The PHILOSOPHY of CHIROPRACTIC

by

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"Chiropractic Fountain Head"
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COLLABORATION
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DEDICATION

Man is finite, therefore small. Sizes are comparative. Man is but a part of mankind. It is the latter which need the former.

In Chiropractic we have a message for all. It is not given one message bearer to meet or impart to all. As any small movement becomes large, the individuality of any one man becomes merged into a part of all those who help him.

Among the many helpers, some stand apart and separate from the mass; not a part of but apart from. I have been blessed with a corps of excellent teachers; anxious, ready and willing to take up my message, pass it on to that portion of mankind which immediately surrounds us so they may pass it on to the larger circles which they come in contact with.

Among those close and friendly helpers, none have been more true, diligent or conscientious to the Chiropractic philosophy than John Craven. Having formerly been a studious minister, he came prepared to accept advanced ideas. His willingness was only exceeded by his sincerity.

Many are the happy hours this teacher and I have analyzed and synthesized the detail which then became a part of his teachings; which now become an elaborated phase of this book.

To him must be given all credit for the production of this fifth edition, therefore, it would be but befitting that unto him, belongs the honor of the dedication of this book.

B. J. PALMER.

B. J. PALMER, D. C., Ph. C.

Has it not occurred to you that you have no right to go, unless you are equally willing to be prevented from going? O, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on shine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort, shall surely come home to thee through open or winding passages. Every friend whom not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace. And this because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly *an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.—Emerson.*

We speak of learned and ignorant men, as if there were a certain quantity of knowledge, which to possess was to be learned, and which not to possess was to be ignorant; instead of considering that knowledge is infinite, and that the man most learned in human estimation is just as far from knowing anything as he ought to know it, as the unlettered peasant. Men are merely on a lower or higher stage of an eminence, whose summit is God’s throne, infinitely above all the stones of Venice.–*John Ruskin.*

PREFACE

The present volume is not intended for the scientific student more than the laymen who wish to understand the difficulties that attend the conversion of the superstitious world to the more recondite philosophical research. The lectures deal mainly with normal and abnormal expressions of the first half of man (creative), with philosophic reflections bearing upon the problems of both. It is helpful to all who are willing to overthrow mysticism and replace it with substantial facts. To the writer as well as student, all new facts and theories must, in some way become assimilated with previous knowledge; either it is right or wrong, and however great the departure involved in the discovery of the new, it must have some point of equivalent contact with the old. These lectures, like those of former volumes, lead up to a broader and more comprehensive understanding of so-called "phenomena," aiding the understanding of them by indicating what the means of discrimination are between the normal and the abnormal.

If it were not for the fact that among the conservative, the materialist class of scientists, the theory is accepted that thought is a product of the brain, it might as well be said that philosophy had already definitely proven the immortality of the soul. This scientific doctrine, that thought is a function of the brain, seems, however, to be rapidly falling into the limbo of mistaken deductions, especially so in the face of the introduction into our universities and colleges of the study of experimental psychology; and the more or less approved demonstration through vivisection seem to withstand any arguments to the contrary.

The revolutionary idea, of which this book is the result, has been to bring into a combined form, and in accordance, I may add, with the most modern scheme of commercial innate economy, the various thoughts and reasons men possess for a "belief" at least, in the existence of two minds which they daily use to the best advantage. Full knowledge of the value of human life, its necessity in the evolution of an individual soul, and the essential worth of the whole of that spirit and atom united, if such it be—such knowledge would doubtless contribute more toward the relief of distress, the speedy and certain upbuilding of the race, its evolution and progress in a normal manner, than any or even all conceivable knowledge of which the finite mind of man has heretofore been cognizant.

Organized and concentrated research, when once rightly based, grows rapidly; it waters its own roots. Observe the phenomenal growth of this science in its thirteen years. We learn today as much in one year as its earliest discoverer did in

ten years. Where is it going to lead us? How many more generations of present-day taught philosophers are to come and go before this persistently questioning human mind of ours will have laid before us a complete revolutional and unconditional demonstration of this, the supreme problem of existence? Can anyone doubt that the question will be eventually solved? Does not this book do it? Can anyone imagine a time, unless it be when once the question will be eventually solved and that forever, when mankind will not demand an answer to it and have it placed before them by some radical thinker regardless of his age or previous qualifications for the task?

We bestir ourselves. We climb upwards, somewhat above, as we suppose, the heads of our fellows, those engrossed solely in the affairs of the early country, and not caring to widen their horizon. And as we reach higher altitudes the atmosphere clears perceptibly, our first observation being that above and below, and all about us, from every point of vantage, fellow countrymen are stationed with telescope and various inventions calculated to intensify the powers of the senses, gazing into the distant horizon with a single eye, when we with our superior position see all of what they gaze at and more—without the aid of other than our innate—given eye and mind.

What is the value of a human soul? Is it nothing or is it everything; infinitesimal or infinite? That question is answered in these pages and the sociological problem is answered forever. No man would knowingly grind jewels into the dust. And if the human soul is not an innate soul in evolution, the sooner it is known the better—that the useless, unnecessary struggle may cease. Would we consciously sow germless seed? Do we plant in ashes? What reasonable being, capable of justice, sympathy, and attachment, could breed a child for annihilation? Is it not as Pascal says: “The immortality of the soul is a matter that concerns us so much, that affects us so deeply, that ‘we must have lost all reason if its investigation leaves us indifferent.’ All our actions and thoughts follow paths so different (and yet alike) varying according to the hope of gaining eternal blessings or not, that it is impossible to take any sensible or judicious step without regulating it from this standpoint, which must be our final object.”

No apology is offered for the radical tone of the ideas in this volume. I have presented what I believed to be truths, gleaned from independent study and observation coupled with the counsel of sincere, altruistic students of The P. S. C., past and present. The “apology” (if there be one) should be offered by the medical profession, who have indirectly dominated the policy of the world in its every walk for centuries, who have not yet deciphered the basic principle connected with life. They need plead ignorance as the only reason why it was neglected, and as such have destroyed lives innumerable, which could have been

saved and enjoyed more years. Anarchical? Perhaps, but who is to blame for the creation of such thoughts? None but the culprits themselves.

The labor connected with a work of original research is not commensurate with its appearance and the ease with which you will scan its pages. I have loaned, in advance of publication, some of these lectures and some of them seldom got beyond the drawers of the desk, and it is possible that few of the class owning this edition read them with any such care and patience as I have had to use in preparing them, or as students at the P. S. C. have, are, or will put on them in class recitations. If those who profess allegiance to the work will let them lie idly by, what can we expect of the Philistines? It is hard to blame anyone for this, because this is a busy world and there is too much to read. But I remark the fact to indicate the difficulties in the way of interesting even the best minds on so intricate a subject as some herein contained.

I have not intended that Vol. 5 should satisfy the more exacting scientific standards, but serve the purpose of inducing the scientific student to come to the school where such is taught and satisfy himself of their correctness, where thousands of data, impossible to list here, are given for the purpose of proving details. Here he will be better satisfied and given a more comprehensive conception of the simplicity and complexity of the subjects with which we have to deal. These lectures may be considered as samples of the facts which are accessible to each student attending The P. S. C. Many of the most important are too intricate to justify my using the space necessary to make their cogency perceptible. I have, therefore, limited this series of lectures to the best and most easily understood words, knowing that my audiences were of both lay and professional listeners. The scientific mind who wishes to know more must come where personal contact in class work develops all and just what he wants. This work is for the reader who is interested in explanation more than in wearisome details.

The present work is a part of a series of twenty-four lectures delivered during the winter of 1907-08. The balance will be published and placed before you as fast as time permits. Between times, other books will appear on other subjects, equally as important in their sphere. The remaining portion of the lectures will appear in separate volumes at later dates as fast as compiled.

It is high time that investigations so original, practical and useful as the science, art and philosophy of Chiropractic is, should be endowed as are many others of less importance and value to humanity. There is no use to talk about the follies of human nature in therapeutics, as that will be admitted and urged as a sufficient reason for an organized effort to protect men from delusions, and if any such truth as the conservation of personal consciousness should be added to the indestructibility of matter

and the conservation of energy we should have laid a foundation for the meaning of the Universal Intelligence long before this. Scientists will spend millions in North Pole expeditions, in deep sea dredging for new fish, in biological inquiries among physical tissues with microscopes to show a protoplasmic origin of life, and in astronomic observations that had only to speculate about planetary life, in short anything to throw light on the surroundings of man, but not a cent to ascertain the philosophical union of intelligence with matter. Men are quite willing, under the pressure of facts, to admit their origin from the brutes, but persist in a pride that does not seem compatible with that ancestry. I understand that a hundred thousand dollars a year are spells by our colleges for athletic sports, but no boast is made of what is spent for the union of soul with dust. Many are so infatuated with the ramifications of materialism that a leading paper can solemnly propose the need of twenty-five million to dig a well twelve miles deep merely to satisfy the curiosity of the geologist about the earth's strata. Why an investigation which promises as much protection against superstition, illusion, mythology, as it does for beliefs that are the only force that is capable of solving the social problems, cannot receive as much support as the more ridiculous efforts of men, it is hard for a philosopher to understand.

The present volume on philosophy of Chiropractic may be considered as a supplement to Vol. 2. In that work I gave a very inadequate (compared to what would be published were it being done today) summary of the facts regarding philosophical physiology. In the present book I have seized the time to go over a partial division of pathology and symptomatology, the knowledge of cause and the cause of disease, philosophically. The nature of this book must not be misunderstood. I have not quoted the various personal experiences to give you a history of my habits, but to show that personal observation and analysis is worth more than any other. I deal with man as we see him on earth. I have my opinions of the past, present, and future, but here is not the place to express them. Sufficient to say, they are not like those of anyone else.

