum became the annual political convention.  
 The political martyr became the health martyr.  
 The "Go to Jail" program was inaugurated by Tom Morris.  
 The study of "nerve pressure" in school had its counterpart in "political pressure" at the state capitol.  
 Chiropractic became a cause for the people and the political slogan was: "Fellow-citizens, we love you. Give us your vote!"

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As the separate factions battled among themselves, the "Distortion of the human body" was forgotten temporarily. Instead, the campaigners resorted to the "Distortion of the truth".  
 Even the Father of Chiropractic charged everyone with either lying or twisting the facts. While he, himself, found it quite easy to reverse everything he had said before.  
 In the beginning, he taught that the human body was a machine and that he was able to repair it and thus "cure" the body of any ailment or disease by the mere use of his hands. That was the original idea - his original philosophy.  
 Now, he began to teach an entirely new philosophy - an entirely new idea. Now, he taught that the body was not a machine; that it was dual entity, consisting of a physical body and a spiritual one; that the body made its own repairs and "cured" itself. The hands were used only to aid nature do its work.

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This new idea is what you were asked to believe in.  
 You were told not to believe in the false ideas of others, who were teaching the ridiculous doctrine of therapeutics. You were told those ideas are relics of ancient superstitions. Those were the ideas of witchcraft, of sorcery, of magicians -- all who claimed that their drugs and medical compounds could "cure" the body.  
 They went to battle for the new ideology. They claimed to be "friends of freedom".  
What were they going to fight for? Whom did they represent? And, whom were they going to emancipate?  
 Did they represent the people, who were sick? Did they represent the graduates of their school, who were out in the field practising?  
 Or, did they represent the owners of the school?

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By adding politics and philosophy to the "Science of Chiropractic", the human machine became part of a political machine. The war against disease became a political war -- a debate of issues without end. The issue was: "What did you believe in?"

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How much has "politics" in Chiropractic done to build the profession; and how much has it done to cripple it?  
What has caused the everlasting bickering within the profession? Why is there such name-calling? Why such enmity and ill-feeling?  
Is it the "science" of Chiropractic, which is in dispute; or is it the "philosophy", which has muddled the issues?  
Is Chiropractic science or is it quackery?  
Is the phenomena of Chiropractic something you can see and observe; something you can predict

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will occur? Of is Chiropractic something you should believe in?

Is Chiropractic a science, or is it a cult?

Is Chiropractic a profession; or is it an organization for the benefit of certain persons?

How much effort has gone into policy-making and organization building? And, how much attention has been given to unifying the knowledge assembled over the years by the different Chiropractic researchers?

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### 138. Muddling the Issues.

The original simplicity of the science of Chiropractic was lost when "philosophy" and "politics" were added.

In the beginning, Palmer had defined Chiropractic as the science of "hand-fixing". He was dealing with the human machine - dealing with it exactly as the leading anatomists and physiologists had come to deal with the human body. He was only concerned with the replacement of parts that were dislocated - just as the surgeon was.

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The method of correcting a dislocation was the only problem involved. In the past, dislocations were reduced by a number of different techniques, such as I have already pointed out to you. Some used the "surgical adjuster"; some the "mechanical"; others had tried "manipulation". Langworthy came along and suggested the "anatomical adjuster". While Palmer had the "thrust".

It became a matter purely of applying the laws of physics. Palmer was using a "Force". The principle of mechanics he employed was one of the six primary forms of mechanical power - the most fundamental of all, the lever.

If the dislocation was corrected, he found the symptoms, produced by the dislocation, disappearing. The elimination of the symptoms represented to him a "cure".

There was nothing else to explain. No further theory was necessary.

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He did not have to establish a concept of life. He did not have to prove what a dislocation was? He was not required to show the nature of a nerve impulse. He did not have to go into a discussion of what is fever; what is inflammation; what is "nerve pressure"; what is "nerve irritation"; what is the function of the brain; and all of the other facts about the human body.

Those were all matters to be determined in the general sciences of anatomy, biology, physiology, etc.

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By adding "philosophy" to the Science of Chiropractic, the Chiropractor took upon himself the impossible task of solving nearly every problem in the field of general science.

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He thought it was necessary to solve the riddle of the universe and explain the meaning of life. So, he set himself to the task of studying the concept of Man. For thousands of years, man to himself was an unsolved problem; but the Chiropractor believed he had the answer to the question, "What is Man?"

He thought it was necessary to offer proof of the nature of the nerve impulse - one of the most baffling problems ever tackled by the physiologist. At the beginning of the 20th century, there were at least 14 different theories, which had been offered by some of the greatest scholars in the world. Yet, the Chiropractor presumed that he could furnish the explanation. You will recall, of course, the lectures, which B.J. gave on the nature of the nerve impulse by using the electric skeleton.

He thought it was necessary to explain and show the path of the nerve impulse and he entered upon a study of "nerve tracing".

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He thought it was necessary to refute the germ theory of disease and took up the issue, posing as the authority in bacteriology.

To maintain his ideas, he found himself quarreling with others over vaccination, vivisection, dissection, diet, mental therapeutics, and what not.

What was the new definition of Chiropractic to be?

Even to this day, no one can offer you a definition of Chiropractic, because of the changes which have taken place.

Is it any wonder that there exists so much chaos and confusion?

Now, it's a question of which part of the profession you belong to?

Once more, it's a question of what you believe in.

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### 139. Must Chiropractors Be Philosophers?

Just look at the problems, which Chiropractors have placed upon their shoulders. See for yourself how they have bewildered others and themselves by trying to solve the most perplexing mysteries of the world.

Is it necessary that Chiropractors answer the question, "What is Man?"

Old Dad Chiro got himself tied up into a knot when he tried to become a "philosopher" of life. From a simple statement, that man is a machine, let me show you how he wandered off into the clouds.

In 1909, after "philosophy" was added to Chiropractic, Old Dad Chiro wrote in his magazine, called "The Chiropractor Adjuster", published at Portland, Oregon, in the March issue, at page 51:

"Man is a physical and spiritual epitome of the universe."

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In his 1910 book, called "The Chiropractor's Adjuster", which was founded on "Tone", an expression taken from the sciences of biology, the study of living things, note how Old Dad Chiro struggles to explain the concept of Man.