This volume further aims to contribute something toward supplying the demand for further light on the subject upon which it treats—the knowledge of universal cause and the specific cause of disease in any vertebrate—in ourselves and others by other than physical means. The first work of the author appeared two years ago, since which time three other works have been issued, which have had extensive circulation in this country and to some extent, in nearly every foreign country of the world. They have created a furore in many circles and have succeeded in setting many to thinking. It is not an incredible supposition that they have had an influence, more or less, toward generating in the public mind the widely spread and growing belief of the

mental and physical union of the necessaries for the maintenance of normal and healthy life. This book does not claim to have exhausted the subject, or to have said all that might and will be said, for the subject is too vast to be crowded into so limited a compass, and its untilled soil covers every phase of human endeavor; thus it would be as impossible here to tell all we know as to encompass an ocean into a lake. The twelve months, course at this school aims to till the soil of the human minds most completely. But it is to be hoped that enough has been said to vindicate the propriety of the title, that of *"The Philosophy of Chiropractic."*

It was our aim to furnish the pupils of The P. S. C. and other schools with a text-book on philosophy which should elevate the subject of Chiropractic into the dignity of a science. The themes discussed are occasionally of an abstruse nature, but have been expressed in the clearest language at my command. It is not intended to supplant the living teacher, but rather to aid his work by having a record of some things he has said and done. It is impossible to supplant the peculiar personality and individuality of the author, for it is that unique mentality which quickens the mind, awakens the perception, and shows ideas and depths of them through inflection and emphasis which this book cannot do. These lectures are soul inspiring when personally delivered; they have held many audiences spellbound, even though of unusual length; all of this is lost in these pages. It is the cold type to observe, not the feeling, deep-thinking student before you.

There are a large number of people in the world whose lives have been a perpetual struggle with disease, and who have been able to discover no possible pathway from which they could be rescued. No principle, law or rule came to the front. The various materialistic medications have been successively tried and all have failed. To them we hope some good will come by going to a Chiropractor who can apply the specific, pure, unadulterated and philosophical Chiropractic which this book teaches. If they do so, then we will find what they want at the right place and in a very appropriate time.

Chiropractic philosophy ought not to be classed among the luxuries which a poor man cannot afford, but rather among the commonest necessaries of life, as air, water and food, which the Universal Intelligence has scattered everywhere with amazing and beneficent profusion. To convince the reader of this fact is one of the aims of this volume. Power there is in plenty for him, providing he but grasps it in the right-manner. To see that others get the same is to know how to fix their machines so they can also receive. If we succeed in inculcating these principles into each mind, then this book will no longer be needed. When the reader shall have observed and drank in of the grandest discovery of his earthly existence—the finding of the true union of soul and physical—and has identified it with the Universal

Intelligence, of whom it is but a personal emanation, I will gladly step down from the platform of the teacher and take my place by your side as a fellow disciple. I will no longer open my mouth to speak and teach, but open the inner ear to reason with you on a par.

Health is not a foreign exotic which has to be imparted from abroad, but is an internal plant with both plant and flower, which exists as in its native habitat, in the inmost soul of every man. The signs of the times point unerringly to the coming of a fuller recognition of this ancient modern truth, and it is the faint light approaching the better day for humanity that impels the production of this library upon the subject of Chiropractic, to prove that this science and no other, this school and no other, has re-established its truth. There are within the enclosure of this human shell certain active (dormant because unrecognized) spiritual energies that can save the union of one with the other, providing they act full action. To guide these into conscious light and intelligent action is the end we shall keep steadily in view in these lectures.

During the past decade, more so than before, there has been an active investigation of the “phenomena” produced among those commonly known as the occult; equally so has been the research among the materialists, both aiming to prove the link that unites the two. Some have done this in the face of the ridicule of those less liberal and less informed, but the investigations have proved to be of the greatest value to man because of the information they have thrown upon the powers and activities of the mind which acted through the physical The foremost of these today is P. S. C. Chiropractic. Chiropractors have enlarged the field of man’s mental processes by revealing the fact that below the threshold of man’s consciousness lies many gradations through and into every process of the physical. The powers and activities of this Innate Intelligence were first discovered accidentally, then looked into experimentally, and are now being adjusted scientifically.

This new field is revealing an intricate and intimate relation between itself and every part of the body. It has shown science that within man are intelligent powers which physiology and psychology collectively have failed to link, thus presenting dual and antagonistic theories of life based on the purely mental on one hand and the purely mechanical on the other. Chiropractic has brought every organ of the body, and every living cell as well, into direct connection with the normal minds, establishing a relation and connection between minds and body not generally considered to exist. Thus it will call for the reconstruction of much that physiology has had to teach upon the character of the brain and general nervous system.

All the organic activities that have been thought to be entirely independent of the minds have, through the discovery

of the Innate Mind and Innate Brain, been brought into such a close relation to the "will" as to give man an understanding in the functional and vegetative activities of his body hitherto not understood. This relation is to be the great privilege of each man who will observe his opportunities and make intelligent use of them. It is to lift from him the ban of fear and worry concerning his health of tomorrow by giving him a strong personality and more resourceful origin of untold and unlimited power. It is to make the organs of the body and mind serve each other in one strong embrace instead of leaving either at the mercy of the other.

The present system of education is substantially identical in its spirit and aim with those which prevailed over twenty centuries ago in Greece and Rome. It belongs to the intellectual condition of that old period which college students are still taught to venerate, when Nature was supposed to consist of the four elements, earth, air, water and fire; when the magnitude and rotundity of the earth were unknown; when the stellar universe was considered a mysterious accompaniment of the flat earth; when the climates, oceans and continents of earth were still unexplored, the vegetable and animal kingdoms almost unknown and the structure of the globe totally unknown; when the structure and functions of the human body were mysteries, and the attributes of the soul and body being also as inaccessible speculation, their culture and development were necessarily either neglected or blindly and aimlessly undertaken. In such a condition the school could do nothing but cultivate language, oratory and assumptions.

The immense progress of modern society beyond the ignorance of the ancients has been a progress in everything but that which specially concerns education, and education therefore stagnates with its basic science. In all that concerns man, except the structure and physical operation of his body, the modern university is but little in advance of the Athenian Lyceum. Its pneumatology and knowledge of the union of soul and physical (if it can be said to have such science) are little less than hypotheses, and as to the conjointed action of soul and body, the laws of their interrelation, the modern college professor knows about as little as the Greek speculator; indeed, there are many who know less, having been educated into doubt or denial of the existence of even the soul. This absolute stagnation of psychic, let alone their inability to unite two things, "only one of which exists," in the universities has necessarily carried with it a similar stagnation in the science of philosophical development or education, for the development must be based upon or guided by the knowledge of the thing to be developed.

A satisfactory knowledge of the Innate Intelligence and physiological functions of life and their definite association with the brains, body and laws of relationship would necessarily

indicate the laws of their development. That development is education, and the system of education I present has its scientific basis in the anthropology which The P. S. C. teaches.

In offering this volume the author is aware that it will meet with severe criticism. If adverse criticism comes from those who have made ample researches and experiments in the positions herein treated and who deal with the theme from the standpoint of logic and inductive science, it is well; for if error lies in the work, a just and intelligent criticism may contribute to our stock of knowledge.

It is hoped that Vol. 5 may do missionary work for an important cause, but as it has been intended primarily for use by students of The P. S. C. as an authority in Chiropractic Philosophy, it has been impossible to avoid the use of many technical terms that may not be comprehended by all laymen. The subject of the cycles, however, has attracted so much attention of late that most of the language has been coined to express its various quantities and actions. This has been elaborated under "Power." Its pages teem with new work and new ideas to the mind that is receptive.

This volume represents a partial list of the new ideas advanced at The P. S. C. during the last year. To establish the individuality of the Chiropractic philosophy further than is represented in "The Science of Chiropractic," Vols. 1, 2, 3 and 4, is the aim of Vol. 5.

B. J. PALMER, D. C., Ph. C.

Pres. *The Palmer School of Chiropractic, "Chiropractic Fountain Head,"* Davenport, Iowa, U. S. A., 1908.

PREFACE

SECOND EDITION.

The object of reprinting Vol. 5 is to furnish a systematically arranged text-book on Chiropractic Philosophy for use in the class-room. The need of a text-book has been keenly felt by instructor and students and in response to most urgent requests the second edition is printed.

In revising the original there has been no change in the fundamental principles of Chiropractic as set down in the former edition, but there has been much added by reason of the development of the Science and the book as now presented to the public contains the very latest and most advanced ideas of the man who holds a unique position in the Chiropractic world, Dr. B. J. Palmer. The book is up to date in every respect.

Some of the lectures contained in the first edition will not be found in the present edition; not because of error in principle, but to make room for the more recent work of the author. Those lectures which have been omitted deal with more specific conditions and will be published later in booklet form. It is the aim of this volume not to deal with specific diseases but with the philosophy applicable to all.

Since the first appearance of Vol. 5 many new phases of Chiropractic Philosophy have been brought to light and presented to the scientific world. The author is an untiring worker, his deep thought along Chiropractic lines has brought out many new ideas which are destined to revolutionize the Philosophical thought of the future. This book contains his latest writings.

A special effort has been made to arrange the material of the present edition systematically and logically, that it may be of greatest value as a text-book in our classes in Philosophy. Primarily it is an elementary text-book yet at the same time more or less complete, specially adapted for class work, also interesting reading for the layman.

The lecture on Power has been placed at the beginning, realizing that Power is an all important factor in the expression of life in the body. This is followed with an exhaustive study of Chiropractic Cycles. This most fascinating subject is the direct result of years of observation and study by Dr. Palmer, of the expression of life in the body. The student will find it necessary to begin at the first and study carefully the graduations which lead up to the practical application of the Philosophy to the actual expression of life both normal and abnormal.

The chapters on the various other subjects will show the importance of the Philosophy and how the principles of Cycles

apply in every consideration. The present volume contains all the excellent points of the old, with many elaborations.

There is no question but this book stands alone, it is in a class by itself so far as Chiropractic Philosophy is concerned. It contains the very latest and most recent conclusions, and will be found invaluable to every Chiropractor, as well as interesting and instructive reading for the laity. The science of Chiropractic is in its formative period, and the past few years have seen great progress along every line of Chiropractic. As nothing is permanent except change, we must expect men's minds to keep abreast the times. Dr. Palmer has more than kept pace with his contemporaries, he has lived and is living many years in advance of his time. In the years to come this work will be more appreciated than it is now.

This volume does not by any means exhaust the subject, but sets forth the fundamental principles covering every phase of the Philosophy of Chiropractic.

1916.
J. H. CRAVEN. D. C.. Ph. C.

PREFACE
THIRD EDITION

The demand for the second edition of Volume No. 5 has been so great that the supply has been entirely exhausted and it now becomes necessary to publish a third edition.