1. Page 33: "Nerve force is life".
2. Page 68: "Man is a living being, because of metabolism, dialysis and diffusion, a group of processes, whereby organs transform foodstuffs into tissue elements. There is no similarity between the machine of the machine shop and the organs of the body...."
3. Page 87: "The human babe is not a machine, is not mechanical, is not a piece of mechanism. It has not the counterparts of the engine...."
4. Page 94: "Innate comprehends human economy - "Educated looks after the machinery..."
5. Page 106: "What is Life?"  
"Life is the result of the combination of intellectual spirit and unintelligible matter."
6. Page 107: "Man is not a machine....Mental impulses are not power; they do not run the body. They are a production of Innate, spirit. Power and mental impulses are not synonymous..."

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7. Page 128: "There is no resemblance or likeness between a machine and the human body. A machine is an unimpassioned, automatic contrivance, composed of mechanical elements. The body is a self-conscious, appreciative, animated being.
8. Page 160 to 163: "Man a Machine"  
(L'Homme Machine)  
"G.H. Patchen, M.D., a logical writer on Chiropractic, falls into the above pit,  
Note this: which has been dug by pseudo-Chiropractors

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You will recall that in 1899, Old Dad Chiro published his paper, called "The Chiropractic".

After picking up knowledge from "philosophy", which is the study of wisdom and folly, we find Old Dad Chiro teaching others the "grammar of life". In his 1910 book, at page 132, he writes:

"The practitioners of Chiropractic are never called a "Chiropractic", except by those, who are ignorant regarding its nomenclature.

"The practitioner of Chiropractic is a Chiropractor."  
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But, is it necessary that Chiropractors concern themselves with the question, "What is Man?"

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This is the riddle of the universe. It has baffled mankind since the world began. In ancient days, man was supposed to be made in the image of God. In later years, thinkers have wondered and asked themselves:

- "Is Man a Machine?"
- "Is Man an Automaton?"
- "Is Man an Animal?"
- "Is Man an Electrical Organism?"
- "Is Man a Dual Entity?"
- "Is Man a Featherless Biped?"
- "Is Man a Religious Being?"
- "Is Man One or Many?"
- "Is Man a Microcosm or a Macrocosm?"
- "How Does the Biologist Look at Man?"

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Man to himself remains an unsolved problem. Dr. Alexis Carrel tried to establish "Man the Unknown", but Chiropractors have written: "Chiropractor, Know Thyself". (A 1936 book by George Alexander Baltis)

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And in 1949, we find James Riddle Drain of San Antonio, Texas, writing his book: "Man Tomorrow".

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Let me show how much attention has been paid to Philosophy - the science of thought and reason - which has been added to Chiropractic.

In 1908, the first book appeared: "The Philosophy and Principles of Chiropractic Adjustment" by B.J. Palmer.



In 1909, "The Philosophy of Chiropractic" by B.J. Palmer.

In 1910, "Textbook of the Science, Art and Philosophy of Chiropractic for Students and Practitioners - Founded on Tone", by Palmer.

In 1911, "Philosophy, Science and Art of Chiropractic Nerve Tracing" by B.J. Palmer. What does the "philosophy of nerve tracing" mean?

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In 1914, "Applied Psychology", by Willard Carver, intended as an introduction to Chiropractic.

In 1915, "My Message Analyzed" by B.J. Palmer.

In 1919, "After Tomorrow, What?", by B.J. Palmer.

In 1920, "Psycho-Bio-Physiology" by Willard Carver, intended to combine philosophy of thought and human behavior to Chiropractic.

In 1922, "The Missing Link - Showing Chiropractic to be Such in the Healing Art", by Wilfred Henry Pyott.

In 1924, "Carver's Scientific Catechism, Being Studies Preparatory to Chiropractic", by Willard Carver.

In 1932, "Aquarian Age Healing for You", by John Lemburger Hurley and Helen Elaine Sanders.

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In 1936, "Chiropractor, Know Thyself", by George Alexander Baltis.

In 1941, "The Science and Logic of Chiropractic" by J. Robinson Verner.

In 1946, "A Treatise on the Philosophy and Principles of Chiropractic" by Dora H. Jackson.

In 1946, "Chiropractic Thoughts" by James Riddle Drain.

In 1949, "Physio-psychology" by Theodore Schreiber.

In 1949, "Man To-Morrow" by James Riddle Drain.

In 1949, "The Bigness of the Fellow Within" by B.J. Palmer.

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Is it any wonder, why in 1953, you still see publications like the following from critics of the profession:

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"Science vs. Chiropractic" by Kathleen Cassidy Doyle.

"Is Chiropractic Science or Quackery" by James Phelan.

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Look at the doctor of medicine. Do medical schools give him a doctorate degree in philosophy?

Look at the other schools of healing. Do their schools provide the doctorate degree in philosophy?

In the field of education, the doctorate degree in philosophy is awarded for the purposes of preparing a scholar for a career in teaching a particular subject at a higher school of learning.

When philosophy was added to Chiropractic, the Palmer School did not realize that the Ph.D. in the world of education was being used to establish a standard for the teaching profession.

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Because B.J. became the "philosophical counsel" of the profession, he added the Ph. C. in Chiropractic to his title by having the student body at the Palmer School pass a resolution awarding him that honor and distinction. A diploma was made up and certified by the faculty accordingly, that B.J. had earned the doctorate degree in the philosophy of Chiropractic.

From then on, he added the "graduate course" in Chiropractic philosophy to pass on to others the same kind of intellectual achievement.

The "Philosopher of Chiropractic" received one of the mock pearls of learning and he marveled at his new wisdom.

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#### 140. Chiropractic Caught in an Intellectual Trap.

Let me show you how the "philosophy" of Chiropractic confuses the minds of the people.

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In the eyes and language of the theologian, Man is assumed to be made in the image of God. In the eyes and language of the 19th century anatomist and physiologist, Man was looked upon as a "human machine". In the eyes and language of the chemist, Man is essentially a "chemical factory." In the eyes and language of the biologist, Man is a "microcosm" -- meaning he is made up of countless millions of living cells all moving around each other like the moving elements that make up the universe; and, so he is thought of a "universe in miniature".

In the eyes and language of the anthropologist, Man is an "animal," who has developed from the lowliest form in the vertebrae series.

In the eyes and language of the philosopher, Man is a "thinking creature."

Each one, in his own language, has expressed his own concept of Man.

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The Chiropractor, however, has tried to encompass everyone's language to give you his version of Man.

He is supposed to have developed a separate and distinct science and philosophy -- but he finds himself entrapped by the language of all of the sciences and all of the philosophies.

To define his concept of Man, the Chiropractor has confused himself, and everyone else.

By trying to solve the mystery of life, the Chiropractor has added to the mystery of Chiropractic.

141. A Wave of History Writers Adds to the Great Confusion

Not only did "philosophy" serve to haunt the profession, but I will show you how a group of Chiropractic historians have perplexed the situation even more.

Up until the year 1929, practically nothing was written to give the outside world an account of the growth and development of Chiropractic.

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Up until that time, B.J. had merely issued statements touching upon the "discovery" of Chiropractic in 1895.

The literature published before 1929 was in the nature of textbook material or magazine writing on timely topics.

In 1921, Arthur Leopold Forster wrote "White Mark -- An Editorial history of Chiropractic". This was published as a series of editorials in the National Journal of Chiropractic in Chicago.

Beginning with 1929, a little wave of history writing began.

The first of the arm-chair historians was Kleanthes A. Ligeros. He published a book, called "Chiropractic Autographs", printed in the Greek language. Ligeros was then living in Athens, Greece. He compiled this book for distribution on the European continent. Half of the contents of the book was devoted to a recitation of the discovery of Chiropractic, and how it developed and grew, showing the endorsement of many doctors of medicine, whom he listed as "patriarchs" of Chiropractic.

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I will comment upon this book in just a little while. I want to first show you the "wave of history writing" that followed the Ligeros undertaking.

In 1930, the following year, Harry Gallaher, a Chiropractor in Guthrie, Oklahoma, wrote the first complete volume of the growth and development of the profession. His book was called, "The History of Chiropractic". If you have read it, you will see how ineptly it has been put together. The historical data is largely devoted to the legislative struggle that took place.

In 1931, Chittenden Turner, writing from Los Angeles, issued his book, called "The Rise of Chiropractic". It was compiled about the same way as Gallaher's book was made up.

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In 1937, Ligeros came to New York to issue his revised history, which he called "How Ancient Healing Governs Modern Therapeutics". I will discuss the Ligeros books shortly.

Then, in 1939, there was published "The Evolution of Chiropractic" by Abiathar Augustus Dye. Everyone knows that this book was intended to be a reflection of what B.J. wanted the world to know about the history of Chiropractic -- and nothing else. Dr. Dye was working at the Palmer School as a stenographer for B.J. when he compiled this book.

Since 1939, nothing further historically has been published in book form. Efforts of various sorts have been made to compile the story of Chiropractic, but it never got into print. The reasons may be obvious to you. How could anyone write a proper history of the profession from his arm-chair?

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The greatest secrets of the profession were locked away. Nobody had ever been permitted to see "pictures of the past" to show you how Chiropractic really began.

A number of years ago, attempts were made to compile a history of the profession. All of you now know the work started by Dr. Firth at the Lincoln School; by Dr. Swartley, a former member of his faculty. You know the years of preparation undertaken by Dr. Theodore Schreiber.

Dr. Budden of Portland, Oregon, began such a task and gave it up.

Mrs. Gertrude Miller spent about a year to make up a biographical account of B.J.

All of the attempts made in the past were unilateral in scope. None of the history writers had the opportunity to get the facts from both sides.

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Now, let me show you the confusion created by the writings of Dr. Kleanthes Ligeros.

142. "Chiropractic Autographs" by Ligeros in 1929.

Very few persons know that Dr. Ligeros had published a book in Greek in 1929. He called it "Chiropractic Autographs".

It was intended mainly for distribution in Greece, the native country of Dr. Ligeros.

The book is dedicated to the Palmer family.

Ligeros was overwhelmed by the discovery of Old Dad Chiro; by the development work done by B.J. and by the love and affection given to Chiropractors by Mabel Palmer, the "Sweetheart" of Chiropractic.

On the inside title page, Ligeros has a sub-caption, as follows:

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"Chiropractic -- The New Therapeutic Science".

Ligeros lists his college degree as a doctor of medicine, his degree as a doctor of philosophy, and his degree as a doctor of Chiropractic.

Half of the book is devoted to the story of Chiropractic, and you see Ligeros posing as a Chiropractic historian.

His information, however, is extremely scanty. he shows that chiropractic was discovered by Old Dad Chiro in 1895; he cites the same Harvey Lillard Story; and then copies the statement made by B.J. that Chiropractic remained dormant until 1903, after which B.J. undertook to develop it.

The historical research work done by Ligeros must have been extremely negligible. He probably never read anything about the issues that arose in the early days and how Tom Morris introduced

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"philosophy" into Chiropractic to change the profession from a "therapeutical" to a "non-therapeutical science".

As you read the writings of Ligeros, you find him referring repeatedly to the fact that Chiropractic is a new therapeutical science.

He referred to Chiropractic that way in 1929, and years later, he falls into the same error by writing about Chiropractic in his book, "How Ancient Healing Governs Modern Therapeutics".

In his 1929 book, he lauds the fact that Chiropractic is a "new science"; a "modern science"; a "new method to cure disease."

he never realized that the words "cure" and "therapeutic" had been taken out of Chiropractic terminology and "philosophy".

Now, let me show the Ligeros of 1937.

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143. The Ligeros Book of 1937.

Look at the title page of the book by Ligeros published in 1937, entitled "How Ancient healing Governs Modern Therapeutics."

Look at the way Dr. Ligeros lists his degrees.

He cites his degree in medicine and his degree in philosophy. But, he fails to show his degree as a doctor of Chiropractic. Why?

He deliberately concealed his status as a Chiropractor, because this book is dedicated instead to the medical profession -- to the followers of Hippocrates.

He had to hide the fact that he had deserted medicine to study and practise the science of Chiropractic, otherwise the medical profession would have resented the "dedication" to them.

he had to conceal and hide his identity as a Chiropractor, otherwise the important publishing house of B.P. Putnam's Sons, which printed and distributed his book, would in all probability never have accepted his writings, did they know that he was a convert from medicine to Chiropractic.

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He concealed his status as a Chiropractor so that he could pose as a medical historian and write about "modern therapeutics".