The book has been entirely satisfactory as a text book for class use and has been a great aid to the students of Chiropractic Philosophy. More and more the Chiropractor is realizing the value of Philosophy and that "Vol. 5" contains the foundation principles of this philosophy. As a matter of fact the expressions "Chiropractic Philosophy" and "Vol. 5" have practically become synonymous, therefore it has been found necessary to make only slight revisions and changes in this edition.

It is hoped that the book will continue to find favor among the many members of our profession.

1919.
T. H. CRAVEN.

POWER

TWO AND ONLY TWO

If asked how many things there are to study in this world, what would be your answer ? You would figure there are plants, vegetables, animals and people and of each, many kinds. There are metaphysical problems and they are many, psychological problems and those are different, theosophical problems and those are various, theological problems and those are multitudinous, religions and of those an endless conglomeration.

You would say the carrot is different from the cabbage; the tomato different from potato; pecan different from peanut; spinach different from asparagus. So you would go through the vegetable kingdom. Go into the trees; the maple is not the walnut, pine, ash or any other kind. Observe the lower order of animals and you will see that each presents a strata in itself. In the animal kingdom you would take the ape, from the ape to the chimpanzee and gradually up to the Oran-Utan; then the ape man; the savage of Africa; the Zulu man; gradually step up and include the semi-civilized people; and finally the United States Yankee as the highest type. Into these would enter the metaphysical problems wherein physical beings had no considerations: wherein there are purely mental, philosophical or theosophical problems; wherein we are dealing with things immaterial, taking from the lowest or baser passions up to the highest or loftiest aspirations to God. If I were to ask how many things there are to study in this world, it would probably take you weeks to enumerate and yet after all there are two and only two-material and immaterial; concrete and abstract; positive and negative.

Take the trees, carrots, men, animals. What are they ? Matter. What made them? Intelligence. You have observed the carrot, cabbage, peanut and potato order of intelligence, birds, animals, ape and man, and what are they ? Matter through which intelligence is working.

The difference between vegetable and man is quality of material with quality of intelligence, varying quantities of each with difference of time. The difference between man and the ape is that the latter depends more on Innate and less on educated.

All men are born with the same quantity of material and quality of Intelligence—having all organs necessary to the normal expression of life; but one man is sane and another insane. So far as the physical is concerned the one possesses the same

number of organs and parts as the other, but the difference is the quantity of Intelligence expressed through the material.

What is the difference between the man with a headache and the one without? Has the one an added amount of material? Not necessarily, as far as quantity of material is concerned, we have the same whether the head aches or not. This, also, becomes a question of quantity of Intelligence being expressed through material.

The thing that brought this to my attention was a case of varicose veins, wherein the physician advised having sixteen inches of the vein cut out. Now this condition was not due to the fact that the blood vessel had grown to an abnormal size, but to the lack of tonicity in the muscular walls of the vessel, due to an interference with the transmission of motor impulses which caused the relaxation.

Take 100 per cent of matter, add 100 per cent of intelligence; it must give 100 per cent of function. Supposing we had 50 per cent of intelligence and 100 per cent of matter. The 100 per cent matter will work one-half as fast—do one-half as much function in the same given space of time.

What does “trouble” indicate? In what way is the head “troubled”? Is matter erupting matter, or does it take force to cause matter to change ? You would hardly say that Mt. Vesuvius (as a mountain of earth) was causing Mt. Vesuvius to perform an eruption; no, it is the fire and heat—abstracts—that do damage.

The problem is the union of intelligence with matter, abstract with concrete, positive with negative. Those are the two things we study. Instead of making big studies out of certain particular combinations of matter, simplify.

Take one step back and see what kind of a child would be born, supposing fifty per cent of Innate thought went from the mother Innate mind to the Innate mind of the child. The child would have one-half developed brain. Step back of that. What kind of Innate future child thoughts could your mother have providing she received fifty per cent of current from Universal Intelligence to her Innate mind? Half a child. There is something radically wrong with a mother when she fails to produce a child, a serious subluxation in the lumbar region of her spine.

As you study the development of children in utero you realize that the Innate mind of the mother is working in harmony with Universal Intelligence, but, what would occur if her Innate mind was not in constant communication with the Universal source? The world would be in a state of consternation. As we watch this process we realize that there is a completeness, a fullness, in thought and action between Innate and Universal minds. We realize and feel that the Universal mind and Innate mind are working together.

The fact that we digest our meals, have secretions and ex-

cretions, proves there is a close association between Innate and Educated mind. It seems impossible to dissociate them educationally.

The work of Innate Intelligence is purely the work of Universal Intelligence. So close are the desires of Innate executed that we would not know there is a Universal mind if it were not that we recognized the sum total of Innate minds and called that Universal Mind.

In California grow a thousand trees, each has an Innate Intelligence; hovering over these is a Universal Mind composed of one thousand Innate Minds, the one thousand is one; one is a thousand. It's but a question of viewpoint. The same exists in Arizona. We associate one thousand trees growing in each, each has an Innate mind, and yet over all is one universal mind. It is the unital minds working harmoniously that makes a Universal Mind. In our last analysis Innate Mind is the individualized expression of the Universal Mind. That shows how allied Innate Minds are with Universal Mind.

Innate admires our bodies. Tries to put more color into skin; make better form; make man strong. That is the idea. Then looks upon the figure of man with admiration and builds woman for beauty and yet, educationally, to look upon a nude body is criminal. Can we say, educationally, you are working in accord with the Innate mind? If Innate is equivalent to one hundred per cent, we can justly say our Educated Minds are the one-hundredth in comparison, so insignificant are the ideals of one compared with the other.

Pressure upon nerves carrying continuous currents from the Innate Brain to Educated Brain is interfering with proper transmission, anywhere from a fraction of one per cent to ninety-nine per cent of currents. We cannot expect any person, male or female, child or adult, black or white, animal or human, to think one hundred per cent thoughts when they are not getting the current to think with. It takes force acting through matter to act thought and, no matter how much your mind wishes, if you have not currents going through that brain you cannot think pure wholesome thought. I do not look with scorn or contempt upon the person who cannot appreciate Innate's ideal. There is a cause which needs adjusting. I should be his friend.

If it takes one hundred per cent of Intelligence acting through one hundred per cent of matter in that Innate brain to appreciate beauty of the nude, you can imagine how an Educated mind would look upon the same object if there was only fifty per cent of intelligence acting through one hundred per cent of matter. You cannot expect the same product. Like begets like. Take one hundred per cent of intelligence acting through one hundred per cent of Innate Brain matter, and one hundred per cent of intelligence acting through one hundred per cent of Educated Brain matter and the result will be two thoughts acting through

a given space of time that are equal. Brain matter is brain matter and intelligence is intelligence. There exists no qualifying statements to speak of matter in different qualities or express different qualities of Intelligence for quantity per time expresses every quality.

In the abnormal Innate Brain to Educated Brain Cycle considered elsewhere in this volume, we deal with all the problems of man, pathological, mental, theosophical, because they have origin there. If it were possible for Innate Intelligence to flood the Educated Brain with the normal amount of currents that Innate Mind knows it should have, there would be one family, one religion, one objective, one thing to live for. There would be no monopolies; courts; police; party politics; everything would be as Eden.

Possibilities that exist are dependent upon how vivid your conception is in considering the inferiority of the Educated brain to the Innate brain. Picture the ideal mind and brain, then remember that the Educated brain is inferior because there is not an equivalence of intelligence plus matter per time.

Your physician recognizes disease as an abnormal condition of matter, the cure is in matter. From a surgical standpoint, matter is abnormal either in a plus or minus quantity, the cure being in making greater or less that matter through material agencies. If a tumor, he cuts it out. Go through every means employed in therapeutics and you will find the fundamental principle is that a cure is obtained through the subtraction or multiplication of matter upon matter.

Yet here comes a new philosophy, Chiropractic. We don’t add or take away anything, yet people get well. We set right the things that are. We have not added medicines, knives, electrical appliances, batteries, belts, etc. We have not taken away an appendix, tonsils, sex organs or stomach. We adjust that which is all there.

I asked you what was there with the person that had, that was not there with a person who didn’t have headache, nothing was added, nothing taken away. When the Chiropractor adjusts a subluxation he does not add nor take away, and yet the person gets well. What does he do? A change takes place and what is it? We restore to normal the normal amount of mind for the normal amount of matter. We observed there was one hundred per cent of matter, it was not getting one hundred per cent of intelligence, we adjusted the subluxation, allowed that to balance and all was well; yet we are thieves; we rob people of pains and aches and these are things that do not exist in pockets. They are like wind; where is it when it don’t blow?

The reason is a lack of currents, because there is a subluxation. We place stress upon atlas subluxations and adjustments. If you could learn how to adjust one vertebra; the most

important in the body would be the atlas, the next would be the axis, because atlas and axis are almost one in clinical results.

What can be done to the human family mentally ? Consider it in value to the employees of a factory. Supposing we could get into a factory where five thousand men were employed continuously for five years. Supposing we could adjust those men: what would it be worth to the factory in improved mental capabilities, let alone physical delivery ? Those men would scheme better ways of doing things; time savers. They would handle their work quickly; think of quicker ways to handle parts. They would turn out better work because mentally they have a clearer picture of what to do.

Each of you go to a different town, each Chiropractic rebuilds mind, we bring to those communities that which will step up the standard of growth. The possibilities of doing good in this world, of making people better, are endless.

POWER

The world recognizes only matter and force; material and immaterial; concrete and abstract; negative and positive; in all their phases and gradations. The Chiropractic recognizes more than force and more than matter—*he sees intelligent force working intelligently through matter*. We consider, step by step, in the study of cycles, all the processes it goes through when it enters the human body, how it is transported, and how action becomes a thing real, whereas before it was in the abstract state, therefore, an exhaustive consideration of this force, the power which makes all functions, is imperative.