He concealed his status as a Chiropractor so that no one would remember his having lauded the Palmer family in 1929 and given credit to them for bringing a new science to the world.

He wanted to show that he was essentially a Greek "scholar", who had delved deep into the history of his native country and had found that Chiropractic was of Greek origin.

Just see how Dr. Ligeros covers up his 1929 writings to hide his previous statements that Chiropractic was a "new science", a "modern science", a "new method".

He concluded that Chiropractic was not a "discovery", but merely a "re-discovery".

On page 54 of the Ligeros book, published in 1937, he says in a footnote:

"Anyone, therefore, can imagine the author's great surprise, when he came across. Palmer's book, where, for the first time, he read the following: 'I have both in print and by word of mouth repeatedly stated, and now emphatically repeat the statement, that I am not the first person to replace subluxated vertebrae, for this art has been practised for thousands of years...'"

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Dr. Ligeros interpreted these remarks by Old Dad Chiro published in 1910 in Portland, Oregon, in his book, "The Chiropractor's Adjuster", to mean that. had therefore admitted that he was not the discoverer, but a re-discoverer.

It is abundantly clear that Dr. Ligeros had not carefully studied Old Dad Chiro's writings and certainly did not read carefully his 1910 book.

You can see for yourself what Old Dad Chiro meant when he wrote that he was not the first to adjust subluxated vertebrae, by looking at page 975 of his book, where he lists himself as the "FIRST" person in the world to discover every known principle and every known fact concerning the science of Chiropractic.

Does this mean "discovery" or "re-discovery"?

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When Old Dad Chiro wrote that he was not the first person to adjust subluxated vertebrae, he merely meant that others in the past had worked on the vertebrae, but not for the same purpose as he was doing, and certainly not to show that the subluxated joints of the spinal column revealed hidden ailment or disease at a point distant from the place of subluxation.

No one in the past ever had ever made this statement. No one had ever asserted that the spine was a mirror that showed a concealed disease inside the body, just like the eyes could mirror the fact that a hidden disease was lurking somewhere inside; and just like the bottom of the feet could mirror the fact that hidden disease existed in the body. (The latter known as "Iridiagnosis" and "Zone therapy").

Old Dad Chiro's discovery was probably as full of meaning as the discovery of the pulse. It is well known in Chinese medical history that a large part of their work in healing the sick is tied in with their study of the pulse beat.

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But, Dr. Ligeros threw the profession into greater chaos and confusion by his carelessness in saying that Old Dad Chiro had discovered nothing new.

Others in the profession, who had never been able to understand the origin of Chiropractic, followed Ligeros in his thinking, and there arose the new fable that Chiropractic was only a re-discovery of an old art.

The motives of Dr. Ligeros become highly questionable, when you take into consideration the fact that he tried to hide his status as a Chiropractor; that he lied to his publisher; that he lied to the medical profession; and that he tried to humbug the members of his own profession, by posing as a Greek scholar and historian.

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#### 144. The Tragic Effects Produced by Confusion

I have tried to show you the pattern of confusion, as it developed over the years.

Bedeveled by the subject of philosophy, and bewildered by the missing chapters of Chiropractic history, how was it possible to present an intelligent

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application to the State legislators to enact proper laws licensing the profession?

How can public relations counsel prepare proper publicity in the interest of the great Science of Chiropractic?

How can an attorney work with competence when asked to represent a Chiropractor in the Courts?

What can the judge on the bench be referred to, as the Chiropractic record?

What about the young men and women, who may be interested in choosing Chiropractic as a career?

What about the students at the various Chiropractic schools and colleges, who are anxious to know something about the heritage of their profession?

What about the millions of sick people, who should be told the true story of Chiropractic, so that they may see how it might benefit them?

What about the public libraries, where you find nothing on the subject of Chiropractic?

What about the medical profession, who continue to be mystified by the chaos and the confusion?

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What about the Chiropractors themselves, who are beginning to fear the future of their profession?

What about the Chiropractic Schools and Colleges, which are declining steadily in student enrollment?

What about the subject of Chiropractic research, which has reached an impasse and seemingly cannot go on, because the program of study cannot be outlined and properly formulated?

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Read the transcript of my interviews and conferences with the various leaders of the profession and see how tremendously concerned they are about the work, which this Foundation has undertaken.

They are looking desperately for a "Searchlight" to help them out of the darkness.

Not one of the persons I have talked with is aware of how the "pattern of confusion" arose, and therefore, they have no idea of how to cope with the situation.

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#### 148. Science Stops Dreaming and Philosophizing.

With the turn of the century, Science changed "discovery" into "research".

The scientist stopped theorizing about the invisible. He stopped arguing about concepts.

Laboratory experimenters in Germany had started science along a new road of inquiry and study. Laboratory work furnished you with a new kind of proof. You could "see" the evidence. It was no longer necessary to argue and try to make you "believe it".

Science didn't have to teach you; it showed it to you.

The end of the 19th century meant "Exit" to the 19th century era of discovery.

From accidental discoveries, science moved into the realm of planned research.

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The "Man from Missouri" started saying "I'm from Missouri. show me."

He did not want to philosophize with you. He didn't want to reason. He didn't want you to appeal to his "logic". You could only convince him by letting him see it with his eyes, or prove it to him through any other part of his five senses.

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In the field of health and disease, the laboratory experimenters "discovered" by planned methods of research what they called the "enemy of mankind". They discovered the behavior of the germ on living and dead tissue.

They showed the germ to you -- and you could see him performing his work.

The invisible germ had become visible.

The days of arguments were over. Why continue to philosophize about the invisible causes of disease? It meant a debate without end.

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The drugless healer was dealing with theories and fancy. Who could see the phenomena of the mind changing under the spell of Christian Science, Faith Cure, Suggestive Therapeutics, Zoism, etc.?

How could you see what was happening inside the body when you applied the theory of heat, light, electricity, massage, manipulation, diet and exercise?

None of these things could be proved by the test tube or the microscope. What could you do with them in the laboratory? How could you repeat the same experiment twice using the same controls? You could never get the same result, because the variables were always changing.

Then, how could it be said that it was "scientific"?

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#### 144. The World's Greatest Money Maker Enters the Field of Medical Research.

John D. Rockefeller, when he was sick, "discovered" the spending habits of suffering humanity. He found that there was no one in the world who parted with his money more easily than the person, who is ill.