The definition of “Force” in Webster: “Strength or energy of body or mind; active power; vigor; might; often an unusual degree of strength or energy.” For “Power,” he says: “Ability to act, regarded as latent or inherent; the faculty of doing or performing something, capacity for action or performance whether physical or moral.” So far Webster holds us to one issue; force of power is measured by what it has done before. He knows of no “force” or “power” other than what is expressed. He does not speak of *intelligent creative force*, something that can exist in innumerable units before it becomes personified. “Latent” power. Immediately we reach the understanding of a force which is dormant or is contained within something needing the expression of some other force to give it vent. “Inherent power” brings to mind much that needs defining, and yet no scientist seems able to do this. The law of heredity has never been defined in scientific terms, and until such a law has been proven to be a fact and so demonstrated, we must not consider it a definite conclusion. Force is all prevailing, is in all matter but not “inherent,” inasmuch as it has no form and its shape is purely determined considerate to the agent it works through; the same can he said for its volume, speed, quantity, capacity, etc.,

"Inherent" trying to imply that it is intelligent. To assume that force is "incoherent" and that bodies "inherit" certain physical properties, is to place us on a basis of uncertainty, not knowing which comes first or whether one does precede the other or not.

I do not mind spending time studying physics, providing I have something tangible after I am through. I do not mind dismissing an old thought, so long as cause be shown why it need be dismissed and why we have benefited by the change. If one word is removed and it is replaced with something better, all will be well. Now comes a Mr. Duehez, who wishes us to still assume that man is a physical property, nothing more or less, and without explaining the mysteries of life wishes us to take away the intellectual creative foundation of all, but does not offer any consolation with a duplicature in any form. I quote his short article entire:

"If there is any word that should be discarded from the vocabulary of thinkers along scientific and philosophical lines it is that of 'God.' It is used by scientists and philosophers to express the 'power back of things,' 'the first cause,' etc., and though knowing its allegorical origin, they still insist on throwing it off on to the ignorant public, whose mind already is burdened with tradition and the love of the mystical. It may be noticed in conversation with orthodox people that, in trying to show *that all philosophers still believe there is a supreme power at the helm of the universe*, they point out thinkers (many of them recognized leaders of science) who use the word 'God' in explaining that which they do not know. It seems logical to think that this is a mistake, for the orthodox mind, knowing nothing about science, takes from that that 'even the greatest men believe there is a Supreme Power, even if they do not accept Christ as a Savior.' Voltaire, Paine and Ingersoll used the word God to explain that which was beyond their comprehension, and even Spencer called it the 'unknowable.' Let use drop the word; it deserves no place in fundamental thinking, except to point to its own origin and allegorical meaning.

"The fact is, as every man and woman versed in science knows, that the so-called 'God' or 'Supreme Power' plays no part in the running of the Universe. From burnt cinders to solar system, from protozoa to man, all is the result of the action and interaction of *material and intellectual forces*, following the line of the least resistance—all is *self*-sufficient and *self*-sustaining.

"Mind developed from the battling of purely physical energies in organic nature, idea, mortality, religion and institutions as we have them today developed from the struggle for existence between intellectual energies based upon material conditions, following the law of internal repetition (the registered impressions of all the individual's ancestors) and the perfection of the social organism will follow out the same unchangeable law; it will develop from the struggle for existence between institutions,

the fittest will survive while the unfit will perish. Therefore, why use the word 'God' to explain time, space, the first cause, etc., a meaningless term, with no bearing or relation to human life? Its only function today is to confuse the absorbing mind reaching out after higher truth. Let us forget it."

Knowing that intellectual force is an attribute of all matter and its creation, transmission and expression must be considered under respective heads, we are somewhat surprised, when referring to volume 3 of the *Encyclopedia Britannica,* under the subject "Atom," which is the smallest subdivision that science makes of matter, to find. "The formation of the molecule is therefore not an event belonging to that *order of nature* under which we live. It is an operation of a kind which is not, so far as we are aware, going on in earth, or in the sun or the stars, either now or since these bodies began to be formed. It must be referred to the epoch, not of the formation of the earth, or the solar system, *but of the establishment of the existing order of nature,* and not till only these worlds and systems *but the very order of nature itself is dissolved,* we have no reason to expect the occurrence of any operation of a similar kind.

"In the present state of science, therefore, we have strong reasons for believing that in a molecule, or if not in a molecule in one of its component atoms we have something which has existed from entirety or at least from times anterior to the existing order of nature. But, besides this atom, there are immense numbers of other atoms of the same kind, and the constants of each of these atoms are incapable of adjustment by any process now in action. Each is physically independent of all the others.

"Whether or not the conception of a multiple of beings existing from all eternity is in itself contradictory, the conception becomes palpably absurd when we attribute a relation of quantitative equality to all of these things. We *are then forced to look beyond theme to some common cause or common ordain to explain why this singular relation of equality exists,* rather than any one of the infinite number of possible relations of inequality.

"Science is incompetent to reason upon the creation of matter itself out of nothing. We *have reached the utmost limit of our thinking faculties* when we have admitted that, because matter cannot be eternal and self-existent, it *must have been created.* It is only when we contemplate, not matter in itself, *but the form* in which it actually exists, that our mind finds something on which it can lay hold.

"That matter, as such, should have certain fundamental properties, that it should have a continuous existence in space and time, that all action should be between two portions of matter, and so on, are truths which may, for aught we know, be of the kind which metaphysicians call necessary. We may use our knowledge of such truths for purposes of deduction, *but we have no data for speculating on their origin.*

"But many of the ordinary instances of collocation are adjustments of constants, which are not only arbitrary in their nature, but in which variations actually occur and when it is pointed out that these adjustments are beneficial to living beings, and are therefore instances of benevolent design (normal expression of a law) it is replied that those variations which are not conducive to the growth and multiplication of living beings tend to their destruction and to the removal thereby of the evidence of any adjustments of the beneficial." (Abnormal or the perversion of the normal law.)

Several statements need further analysis because of their need for substantiation, which I shall refer to later on. We must not confine our observations to the existing "order of things" as we see the world today, but go back to the beginning of the world and even before that; not confine ourselves to the present, "but to the establishment of the existing order of nature" and, even then, to the "very order of nature itself," which needs to be "dissolved." A ray of sunlight appears, a suggestion comes, that perhaps it is possible to have some *common origin of all things*, when we note "we are then forced to look beyond them (atoms) to some common cause or common origin to explain why this *singular relation of equality exists"* and yet, while he admits the necessity, does he attempt to supply it? Has any man so far deduced the "relation of equality" to one scientific reasoning basis ? The common ground has at last been reached. Creation has been admitted. "It must have been created." Could ignorance, or the absence of intelligence, "create" anything? I think further argument unnecessary to prove that ignorance could not create and execute any definite "form" of atoms. This is true with all things man makes, but what about that which man cannot make ?

Matter has only one "fundamental property," viz., to express Intelligent force. Superstitiously, an atom is supposed to have many good and bad qualities, but to date I can find but one, and that it would not have if it were not for the presence or absence of intelligence. All matter, when in "form," does have a "continuous existence" so long as it continues to perform a portion of the universal law of economy under the guidance of instruction as handed out by a superior control, and it is "that action between two portions of matter" or more that shows the direct guidance of an intelligence in the performing of the function for which this matter has been given form.

"But we have no data for speculating on their origin." It is not for finite man always to comprehend the intentions of an intelligence which is much our superior. We aim to decipher the common objects and in a measure do succeed, but the smallest object comprehended in man's finite mind is the atom, yet, to a mind superior, it would be but a bare possibility for her immense crucibles to be converting matter constantly out of immaterial

sources or, by process of culling, reconverting the material gradually back to its original source. “Data” depends upon the right kind of observation. Some philosophers see nothing but theories, others deal constantly with hard, dry facts. Because he may have those degrees does not indicate that he philosophizes without doing anything practical.

He tells us thoroughly that an atom is something not understood. It has then certain properties only recognized by physicists and scientists, so much as they express the equivalent for which they are created. He knows of no atom other than as the atom expresses itself in action personified. Summing the several paragraphs together, we glean about this substance: We wish to give to the atom independent action. All the atom was ever made for was to do a certain thing which it can do independent of other atoms concerning the time, and yet when we consider the “form” we can not take quite such an independent view because they adjust themselves to circumstances, and this adjustment is found to be beneficial to man. When we consider the definite form of man and *his* intelligent actions; both voluntary and “involuntary,” we are at a loss to account for him unless we continue to assume the same basis for him that we would for individual atoms. Therefore, we can not go quite so far as to say that this atom lives without a controlling intelligent influence in it, because we sometimes see that multitudes of them get together with a specific object in view, of forming a tree, for instance, and the ultimate end is to be a food and reproduce seeds for reproduction of trees, that man and tree may live. The author of the article quoted begins to border upon the ground that all things were created for a purpose, and that purpose will be fulfilled, providing no obstruction enters into the way, and this basis is what we demand that science recognize, that of a universal and individualized intelligence working in and through these material atoms of which so much, and at the same time so little, is known. We find too often, in the furtherance of this study an effort to find other men who have linked intelligent force and matter together in physics, whether it be the study of the energetic atom or molecule, but they “assume” the common standpoint the same as above. The creation by many is judged to have been a long time ago, but modern philosophy tells us that “creation” is existing in the order of all forms today. Henri Bergson, the noted French Philosopher, states that “The universe is not a completed reality, of which it is only our knowledge that is imperfect, but that the universe is itself becoming.” It is generally supposed that Intelligence made the world and has been resting since. Physiology teaches us that the atom, molecule or human body is a subject independent of itself and not dependent upon anything other than physical properties. They entirely dismiss any such subject as “Intelligent force,” “Intellectual power,” for they are not necessary in their conception.

It was a wise provision that this power is *immaterial,* for were it otherwise the physicians would have it bottled and sold at so much per. Or they would be experimenting with it to such an extent that mankind would soon die, for all that they do come in contact with is *death* in some form. The atom has been created, many of them have been put together, "by what we do not know nor do we care," and once they have been put in "form," then all that is necessary is to shove in material substances and the machine will continue to run. If anything goes wrong, bring on the material to fix the substance so that the corporeal can continue to get them through his digestive tube, etc. It is the "bringing of them on" and just *how* this should be directed so as to be in the right place at the proper time and in sufficient quantities, in fact, distributed in quality, quantity and speed better than educated men would have done, that puzzles him.

No phase of therapeutical discussion ever enters which considers any other side of matter. There is a line drawn in physics between the force unit, which is considered in electricity but not in medicine or any other therapeutical branch, and the atom or material constituent. The atom is "supposed" to have power and intelligent force behind it. The molecule then is only an accumulation of atoms, thus could this subject be handled until all the universe has been formed.