He had been the greatest hoarder in the world. He was hated in his own home town of Cleveland, because he didn't even want to pay the city any taxes.

But, when he took ill, he began to see how easily he began giving his money away to get well.

The pastor of his Church in Cleveland had urged him to set up a fund to conduct a program of "planned research" into the causes of disease. The wave of 19th century "discoverers", who claimed that they had found the cause of disease, were all "philosophers" and "theorists". They were trying to teach their concepts and make the people "believe" them.

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But the laboratory experimenters gave to the world a new compass to travel by. They could navigate through the fog and stop wondering where they were going.

Dr. Hamilton Fish Biggar, who had been the personal physician to John D. Rockefeller for many years, and one of his greatest friends, appealed to Rockefeller to aid the cause of homeopathy. The reasons why he failed should serve as an object lesson for anyone, who would try to obtain financial help for the Chiropractic profession.

During my investigative work, I gathered evidence to show you the parallel in events that occurred years later, when appeals were made to Rockefeller to aid the cause of Chiropractic, even though he had been a Chiropractic patient continuously for the last twenty years of his life.

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Dr. Biggar had been one of the country's most esteemed leaders in the field of homeopathy. In such capacity, he tried to obtain endowments for eight homeopathic medical colleges. He also sought to have homeopathy introduced into the Rush Medical College.

Let me show you how Dr. Biggar proceeded and how he failed. Then, I will show you how steps were taken in the interests of Chiropractic, and how they too failed.

These facts should help to show you that revised methods are necessary to help solve the problems of the Chiropractic profession.

You will see that the greatest enemies of homeopathy were the homeopaths themselves; just as I have shown you that it was within the ranks of Chiropractic that members have done things to expose the profession and challenge its principles. You will see the same thing occurring in 1924, as I discuss the Dossa Evins patent situation. You will see

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how the Chiropractor himself, for the purpose of getting a private patent, exposed Chiropractic as being unscientific and even dangerous.

#### 145. A Leaf from Homeopathic History.

Dr. Biggar tells his story to the graduating class of the Homeopathic College in Cleveland on May 6th, 1914.

"My Fellow-Medical Graduates:-

"I was asked why Mr. Rockefeller, of late years, has not contributed financially to homeopathic institutions. The following was my reply, giving the reasons, why my efforts to secure financial aid for our colleges failed.

"For this failure, I have been held responsible.

"I have been unjustly and severely censured, and some even have accused me of being disloyal to homeopathy.

"What are the facts respecting my efforts to secure financial aid to our colleges and to have a homeopathic faculty introduced in Rush Medical College?"

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"In the fall of 1903, Mr. Rockefeller invited me to accompany him to Sullivan County, New York, having in view the purchase of an estate. While at breakfast at the Buckingham Hotel in New York, we were joined by Mr. John d. Rockefeller, Jr. and during the discussion on business investments, Mr. Rockefeller told his son not to give the \$2,500,000.00 to Rush Medical College, as promised, until Homeopathy was properly introduced into Rush. Then, turning to me, he said: 'Will this be satisfactory?'"

"After several weeks of personal interviews and correspondence with leading members of the profession, a plan was formulated, and forwarded to Mr. John D. Rockefeller, Jr., by his request.

"Dr. Nicholas Senn of Rush Medical College was heartily in favor of the project, stating that if adopted by the University of Chicago (originally endowed by Mr. Rockefeller in 1890) the Rush Medical College would be one of the greatest institutions in the country.

"But, the introduction of Homeopathy in Rush Medical College met with opposition by President Harper, and the whole matter was tabled.

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"The adverse position taken by President Harper was a surprise to me, for I had a very pleasant social and professional relationship with Dr. Harper. He was previous to this even a patient at one of our hospitals, and wrote me a very appreciative letter respecting his treatment at the hospital.

"The set-back did not discourage me, and I continued to press the matter.

"Mr. Rockefeller sent a committee to investigate the conditions at Cleveland and the committee found matters in such a deplorable state that they reported adversely to the appeal.

"This is what they found: That a member of the faculty, holding an important chair, had publicly stated that homeopathy was dead and that the college was on its last legs.

"That of the 19 homeopathic medical colleges formerly existing, eight had virtually closed their doors.

"That members of the faculty were continually quarreling, striving for professional preferements to obtain self-aggrandizement.

"That the finances were in bad condition and about bankrupt.

"That some of the faculty were sending their sons to alleopathic colleges; even the president of the homeopathic college had sent his son to an alleopathic college to graduate.

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"That quite a number of recent graduates had renounced homeopathy and joined alleopathic medical societies.

"That the members of the college had stated that they were members of the faculty for 'all there was in it'.

"That the moral tone was low; that immorality existed among the co-eds, and they allowed abortions to be performed.

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"At the time the appeal was made to Mr. Rockefeller, I was not aware of the lamentable conditions of the college.

"I notified many of the alumni of the existing conditions, with the hope that they would take some action to save our Alma Mater, but there was no response, and I was severely censured by members of the faculty for giving publicity to the true conditions.

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Note. "It is said the greatest enemies to the Christian religion are the church members. The homeopathic profession generally is to blame for the non-endowment of many homeopathic interests.

Note. "The greatest enemies to homeopathy are the foes within our ranks and not the foes without.

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"The present deplorable condition of the colleges is entirely due to the bad management by the older officials and the governing power.

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"Knowing our mistakes, the opportunity of correcting our faults now presents itself. Can we make success of our failures?"

"Can we not learn lessons from some of our prosperous colleges?"

"I believe the government of the college must be changed.

"The faculty must not be the governing power."

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As I have pointed out to you throughout this report, the fighting men of the profession are its teachers, not its practitioners. The schools have governed the profession, as if the profession belonged to them.

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The schools promoted the literature of their school, not the overall literature of chiropractic.

It was the Palmer School against all others. Then, each of the separate schools fought against the other.

The schools were flying their own flags, not the flag of Chiropractic.

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#### 146. History Really Repeats Itself.

In 1917, John D. Rockefeller became a Chiropractic patient under the care of Dr. Ernest J. Kuhlow in Cleveland, Ohio.

This was three years after Dr. Biggar, the homeopathic physician and personal friend of Mr. Rockefeller, had advised him to try Chiropractic.