The breadth of this universal power that compiles all things is not confined to the discussions within the Chiropractic school. Other practical teachers have awakened to the fact also. The October, 1909, *Popular Electricity* contained an article on "Electricity, the Life Principle," that is worth commenting upon. "The theory advanced seems to be due to a very natural desire of the philosopher to generalize and to see *how far one all-embracing law* may be detected as 'governing, phenomena, organic and inorganic. The attempt is certainly an interesting one and the conclusion arrived at quite natural on the part of an enthusiastic student of electricity. Let me, however, point out that the theory of the two conflicting forces does not seem to be adequately illustrated. If hatred gives place to love, this seems to me to be an evolution of one state of mind into another. Similarly with the rest of the examples. Darkness does not seem to be a force conflicting with light, but simply to be a partial absence of a manifestation of force, namely, light. The same reasoning holds in the case of strength, and weakness and even as to good and evil, for these are, as the former, only relative terms, measured by relative standards. Although as far as good and evil are concerned, let me point out that from a philosophical point of view, electricity is but one manifestation of molecular motion, i. e., of a force pervading the whole of phenomena accessible to observation. Indeed, it seems to me that electricity is compound molecular oscillation and does not, there-

fore, seem to be different from other molecular motion, such as light and heat, for instance, otherwise than in being compound instead of simple. If this is the case, which I do not doubt it is, then we have to go much farther in the definition of that force of which we have so many variegated manifestations. Naturally the principal summing up of all the manifestations of force in the simplest manner will be the most satisfactory and I think that up to now we have not arrived at a more general law of force than this, 'Action and reaction are equal and opposite.' Manifestly this does not give us the idea of God which we are anxiously striving to arrive at, yet it helps us a great deal in summing up and comparing the great results of all scientific research. We need not in any way be discouraged by this, for we must remember that the marvels surrounding us are so many and so complicated that it is quite natural that many attempts have to be made in order to arrive at the simplest conclusion. After all, what is a lifetime in such matters? Let us not despair but wonder at the marvels which everywhere invite our attention. It is by long-continued inquiry and indefatigable study that we learn to despise the pride of 'scientists' and to pity the horde of ignorance."

Knowing that the molecule was a gathering of atoms, I concluded that further investigation might lead to deeper insight. "*Boscovich*, indeed, goes so far as to regard the atom as a *mere center of force* the result of whose existence is that no two atoms or centers can approach each other within certain distance while other physicists regard the atomic volumes as a distinct portion of space occupied by that atom to the exclusion of every other, and comprising within it matter ideally infinitely divisible, but the parts of which in fact never have been and never can be separated from each other. In this latter mode of viewing the subject, all the conclusions of mechanics which are based on the conception of the continuity and infinite divisibility of matter may be applied to the equilibrium or motion of each individual atom, the atomic theory merely introducing the additional hypothesis that, in fact, these persistent entities called atoms do exist, and that *out of them* all substances which affect our senses are constructed. The theory of universal gravitation *requires us to believe in the existence of forces between every portion of matter and every* other portion, determinate in magnitude and direction and such that, when on the infinitely divisible hypothesis the volumes of those portions are indefinitely diminished, *these mutual forces are inversely proportional to the square of the distance between the portions and directly proportional to the products of the masses or quantities of the two portions of matter* such forces being regarded provisionally as ultimate facts, *while inviting further analysis and explanation.* Chemical and chemicophysical portions of matter, *following other and for the most part*

unknown laws, and rapidly becoming inappreciable as the distance between the reacting portions is increased."

This expression "as a mere center of force" should have been, "As a mere center *for force to be expressed through,"* for I agree that atoms are never placed together but space is always left between and it is the intellectual force which applies itself at the interspaces and intraspaces that act upon them. Matter is capable of being weighed and measured, therefore occupies space; force is immaterial, therefore requires no space or rather can as well occupy the *same space* as the matter at the same time. Force will act through mediums, not "of" it. We again reach the atomic "theory" when he states that "out of them (atoms) are substances to give rise to all those attributes of sense." This is the medico-physical theory and upon this basis we should have looked to the atom for our spiritual birth, and upon this common ground I object to all of medicine, for its basis is fundamentally the opposite of what it should have been. This author admits that there is a relation and reason *why* certain quantities of matter will unite to form one common object and vary in species and families. "Inviting further analysis and explanation." Much is needed on this very phase, the manner of two or more atoms uniting to make one form, this is a phase that cannot be too thoroughly analyzed, because of its importance and the fact of its long being overlooked. "Requires us to believe in the existence of forces between every portion of matter." True, he has observed the law of gravitation. It is one of the most prominent factors in dealing with matter, especially when man wishes to elevate himself. But how long had the world progressed before Newton discovered that law of gravitation? It was not known before his time. Was such a condition existing previous to Newton's time? If so, if some other man had discovered it, like Newton, he would have been scoffed at. But *in time* the world regarded it as a fixed law. He had no education to back his discovery, yet it was he and not some university professor that brought it out. May not Chiropractic be deciphering a few of these "unknown laws" ? May they not only work out one but many? Especially so when the basis of all pertaining to mankind has been held back for centuries by superstitions ? Might not this stagnation of physical studies have stunted the growth of that which should have developed first and foremost? I believe nothing outclasses this in respect to onward progress.

He very plainly tells us that in chemico-physics, there seems to be more involved than the subject of matter and its expression. It even goes further and tells us that more than simply a mass of molecules placed together is necessary to express the qualitative portion of the specific result. Evidently the affinities they hold for each other need to be considered; their ability to join hands or fight with each other, their equivalent relations to perform certain work at stated times and in certain quantities is a factor

not to be overlooked. While these considerations are down to such a point that we can call them ultimate intellectual demonstrations, he is yet "inviting further analysis and explanation." And does he not say that even after they have been analyzed these molecular actions—call it protoplasmic movement if you will—all of this is done around some "unknown laws." Do you bear that in mind ?

Under the subject of "Qualified Readings" in the index of the *Britannica* and under the specific subject of "Physics," he asks the question, "What is matter? We do not know." Asks a question and answers it within one line. "Some knowledge of the properties which matter possesses may be acquired by studying the following topics," etc. You will observe that he gives to "matter" certain properties. He does not state whether these are wise or unwise "properties." I do not know any "matter" that possesses any property other than that which intelligent force expresses through it now, tomorrow and for all time to come. Physics, out of which grew physiology (physiology, the misnamed study of function), aims to give to matter "properties" which it does not possess. Matter receives the forun—the forun expresses itself and is immediately gone, but the continuous current of them always has one or more in the cell at the same time. Thus the media are two different qualifications and attributes. It comes and goes so quickly that the matter has not time to say that it is its own. Physiology as taught in medical schools for centuries back (osteopathic included), is not as it should be, inasmuch as they are trying to maintain that certain intelligently acting properties of matter are "inherent" in certain tissues; that the cell does not receive any intellectual reasoning judgment, but that the reasoning faculties just come out of itself, *somewhere.* It was secreted in the corners of the cell before birth and then comes forth when it pleases postnatally.

"What is matter ?" He has answered this once when he said, "We do not know." But we do not wish to judge too quickly with these scientists, so we will allow him to take us a little farther. Under "Matter" in a volume 15, he says:

"If we knew thoroughly the nature of any piece of matter, the deduction of its properties would be a question of mere reasoning just as, for instance, the definition of a circle really involves all the properties which mathematical methods have deduced from it. But, *as we do not even know what matter is, in the abstract,* the converse operation is, at least *for the present,* the natural and necessary one." And he leaves us guessing, as rightly he should do, for he has tried to place at the doorsteps of matter all the composite makeups that are found in it, in varying degrees and shades.

We know that this subject can be broadened in books *and* books are culled over without gaining any practical solution of the problem at hand. What we want to know is, *"where is its*

cultured peculiarity with man?" So far we have been dealing with this subject "in the abstract" without reference to where it might apply.

Knowing that there is within the material a superior agent, we naturally seek a broader investigation of his power. Continuous inventive force is what we want to know about. *Psychol*ogy claims our attention for awhile. Knowing that there must be a philosophy behind all such subjects, our aim is to pursue the same source of information under that head which says:

"We learn that there is *no evidence of any organ or center that could* be regarded as the physical basis of this inner sense and if self-consciousness alone is temporarily in abeyance and a man merely beside himself, such state of delirium has little analogy to the functional blindness or deafness that constitutes the temporary suspension of sight or hearing. The question still is, 'What *is it* that is perceived or observed?, and the readiest answer, of course, is: 'Internal experience as distinguished from external, what takes place in the *mind as* distinct from what takes place without. *But the distinction between internal and external experience is not one that can be drawn from the standpoint of psychology,* at least not at the outset. From this standpoint it appears to be either inaccurate or not extra-psychological. As to the first, the boundary between the internal and the external was, no doubt, originally the surface of the body, with which the subject or self was identified; and in this sense the terms are, of course, correctly used. *For a thing may, in the same sense of the word, be in one space and therefore not in, that is, out of, another;* but we express no intelligible relation if we speak of two things as being one in a given room and the other in last week. Anyone is at liberty to say if he choose that a certain thing is in his mind; but if in this way he distinguished it from something else not in his mind, then to be intelligible this must imply one of the two statements—either that the something else is actually or possible in some other mind, or his own mind being alone considered, that at the time the something else does not exist at all. Yet, evident as it seems that the correlative in and not in must both apply to the same category, whether space, time, presentation (or non-presentation) to a given subject, and so forth, we still find psychologists more or less consciously confused between internal meaning, presented in the psychological sense, and external meaning (not presented), but corporeal or often extracorporeal."

The lack of evidence of union between soul and physical in this case is again the fault of the man in conducting his investigations. It is a well-known saying that "we get out just what we put into things." What this man was searching for was what he found and what he should have found he did not because the system under which he was working was wrong. The interpretation of his first few lines have disagreed thoroughly. As it

stands, no organ, including the brains, is a “physical basis” for giving birth to “the mind.”

But we still have to examine whether the distinction of “phenomena of Matter” and “phenomena of Mind” furnishes a better dividing line than the distinction of “internal and external.”