Dr. Kuhlow had successfully helped Dr. Biggar overcome an attack of influenza, and he now realized that the statements made to him and to Mr. Rockefeller by Elbert Hubbard in 1913 before he died, were worth looking into.

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During the year and half that Mr. Rockefeller was under the care of Dr. Kuhlow, a discussion arose regarding Chiropractic research.

Mr. Rockefeller asked Dr. Kuhlow, if he would be willing to join his organization and take a post at the Rockefeller Institute of Medical Research, Inc. in New York. At that time, the Institute was being directed by Dr. Simon Flexner.

Dr. Kuhlow pointed out to Mr. Rockefeller that Dr. Flexner was a doctor of medicine, while he was not. He said the Chiropractor had a separate theory of disease, that was opposed to the theory held by medicine. He asked, "How could I work under Dr. Flexner, who would not accept my ideas?"

Mr. Rockefeller answered by saying: "Why should you worry about Dr. Flexner? I am financing the Institute, not Dr. Flexner."

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Dr. Kuhlow did not know how to consider the matter beyond this point. He had been taught to fight the doctor of medicine, not to work with him; just as the doctor of medicine had taken an oath not to associate with "cultists", who followed the teaching of one leader.

In 1932, Mr. Rockefeller came under the care of Dr. Jensen in Florida. Once again, the question of helping Chiropractic was discussed. This time, Dr. Jensen took the initiative and tried to get something definitely accomplished.

Without any skill or training in the art of negotiation, Dr. Jensen asked for an appointment to discuss the cause of Chiropractic with John D. Rockefeller, Jr. and his associates at the Institute of Medical Research in New York. Dr. Kuhlow had asked the president of the N.C.A. to accompany him to this conference.

At the meeting, Mr. Rockefeller, Jr. was unable to attend, but his representative was there in his place.

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Just like Dr. Biggar had met with failure in getting the Rockefeller family to endow homeopathy and its colleges, because of the deplorable conditions existing in the homeopathic profession, so Dr. Jensen met with failure, when he was asked to explain the following:

1. Who is there in Chiropractic that could handle the money?
2. Who would do the research?
3. What would the plan of research be?
4. Why is there so much fighting going on within the ranks?
5. Why are the schools and colleges in such bad financial condition?
6. Why is B.J. Palmer accused of being a thief, and a fraud?
7. Why have some Chiropractors openly declared that Chiropractic is not scientific?

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#### 147. Hands of Compassion.

In the early twenties, Chiropractic was almost at the height of its prosperity. The end of the war had brought home the youth of the country and they had filled the colleges. Chiropractic schools shared in the avalanche of new students, who sought to take up a career.

In the summer of 1923, when the Chiropractors assembled at Davenport for their annual Lyceum and convention, the atmosphere just radiated prosperity and good times among the practitioners.

Destiny had come to favor Chiropractic and it was evident in many ways.

Then, an unfortunate incident occurred in New York.

The world-famous theatrical personality, Miss Nellie Revell had taken sick and was fighting for her life. She had gone from doctor to doctor in the traditional way, trying to find someone who could help her. She had a very bad spine.

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Miss Revell placed herself under the care of a New York Chiropractor, named Dr. Arthur Crucius, who then had his offices at 500 Fifth Avenue.

Dr. Crucius did not recognize the fact that Miss Revell had a diseased back, not just a dislocated spinal column. Using the conventional technique, he applied the use of force to adjust her spine. Instead of helping her, he hurt her so badly that she collapsed and had to be taken to a hospital immediately.

Friends of the theater, hearing about Miss Revell having been taken to the hospital, rallied to help her. They procured for her the services of one of the country's most outstanding surgeons, the former president of the American Orthopaedist Association.

As Destiny would have it, Miss Nellie Revell came under the care of Dr. Fred H. Albee, the famous New York surgeon. He had been a specialist in diseases of the nervous system and had been the author of the book, called "Surgery of the Spinal Column".

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While Miss Revell was in the Hospital, she continued writing her theatrical column for the newspapers. she knew she was sentenced to live the rest of her life as an invalid, never to walk again.

She wrote two books, in which she described her fight for life during her long illness. One of these books was called, "Fightin' Through" and the other was named, "Right off the chest".

Her book, "Right off the Chest" was published in New York in 1923. In this book, she listed everyone of the doctors by name, who had taken care of her.

One chapter is entitled, "Without Malice". In this chapter, she tells of her grueling experience in the office of a Chiropractor, who treated her just before she landed in the hospital. Not to bring disgrace upon Dr. Crucius, she left his name out -- the only name left out of those to whom she went for treatment.

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It was an act of saintliness on her part.

But, the story of Nellie Revell had been widely publicized in the press across the country, because Miss Revell had been a famous columnist, who wrote news about the people in the theater. Her column was syndicated and it reached readers everywhere.

The impact upon the public was very great.

The impact upon the people in the theater was so strong that a campaign was started to ridicule the science of Chiropractic from the stage.

The impact upon the medical profession was greatest of all.

They sounded the call to arms.

The most violent crusade ever launched against the profession in all of its history was started by the American Medical Association, which had its offices in Chicago.

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Morris Fishbein had just become the editor of its Journal. Fishbein took to the road to lecture to mass audiences all through the middle west in a campaign to cripple the Chiropractic profession and to wreck the other remaining separate sciences that were flourishing.

A wave of hate and prejudice began to sweep across the country. Chiropractic had been denounced not only as "unscientific"; it was now being denounced as "dangerous".

To make matters worse, let me show you what was filed with the Examiner in the United States Patent Office in 1924 -- the following year.

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148. Dossa D. Evins Touches Off a Medical Explosion.

When Dossa Evins filed his applications for a patent, covering his invention of the heat detector, called the "Neurocalometer", everyone knows that it threw B.J. into a tailspin and that his emotional outbursts caused the profession to split itself in half.

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But, what most people don't know and what they have probably never realized, is that Dossa Evins touched off one of the biggest explosions in medical history by filing his papers in Washington.

Few people know that Dossa Evins had been advised that he could also make a claim to obtain a separate patent covering a new process to analyze the pathological conditions of the spine.

This process patent touched the very heart of the whole science of Chiropractic. IT revealed for the first time what Old Dad Chiro had actually discovered, but which had been forgotten and buried when "philosophy" was added in 1908 and all of his original writings had been filed away by B.J. never to be seen again by anyone.

You will recall my showing you the 1899 issue of "The Chiropractic". On the first page of that paper, Old Dad Chiro tells you what he discovered, as he tries to distinguish for you the difference between Magnetic Healing and Chiropractic.

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Old Dad Chiro tells you that in Magnetic Healing he sought to "pour on magnetism to cool the inflammation", while in Chiropractic he sought to "adjust the journal and the box so that it would not heat". In the human machine, he said he wanted to fix every part so that it would operate without friction.

By the touch of his hands, Old Dad Chiro had discovered the "hot spots" on the surface of the body. These "hot spots" were not like fever or the heat produced by inflammation. They constituted differences in skin temperature, which to Old Dad Chiro revealed a source of trouble at a point distant from the hot spot. The heat showed itself at the subluxation point, but the actual trouble was elsewhere.

These "hot spots" had been ignored by doctors of medicine and by the surgeon, who took care of fractures and dislocations. They were also ignored and never taken notice of by the Osteopaths and any other manipulator.

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These "hot spots" constituted a phenomena to Old Dad Chiro, which he had observed when he found a person ailing; and when the adjustment was made, Old Dad Chiro had found that the heated area would cool.

A "hot spot" co-existed with a trouble area elsewhere in the body. When the correction took place, the "friction" was gone, Old Dad Chiro tried to show.

He had discovered a new compass.

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When Dossa Evins filed his application in 1924 for a process patent covering a method of ascertaining pathological conditions by a difference in body surface temperatures, the patent examiner had interposed objections to the claim.

The briefs filed by the Patent Office asserted that the "methods or modes of treatment by physicians of certain diseases are not patentable."

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An "office rule" had been established in the patent office. They had arbitrarily ruled that they would no longer allow patents covering medical discoveries.

They had become aware of the changing ideas about the healing properties of the body, and had tried to stop anyone trying to obtain a monopoly on "curing the body" by a special method. The following from their brief will show you how they applied the rule:

"The methods of modes of treatment by physicians is not patentable.

"They are discoveries, which may in the majority of cases, under certain conditions, accomplish certain results, but no particular method or mode of treatment under all circumstances and under all conditions will produce upon all persons, the same results; and, hence, to grant a patent for a particular mode of treatment, would have a tendency to deceive the public by leading them to believe that the method therein described and claimed will produce the desired results in all cases.

"I do not think that the statute providing for the issuance of patents was ever intended to cover cases of this kind.

"It should be reasonably certain in every case that the intervention sought to be patented will produce a certain result; this cannot be said of any mode of treatment used by physicians in curing diseases.

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NOT     "The mode of treatment resorted to by the applicant must be treated solely as a discovery."  
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To answer the objections of the Patent Examiner, Dossa Evins reported to his patent attorneys in Chicago that it was imperative to have his application favorably considered, because there had arisen a serious situation within the profession. Dossa Evins had pointed out that many had come to have grave concern over the conventional thrust and the force applied to adjust patients. He reported that many Chiropractors had injured their patients, causing them great harm. His patent attorneys probably had come to learn of the famous Nellie Revell case the year before.

To prevent Chiropractors hurting their patients, to help them make their adjustments accurately, to even prevent a Chiropractor producing a new subluxation by the force of his thrust, Dossa Evins had pointed out that his "discovery and invention" was of the highest importance to the profession.

You will recall that B.J. had at first refused to consider the ideas presented to him by Dossa Evins; that B.J. had referred him to Dr. Frank Elliott.

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So that, B.J. knew nothing of what was being done in the patent office and what statements were being made in support of the application.

Patent counsel for Dossa Evins did not realize at the time that the profession had to be protected in its public relations. All they were concerned about was to get a patent for their client.

They advised Frank Elliott to appear before the Examiner in the Patent Office and to tell him that if he did not waive the office rule, which they had established, and if they rejected the application of Dossa Evins, that steps would be taken to appeal to the Supreme Court for an adjudication of the right of the patent office to fix such limitations without having the right to do so under the patent laws.

Then, a supplemental brief was filed by the attorneys for Dossa Evins and the statements in that brief are of the greatest importance to us as we study the historical events that transpired shortly thereafter.

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Without realizing that the medical profession would be receiving its most powerful weapon against Chiropractic, the following revelations were disclosed in the reply brief:-

"Heretofore, attempted correction of subluxations or nerve impingements has been guesswork, due to the fact that it was impossible to accurately locate the point of impingement -- that is, the point where the nerve along the spine was subjected to pressure.

"Prior to applicant's process, an adjustment of the spine was very likely to produce the very condition, which the adjustment was supposed to remedy, due to two facts: first, because there was no way of accurately locating the point where the nerve was compressed and hence an adjustment was liable to be made at the wrong point, and thus produce a compression of a nerve, where it did not previously exist.

"Second, even though there was a proper location of the nerve impingement, it was impossible to know when a correct adjustment had been made, and the chances were that too much of an adjustment would be made and the nerve on the other side of the spinal column thus be compressed.

"It will be seen, therefore, that prior to applicant's process, the adjustment was uncertain, unscientific, and liable to cause injury rather than to correct the abnormal condition presented for correction.

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"Applicant's process has entirely obviated all these difficulties, and has changed that which has heretofore been uncertain, unscientific -- in fact, guess-work -- and even dangerous -- and has now made it possible to produce scientifically correct and accurate adjustments of the spine."

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Imagine a brief filed in the United States Patent Office setting forth that the science of Chiropractic is "uncertain"; that it is "unscientific"; that it is just "guess-work"; and that it is "dangerous"?

The patent office granted Dossa Evins a patent covering his "new discovery and invention", but Dossa Evins had given to the medical profession the most devastating arguments they could now assert against Chiropractic.

For, no sooner had the profession started to quarrel about the sales program of the neurocalometer, and no sooner had the news reached the public that even the neurocalometer was not what was claimed for it, history shows that the greatest explosion was touched off by the medical profession. They actually went to war against the Chiropractic profession. Brigades got into action and Chiropractors everywhere

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across the nation were now being arrested in wholesale lots.

The entire profession was thrown into turmoil.

Who was most to blame for the upheaval?

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149. A Divided Profession.

Everyone knows how the Dossa Evins patent precipitated the events that split the ranks of the Chiropractors.

Was the trouble in the field of practise or was the blame to be found among the teachers of the profession?