For the terms material and mental seem to imply that the two so-called phenomena have nothing in common, whereas the same subject is involved in both, while the term “phenomena” implies that the point of view is in each case a remarkable occurrence which is supernaturally unaccountable when in truth what is emphasized in either case is done through a medium where one acts upon or through the other. In medical science what one emphasizes, the other ignores.

The object in bringing in this quotation as regards psychology was to see if we could make a connection somehow, somewhere or in some manner between the inevitable atom or an aggregation of these atoms into one molecule or many, and see if that energy could be made to enter man’s body and become a part of him. So much so that he could express the power, force or energy that atom formerly possessed.

We have found, in running over some thirty or forty pages upon the question of psychology, that the mind of man is *supposed* to be the controller of the ignorant energies, powers and blind forces that exist behind man. This authority does not once speak of the involving of such a thing as a *mentor* force, the creation of a *metaphysical* energy or power other than that which stupid matter is supposed to make. The atom gets no advising force from anywhere else, does not ask for any intelligence to guide its movements, it simply says: “Here is so much matter. I am an atom and I will do as I please. If I care to have this shell work slowly, then that is my pleasure. I do not care what my neighbor does. He has nothing in common with me, if I wish to oppose him I do it. We are units unto ourselves, complete in so much as each is the home where we live and is the factory where non-directed power is manufactured and we deliver our work herein, therefore, what we do should not worry others. I wish to plainly create my own life and follow it. I do not need any suggestions from any superior intellectual body, therefore should an innate Intelligence come knocking at my door and try to advise me how to run my part of this machine for the good of all, try to be in harmony with us, I would tell her to go away and let me sleep.

We have given the materialist space for his argument. We now feel that we should offer space to what the suggestive therapeutist and other psychological studies have to present. The following comments are to the point and practical and come from an authoritative source.

WHAT WE HAVE FOUND OUT ABOUT TELEPATHY.

BY JOHN CORBIN.

"At the request of the Editors of *The Ladies' Home Journal* Mr. Corbin has been for some time engaged in reading, investigating and searching out all that has practically been found out and *demonstrated about the wonderful human will-force* called Telepathy. Every authentic case on record has been, carefully weighed, so that our readers might have separated for them in one article the false from the true, and get a clear, unbiased idea not only of what has actually been found out, *but also of what has been demonstrated about this unknown force present in all of which is destined to become more and more subject to close interest to us.*

"'Do you know what electricity is?, asked a visiting member of a Board of Education. 'I did,' the boy answered, 'but I've forgotten.'

"'What a pity!' said the examiner. 'The only person in the world who ever knew.'

"We do not know what electricity is and possibly never shall. We *know a great many things that it will do, and we know how to make it do them.* But what it is, that is different. So, too, we do not know what telepathy is. *It seems to be a force exerted by the brain and nerves—organs as to the most familiar process of which we have only the most imperfect knowledge. Sometimes it acts upon material things, sometimes on the minds of others.* It is probable that most people can produce it; but it is certain that most people never have, at least as far as they are aware. Even those who have great telepathic power cannot use it always; they seldom know in advance whether they can or not, or even what form it will take or what it will do when it does appear. Yet telepathy is today as much a fact as telegraphy, and the things it will do are even more marvelous.

"What can telepathy do? It *has tremendous power over matter,* for instance, as is shown in table-lifting.

"These are representative instances of the mysterious power of the mind which we call telepathy. Three centuries ago such feats would have made the person who produced them liable to be burned for witchcraft. In ancient Rome they *would have established him as a soothsayer, who might have commanded the serious attention and, perhaps the belief of Julius Caesar. In ancient Greece or still more ancient Egypt they would have established him as a priest of the Temple of Apollo or of Memnon.*

"Not so today. We live in an age of skepticism. The forces which Alexander and Caesar attributed to the gods, and which the Puritans attributed to the Devil, we have come to regard

merely as mysterious facts which it is our duty to establish and record. Yet these facts ore daily revealing to us new possibilities of the minds and wills of all of us and many think that in the end they will bring us clear knowledge of the human soul and proof of its immortality.

"The central question is how far the forces reveal an intelligence which the people who exert them do not recognize as their own, and of what order this strange intelligence may be.

"What the intelligence of this unknown force of telepathy is not always in sympathy with the owner, finds singular proof in the case of the family of a man of well-known character and scientific culture who developed these unknown powers.

"Here we have the telepathic force acting not only decisively but, moreover, with results which cannot be produced in any other manner, not by all the resources of physics and chemistry combined. The means of producing the effects is not more mysterious than the effect.

"Yet it may be asserted without fear of contradiction that throughout the study of what was once called the supernatural there has been a decisive element of truth mingled with so much imposture. *Today no fact of history and few facts of science are more solidly grounded than that the human mind is capable of developing an extraordinary and varied power over matter.*

"So much for the influence of telepathy, as we call it, over matter. Now as to the influence of the human mind upon the human mind, to which the word telepathy is sometimes applied exclusively. *The mind is the most complex, delicate and variable organ known to nature,* and when it acts upon another similarly mysterious organ the difficulty of obtaining scientific results is enormous.

"In sleep there is reason to believe that mysterious thing which we call the subconscious mind acts with greatest power. It is thus to be expected that evidences of telepathy in dreams are peculiarly strong.

"Making every allowance for imperfect observation, fraud and coincidence, there still remains more than ample proof experimental and spontaneous, that the mind has many and various abilities which are as powerful as they are mysterious. It seems likely that they work somewhat in the manner of wireless telegraphy, though the instruments of transmission and reception two human brains or souls, are marvelously complex and all but impenetrably mysterious.

"Even if telepathy is in the end established, we shall still have only the vaguest evidence of how it works. But this need not disquiet us. We do not know how chemicals combine."

The nearest approach to reaching the original wild jump that this lecture sets forth is that set forth in the October, 1908, *Pacific Monthly,* under the head "Theory of Organic Life," by Tames Rhoderick Kendall. I shall quote only such portions as

deal directly with the subject, although much else is worthy of space at another place and time.

"This thesis is written for the purpose of giving a new conception of *waking and sleeping* and necessarily of the *male and female principles in nature and planetary* movement, *since natural truth of principle cannott be isolated* but *is ever repeated* throughout the *infinite operations of nature* in multifarious and perplexing guises. *This conception is the evitable logic of evolution—its elucidation would have been impossible before the advent of the electrical science."*

(Referring to the "waking and sleeping" phases, see *Innate to Educated Brain Cycle* and lecture on *Insanity.)*

"The influence of anti-philosophic pulpit teaching," agreeing with me in that "Pulpit philosophy" is O. K. as far as it goes, but it does not go far enough.

"But in plundering the granaries and flower gardens of nature, man has discovered such positive evidence of a terrene origin that science declares that he is a product of nature and therefore related intimately or remotely to every other object in nature. His intelligence or choosing power differs in degree and mode from the universal choosing power everywhere manifest." It will be observed that this paragraph recognizes a distinction between the universal and Innate Intelligence. The cycles agree with this thought.

"Every completed movement *is* a revolution, *and a revolution is the passage of matter through two equal and opposite phases of energy.*

"The falling pendulum illustrates the positive phase of energy and the rising pendulum the negative phase. In the language of electrical science, it reaches a positive maximum at the center of the arc of vibration, and a negative maximum is the discharge of the negative phase, but this discharge is restored in the rising pendulum. * * * I desire to repeat that every completed movement is a revolution, that is, the passage of matter through the two opposite phases of energy. *These two opposite phases of energy are the factors of motion.*

"There are many aliases for these opposite phases of energy, the most common in physics being potential (negative), kinetic (positive); but it is more convenient and suggestive to use the terms of electrical science.

"The dynamo has come. What is it? An old mystery in a new form. The dynamo and motor respectively—the negative and positive phases of energy.

"Is this any more startling or incredible than the generalization established by the experiments of John Tyndall that motion, heat, light, magnetism and electricity are but differing modes of the same inscrutable thing called force, their intimate relationship being proven by their convertibility ? Life is a kindred phenomenon, conditioned upon a form of vibration in the medium of active protoplasm.

"The movement of the planet thus complies with conditions of the movement of the pendulum or with the conditions of any other movement, *since the principles of matter* and (intelligent) force are universal, but it represents the 'continuous current' movement, since it does not return on its course like the pendulum but keeps on around, making but one vibration at each revolution; rising to negative maximum at aphelion and positive maximum at perihelion.

"We are surrounded with the material representatives of these opposite factors of energy. The magnet that Faraday held in his hand when he discovered the principles of the dynamo represented both the dynamo and motor, the rising and falling pendulum, the negative and positive phases of energy, in a fixed form like two imprisoned lovers, sighing to be united. *If that magnet had been raised to the gauge of consciousness Faraday, would have beheld before him the materialized factors of organic life.* What a thrill of pure delight would have swept the soul of this great truth lover to find such an inspiring mystery in his hands! Low enough, down in the scale of life we find this mystery in its living form, the negative and positive phases of energy, the dynamo and motor principles, the rising and falling of the pendulum, the opposite sex principles of organic life, not yet separated, but both represented by the same life-cell. *In the realm of dynamics, we learn of the transmission of energy by impulses, each described* as a 'condensation followed by a rarification.' Here are Faraday's magnets in motion, the negative and positive phases of energy, the dynamo and motor principles, the sleeping and waking principles, the sex principles, succeeding each other in endless array—*we live in an ocean of life.*

"Science in her rage at the secrets of nature has torn these principles asunder in her Crookes tubes and exhibited the fragments to a wondering world as positive and negative portions. So they are. But let us see if she found anything new in these profound depths of creation. They are our dynamo and motor principles, our sleeping and waking principles, they were clasped in a marriage embrace before they were forcibly divorced and exhibited as trophies of science. Visible nature is the marriage of these principles.

"The proof of man's relation to inanimate nature must remain a matter of analogy, largely, since the eye and mind can be seen only in reflecting images; it is only by reasoning back to himself from that which lies around him, from the premise, 'the ways of nature are uniform,' that his place and relation may be known.

"This conception gives to man the place of a living planet with a dynamic orbit of twenty-four hours. Also that *the male and female principles are not* peculiar to organic life, but *are universal in nature, as all principles must of necessity be universal in nature, being also aliases for these same mysterious factors of energy of protean manifestation,* just now characterized as the positive and negative phases of energy.

"These factors of energy produce heat, motion, light; *let us add to this list of phenomena life, since the male and female factors in the organic world ore the materialized representatives of the positive and negative phases of energy.*

"It was radiant energy that first whispered the great secret to the earth as it was sent on its mission of creation around the sun. The earth whispered it to the rocks when they were put to bed and they have been dreaming in their dull (?) way about it ever since. A little white crystal fell into the sea and felt so lonesome that it whispered to itself about it, and so it got out and spread like a rumor all over the sea.

"The sea moss whispered it to the land moss, the fishes to the birds, and so the great secret spread through all the eons of evolutionary times. The earth called it gravity, but the rocks understood it to be polarity or affinity; the plants call it sex or sense. Some of the animals agreed with the plants, while others called it love and still others insisted that its proper name is hunger, but when man came strutting up, he said, 'What do you brute things know about the great secret? That is for me. It is mind!'"

The following extracts are taken from an article in the New York *American*, Dec. 27, 1914. It was written by Sir Oliver Lodge:

"And all that scientific men say about it in the positive direction is true enough. They investigate material things. I myself have been investigating material things. We all investigate material things. We find out certain things about them, but presently we get so used to these material things that it seems to us, mistakenly, that there is nothing else in existence because we have not considered anything else. You exclude other things from your consideration, because otherwise you would get confused, and you must simplify and eliminate a quantity of things to attend to the particular point of material investigation.

"But excluding a thing from your attention does not exclude it from the universe; and because you have not explored it, have not attended to it, have not found it out, by no means shows that it is not there. Mind you, some nations have attended more to spiritual things than to the others. The East has very much to instruct the West in. We can instruct them in business habits and practical life; they can instruct us in things relating to the soul and meditation. They enter into the silence and meditate a great deal more than we do.

WHAT WE CAN LEARN FROM THE EAST.

"The union of the East and West, which is coming about, is greatly to be desired. They will learn something from us; we must see to it that we learn something from them. And now that we are beginning to come together, the progress of those portions of humanity who have so long been separated and have carried

on their process of evolution isolated from each other, making discoveries of different kinds, will be more rapid than ever before.

THE SOUL IS NOT MERELY THE BRAIN.

"The spiritual and the material interact; they are not far apart; they are much closer than we know. Mind and consciousness are not limited to the brain. That is an extraordinary doctrine that people have—that the brain is the mind. Why do they think that? Because if you destroy the brain your mind appears to go. What goes? Not your mind really out of existence. Your consciousness is still there, but it can no longer manifest itself, for it has lost its instrument of manifestation.

"You can take a hammer and smash an organ, but you have not destroyed the organist. Of course, you can smash the organist, too, but in the case of the soul of man you cannot get at the organist. You can only smash the organ, and thereby prevent any manifestation. You can only thrust it out of this terrestrial existence into another; it is merely a transition from one state to another.

"If you were to look into the brain and see the molecules you would not learn much; it would be something like looking through the microscope at an orchestra; you might say, 'Oh, yes, I understand; the conductor beats out the music like that. Music consists in his motions.' I tell you it is the music that is waving the conductor more than the conductor waving the music. He would have no music to beat out if Beethoven and Bach and the rest of the musicians had not lived. He is reproducing as best he can the inspiration, the soul, put into the music by the great composer.

"He is the instrument for its production, and you might look at him all the afternoon and never discover Beethoven. And so I suppose if they bombarded St. Paul's, some people would think they had destroyed Christopher Wren. They would not; they would only spoil the manifestation of that particular incarnation of his ideas. It is out of our power to destroy the soul. The soul wields the body. Why do you do things ? Why do you go to the war, for instance? You do anything because you have made up your mind. Your mind works your body, not vice versa."

When Marconi first introduced his system of wireless telegraphy, some people, to whom a British scientist refers as "strangely ill informed," were allowed to write in the newspapers with the purpose of announcing to "the ever patient wonder-swallowing members of the public" that this new marvel rendered it impossible to deny any longer that even more marvelous communication of mind with mind which had lately been called "telepathy." Just in the same way, it was said, as the electric waves pass from one Marconi station to another without wire or conduit, so do brain waves pass from one brain to another over

thousands of miles. Even the friend of Tyndall and of Huxley the capable James Knowles, made on this subject of his rare communications in *the nineteenth century.* This was intended to set forth what he considered the greatly increased probability of the truth of the suppositions of those who believe in the transmission of information from brain to brain by brain waves, now that Marconi was daily transmitting such information by electric waves. He and others who reasoned in the same way omitted to give any attention to the fact, insists a high authority whose observations have been given much space in the English press, that all that wireless telegraphy does actually produce at a distance from the operator is a series of very delicate electrical disturbances and that these would not be noticeable at all by a human being unless he had availed himself of a detector—coherer or other—and converted the slight electrical disturbance into a sound or minute movement:

"We do not know of the existence of 'brain-waves,' nor do the persons who talk of them tell us in what material these waves are supposed to occur. But if we let it be assumed that these hypothetical brain-waves exist, how are we to suppose they are 'received' by a second brain ? We do not know of any apparatus in connection with the human brain which can reasonably be supposed to act as a 'detector' and convert these supposed brain-waves into a sensible form, as is necessary in the operation of wireless telegraphy. Moreover, supposing we admit that there is some undiscovered detector apparatus, like the Marconi coherer, acting so as to receive the undiscovered but assumed brain-waves discharged intermittently by a distant brain, what agreement has been made between the owner of one brain and the owner of another corresponding to the Morse alphabet? Without some such code the brain-waves could convey no information; and yet none of those who think they have received 'telepathic' communications profess to have any knowledge of a code or to be able to interpret intermittent signaling by brain waves. It is worth while taking note of this because a great number of semi-intelligent people who are moved to wonder and a pleasurable sense of mystery by the imperfect reports of scientific and medical discoveries now frequent in the daily press were led by the supposition that 'telepathy' was analogous to 'wireless telegraphy' into firm belief in the existence of the former, and there they have remained ever since, with a comfortable assurance that their belief has somehow or another a sort of scientific basis.

"It is, however, very desirable to induce our fellow-citizens to think methodically, to give due value to evidence of fact and to distinguish 'that which is,' and can be shown to 'be,' from that which 'might be' or 'may be,' and can he fondly imagined and eloquently talked about, but is never demonstrated, produced, or shown to be. It appears now that though some of the believers in telepathy have entertained the notion that the sense-organs and the substance of the brain are acted on by imaginary brain-waves

emanating from distant brains, yet that the late Mr. F. Myers and other leading believers in ‘telepathy’ disavow altogether any explanation of ‘telepathy,’ as arising from the action of waves or impulses.”

There does not seem to be much for a reasonable man to say when such assumptions are made, according to Sir Ray Lankester, excepting that they are altogether unwarranted assumptions. The real point to which attention should be directed is this: Are the statements as to facts which are said to necessitate the supposition that one human mind can communicate with another without making use of the ordinary channels of the senses sufficiently well supported to warrant their acceptance ? They are of two distinct groups. They are given in records of experiments on persons in which the aim was to transfer selected images from an initiating to a receiving mind by mere thought and without any appeal to the sense organs. The reality of the transfer is estimated by comparing the number of identities obtained in the thought of the initiator and the guess of the receiver with those which would be obtained by mere coincidence in a long series of trials. It is a curious and significant fact that when the persons acting as initiator and receiver,—respectively, were in separate rooms, the guess of the receiver as to what had been thought of—usually a number or a shape—by the initiator was not more frequently correct than was to be expected by unbiased coincidence. But when the receiver and the initiator were in the same room and, therefore, capable of communicating through the senses, whether consciously or unconsciously, ninety successes were recorded in 617 trials, whereas, if due to unbiased coincidence, there should have been only eight. In no series of any length, according to Mr. N. W. Thomas, who studied the matter at first hand, were the successes so far above chance as to give substantial support to a belief in telepathy.

“The stories of apparitions of distant persons to their friends, either at some very critical moment or (in by far the largest number of cases) at or soon after death, are credible in so far as they record the occurrence now and then of such hallucinations. The chance that such an hallucination will occur to A’s friend or relative within twenty-four hours of A’s death, is one in 19,000 (the death rate being just over 19 in the 1,000 per annum), whilst it is 1/365th of that, or 1/19th in the 1,000 for a single day of twenty-four hours. A collection was made by a committee, over which Professor Henry Sidgwick presided, of 1,300 cases of such apparitions related by the persons who had experienced them. Thirty of these cases were death coincidences—that is to say, the person who ‘appeared’ died within twenty-four hours. This rate is not one, but 440, in 19,000, so that the committee inferred that some undetected agency was at work causing this increase of coincidence of the apparition and death from one in 19,000 to one in 43. That is a true and just statement of the case.

"But I do not agree with Professor McDougall that 'telepathy,' not otherwise known to exist, should be here invoked, unknown and untested as it is, in order to generate 'hallucinatory perceptions;' nor need we jump to the conclusions in favor of altogether unproven spiritual emanations and influences favored by other critics of the committee's report. To me by far the most probable explanation of the increase in coincidence of death and hallucination, in the recorded cases as compared with what one would expect from the death-rate, is not to be sought in any occult force or ghostly possibilities, but in a well-established and recognized, though regrettable, reality, which I will call 'human frailty.' This intellectual frailty consists in the inaccuracy—sometimes unintentional, but often deliberate—of narrators of such stories, the inaccuracy which arises from incorrect observation, both of the apparition and its date as well as incorrect record of the death of the appearing individual, inaccuracy as to record (and consequent oversight) of antecedent circumstances which made it likely that the person whose hallucinatory apparition was seen should be specially thought of or should be specially likely to die."

To show that there is more than one person that has been plodding along similar lines and have seen in the "soul mind,"—"subconscious mind," etc., a something which should be utilized is the object of these lengthy, pertinent and appropriate quotations. It shows further that the aim has long been to try and connect one known physical body not only with the known education and intelligence, but also with the supposed to be superior intelligence. Many savants have philosophized as to how they should be together; others have argued every possible undebatable point to prove that they were together, and others that they were not together and such a state was not necessary, and it was but a matter of physically solving the problem, but just how the enigma should be solved and which side favored was the problem.