Consider how the "powers of government" had rested in the schools and colleges. Wasn't it the teachers and those interested in the future of the schools of Chiropractic who became the mutineers?

Opposing "schools of thought" were next created and you find a great profession divided just like any civil war divides a country by opposing schools of political thought.

Only about 150 miles away from Davenport, Iowa lies the historic town of Freeport, Illinois, which I mentioned to you earlier in this report as the

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place where Old Doc Rockefeller was found living under an assumed name.

On August 27th, 1858, nearly 100 years ago, two of the outstanding champions of "political thought" in our country were on the platform at a meeting hall primed for a momentous debate before a large audience of mid-western Americans.

Each one of these champions represented an opposing school of political tendencies in the dramatic era of the last century.

They chose Freeport, Illinois as the verbal battleground of the nation.

One of these champions was telling the people that the country cannot remain long half slave and half free. He pleads that it must be all one or the other.

He draws a parallel and states that a house divided against itself cannot stand.

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Therefore, he reasons, the country thus divided, cannot long endure. He tries to comfort his audience by saying that he does not expect the house to fall and he does not expect the country to perish, but he pleads that it must cease to be divided.

The reply, which Judge Stephen A. Douglas made to Abraham Lincoln in Freeport, Illinois -- only 150 miles away from Davenport, Iowa -- still rings in my ears, as I try to ponder the great issues facing Chiropractic.

150. By Way of Conclusion.

In the 19th century, the anatomist and the physiologist pointed out that the human being was like a perfect machine -- "fearfully and wonderfully made".

The anthropologist now tells us just the opposite.

Opposing schools of thought have arisen.

Now, we are told that the human machine is really nothing but a "mechanical misfit". In despair, it is concluded that our physical bodies are a mere "hodge-podge".

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In their eyes, we resemble the fabled "humpty-dumpty", who, once having the fragile parts of our body broken, cannot ever be put back together again.

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The doctor of medicine offers you his statistics to show you that the greatest problem is the unsolvable problem of "chronic disease".

The human being is deteriorating to become a helpless cripple.

In 1899, Old Dad Chiro looked at the passing parade and don't you recall how he wrote in his first issue of "The Chiropractic" the following: At page 1, column 2 -

"Look upon the street any day and you will see many cripples either made so or left in that condition by physicians."

As you prepare your questions, it might be well to bear in mind some of the questions I was asked by those, whom I conferred with during my investigative work.

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(1) By B.J.: -

"When do you expect to have the book published? Do you think it will be out before I die?"

(2) Dr. John Nugent: -

"Don't you think it would be wise to leave out the dirt and the filth of the past? Or, perhaps, forget what went before and just plan for the future?"

(3) By Dave Palmer:

"Do you expect to paint my father as a genius?"

(4) By Mrs. Billy Heath:  
(Mrs. Dossa Evins)

"How do you plan to reconcile the conflicting opinions, which people have about B.J.?"

# The Lerner Report

by *Cyrus Lerner*, Attorney at Law

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- (5) Dr. W.A. Budden: "Are you going to place the greatest emphasis on B.J. and the Palmer School?"  
(6) Dr. Thure Peterson: "Will you be able to give credit to all of those, who contributed to the building up of the profession?"  
(7) Dr. Sterling Cooley: "Are you going to tell about Old Dad Chiro and what he stood for?"  
(8) Dr. Theodore Schreiber: "How are you going to treat the discovery of Chiropractic?"  
Many other questions of a similar nature were asked of me -- but they were all premature.

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As I indicated to you at the outset of this report, I went searching for material to help build a "new case" for Chiropractic; to try and obtain for Chiropractic a "new trial".

I went searching for things people didn't know. I went to ferret out "new evidence" and to try to see what errors or mistakes were made in the past, so that they could be corrected.

If you try and consider my report from that point of view, your questions will be entirely different than the ones I have been asked during my work.

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It is only natural that this report will contain only the subjects I thought would help you best in assessing the overall problems involved. If you find that I [have] not included items, which you believe I should have reported on, you will understand that it was not omitted intentionally.

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When I attended the conference in Chicago in January, 1953, of the educational council of the N.C.A., they asked me what my general ideas were about the project itself. I gave them the following, as my reply:

I told them that I was trying to do an "Ivy Lee" for the Chiropractic profession.

By that, I meant, that I wanted to follow the pattern laid out at the beginning of this century by the master of public relations, then known as Ivy Lee, who sought to change the opinion of the American people towards John d. Rockefeller, who was regarded as the most hated man in the country. How did Mr. Lee proceed? What did he do to bring the name of Rockefeller up to the level of high esteem?

Ivy Lee decided to take John D. Rockefeller out of hiding and to let the public see him.

He had stories written about Mr. Rockefeller to tell the people, who he was; what he did; and how he did it.

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He removed the skeletons from the closet and showed it to the people, so that it would not haunt them any longer.

The secrets of the past, which Rockefeller tried to hide, were given out.

What happened to the memory of the people?

Rockefeller was no longer a mystery and a man to be feared. His name did not stick in their memories and haunt them every time something came up to remind them of their evil feelings towards him.

Ivy Lee had taught Rockefeller how to cope with mass psychology. He showed Rockefeller how the people remember and how they learn to forget.

Just before he died in 1937, John D. Rockefeller realized that he had won the love of the people by the strategy used by Ivy Lee.

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He composed a little poem to teach others the magic of the human memory.

The lesson learned by Rockefeller may serve as a guide to solve the problems facing the Chiropractor -- so I will set it down as I conclude this report: -

## "THE BEST MEMORY SYSTEM"

Forget each kindness, that you do, as soon as you have done it;  
Forget the praise that falls to you the moment you have won it;  
Forget the slander that you hear, before you can repeat it;  
Forget each slight, each spite, each sneer, whenever you may meet it; but  
Remember every kindness done to you whatever its measure;  
Remember praise by others won and pass it on with pleasure;  
Remember every promise made and keep it to the letter;  
Remember those, who lend you aid, and be a grateful debtor;  
Remember all the happiness that came your way in living;  
Forget each worry and distress; and be hopeful and forgiving;  
Remember good, remember truth, remember Heaven's above you;  
And, you'll find through age and love, that many hearts will come to love.

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THE END.

**DD PALMER'S PUBLICATION DATES:**

-see Palmer, 1910, p. 751