The following quotations are those of an author *trying* to prove that matter has an apprehensive inherent activity or motion and all is controlled, separated, discriminated between, combined, transformed and adapted into intellectual expressions of energy. He further sees the necessity for a broader comprehension to maintain that in all organisms, "formed" by "nature" without the intervention of man, this energy has the stamp of reason or consciousness; it can be seen that the conclusion *wished for* is to prove that physical man is surrounded by unseen circuits of power.

He wishes to show a higher understanding of man, other than that he is but a physical automaton, in fact has been leading in the direction which the P. S. C. was successful in reaching years ago, but three things or conditions are existent; mind, energy and matter. That mind rules both energy and matter; that mental energy (human) ranks higher than dead matter, the immaterial.

higher than the material, but that no study of man is complete without a study of all; man is mind, energy and matter *combined.* It is the combination of one intellectually controlling the osmosing of the other through the material.

This author heads this article "Occult." *Webster* says "Occult: Hidden from the eye or the understanding; invisible; secret; concealed; unknown. *Occult Sciences,* those sciences of the Middle Ages which related to the supposed action or influence of occult qualities, or supernatural powers, as alchemy, magic, necromancy, astrology." With this definition it holds to the superstitious basis that it is "unknown" and believed in by the educated mind within proofs to substantiate its existence. As proven by Chiropractic, this quantity *is* known; it *is* a metaphysical "power" and "energy" *daily being utilized in all manner of forms.* Thus I would seriously object to the title of his article as it is worthy of a better, more practical name.

"*Our Usable Occult Forces. What We Can Do with the Mysterious Hidden Power Which All of Us Possess in Some Degree and Which Is the Most Result—Bringing Thing in the world. By Lida A. Churchill.*

"*Does occult power really exist?* If so, *can it be used in* the every-day affairs of life to produce tangible results? If it can be thus used, is it right to use it? These are questions which every one who is in any degree interested in occultism either asks or desires to ask and to have intelligently answered. And this desire is not only legitimate, but is very important, for occult power, supposing it really does exist, is good for nothing as a factor in every day light—which is the significant life—or, *is good for everything which one desires* for his growth, advancement, and pleasure, being among those fine subtle causes which produce serious harm or signal good. If it is a flimsy metaphysical mist for the entertainment of the curious and the befogging in mental wanderings, and wonderings of the seeker after truth, it surely is nothing worth thinking about. But if it is a real force that can bring forth *real* results, it is worth recognizing, developing, and directing to the utmost degree.

"The most comprehensive answer to the question as to whether occult power really exists is that no other power exists. A good dictionary definition of occultism is that it is something hidden from material eyes, visible only to those of spiritual sight." And a second definition, also good, declares it to be "something not discovered within test or experiment." *There is never an act of the body that is not first an act of the mind, of a hidden occult power. We speak of a strong arm, but what makes the arm strong? The will, a hidden occult thing, which chooses to wield it strongly. We talk of physical endurance. Strictly speaking, there is no such thing; it is the will to endure that makes endurance. We witness so-called manual labor, but a little thought assures us that manual labor is only mind in motion. The outward action bears the same relation to the real motor that*

the moving car does to the dynamo, it expresses or externalizes its power.

"*Over and over again we hear the declaration that the practical, common sense mind recognizes as a power or force nothing that it cannot hear, taste, see or handle. But one must acknowledge that without life and vibrations that are caused by it no one could hear, taste, see, or handle anything, and the wisest cannot give even an intelligent guess as to what life is or afford any clear and convincing definitions of vibrations.* The strongest factors, the factors from which all outward actions spring, are love, hate, ambition, desire. *Has anyone heard love or tasted hate, or seen ambition, or handled desire?* No one has seen the coloring of a bird's plumage or known why, in the same soil and under the same apparent conditions, one plant sends forth a red, another a white, and a third a blue blossom. *And yet would anyone with ordinary common sense deny that life and its consequent variety forming vibrations exist? Our breath comes and goes without our conscious will or regulation, the blood circulation in obedience to the heart action for which we do not know the cause; the muscles expand and contract, and the nerves receive and act upon the message from the brain without our knowing why these things are done or realizing that they are being done; we must live* very *largely by faith whether we acknowledge that we are so living or not.*

"Since every one lives and loves and aspires and desires, it becomes evident that all have occult powers, *but mark you, it is controlled and directed forces that bring about results, that pay rent, settle the coal and grocery bills, send the hitherto penniless man to college, and the moneyless woman to the art school, substitutes peace and harmony for jar and discord in the home; give strength where weakness has been, trust for unfaith, rest for restlessness—in short, that change in life that one does not desire for the life for which one longs.* But do not fail to engrave two things upon the mind and memory. Power is not force. Nothing is force that is not in motion. *The dynamo has power; the current which it sends out to carry the car along the track is force.* Jesus had power to heal disease. *When from his spiritual dynamo he sent a current of life through a sick body, that current was controlled and directed force.*

"Power is static; force is active. Fire is power; the heat it sends out is force. Just as a street railway company may have a dynamo and yet send out no cars, so *one may have power and still send out no accomplishing force.* Nothing goes till one sends it, and it is only the going thing that accomplishes anything. And one must have a good deal of power to send out a powerful current, a strong power to issue a strong force. The difference between the dynamic and negative life, the life that means little to itself and nothing to the world, *is simply the difference between the power and its outgoing forces which are owned and controlled by the two lives.*

"But some one is sure to object, and the objection is pertinent and legitimate, all this being true, does it not manifest one of the numerous unfair dealings of life ? If one has not a strong power one cannot send out a strong current, and it is only the strong current that accomplishes anything. But the questioner will have either overlooked or been unaware of a tremendous truth, namely, that one may become possessed of all the power one can absorb and will constantly become more able to absorb it. *Science and religion are at one on the point that all life, from, that of the scarcely moving jellyfish, to that of the man of mightiest brain, is from the great, ever present, inexhaustible, all pervading energy. There is for no living thing, animate or so-called inanimate—so called because it has been found that in all creation there is nothing that has not some degree of life—a separate source of power, to live and move and have being. But religion goes a step farther than science and declares that it is a divine energy, an intelligent, all wise, beneficent, tender energy, that not only gives us our life and saturates and surrounds us, but also, responding to our needs and expressed wishes, gives the necessary gift, brings about the wishes for results, or, in other words, gives to each the necessary power from which he can send out the accomplishing current.* Was there any power, and consequent force, arbitrarily intended for and bestowed upon Shakespeare, Tennyson, Beecher, Rose Bonheur, and as arbitrarily withheld from the small brained, obscure man? Not at all. *In all the world and probably in all the worlds—one—is just as free to take what he chooses from the inexhaustible supply of energy as is another. Otherwise the whole religious fabric would be torn to shreds, for we should not have a just or loving or tender God, which is the Christian's name for divine energy.*

"What is the reason, if this all compelling, life changing divine energy is to be had by all, that so few have it in sufficient quantity to form the power and consequent force, which will gain that which is necessary to make life adequate to them, The most common reason is that most people do not realize their potential riches, or dimly realizing them, do not test the truth of their existence, or having realized the truth and begun to absorb the necessary power from which force must spring, weary and lag and lose that which might be theirs for the persistent, masterful taking.

"A thousand boats and vessels may be within a few miles of each other, and of all the number only one receives the message sent out by wireless telegraphy. Is it because the other craft are arbitrarily hindered from receiving this message? By no means. It is simply that the *one* ship has an instrument formed and adjusted to receive it, and the other vessels have no such instrument. From the key operated by the sending operator vibrations are flashed into the ether—which takes the place of the ordinary wire—the dots and dashes which form the Morse alphabet, and for a thousand miles, sometimes when the electric spark is sufficiently

strong for thousands of miles, the message bearing medium goes in circular waves, *striking in just the order that the sending key was struck, a 'coherer,'* gatherer, which is the prepared and adjusted electromagnet which receives and utilizes that which floats around any unprepared vessel unperceived, and, of course, unutilized.

"To him who has no prepared and adjusted instrument, no coherer, the universal divine energy, ever circling about him always within reach, eternally to be had for the taking, will give no enlightenment, flash out no message, have no meaning.

"Let us first see how he cannot do it. It is not to be done by consulting or appealing to others, or by reading books, or articles, or by listening to lectures on occult subjects. People and books and articles and lectures are often great inspirers and suggesters, and wise teachings by tongue or pen are of infinite value; *but the real work, the building of the power house, the adjusting of the coherer, must be done between oneself and him who is the divine energy which with one's consent and co-operation is to establish and electrify his dynamo.*

"'I do not see what made that child die,' said a young physician. 'I gave it everything I knew of.'

"There are thousands who desire to absorb divine energy and to radiate force, and who have really decided to do so, who are trying to build their power houses by cramming the mind with every occult creed and doctrine and opinion that they 'know the name of' and some of which they do not know the names. They attend a materializing seance today, a theosophic lecture tomorrow, and go the next day to a Christian Science church. They consult mediums, astrologers, magic mirrors, and dream books, have cards used for them, ask numberless questions of anyone who is known to have experienced or written anything along occult or spiritual lines, and read book after book and article after article, keeping all this up until the brain and mind become like a furnace that is so congested with fuel that it cannot produce heat or flame, and so utterly fails of accomplishing the purpose for which it was intended.

"One thing must be engraved on the hearts of those who are to absorb power and issue force. It is not what they know *about*, but what they know, realize, feel, experience, that will make them, in the quality of their power and the intensity of their force, like unto God, from whom they draw in that which they radiate out. *They may know about God from without; they must know Him from within.*

"And this running about to collect the views and to learn the experience of others without trying to have experiences and to form views of one's own without endeavoring to take advantage of one's own possibilities of making power, *forming a coherer shows that one has not grasped, or has lost sight of the tremendous truth that not one of those sought or read has anything that the seeker may not have of power, of force, and hence of the*

capability of expressing himself and making his life full, strong, adequate, along any line in which his talents and inclinations may lie.

"Three children were playing on the seashore. One child was constantly snatching the pails of the other two, crying that he, too, wanted to gather water and sand. His old pail lay on another part of the beach, empty and abandoned. He wearied and worried himself and others and gained nothing, simply because he did not perceive and realize that he had a vessel of his own, and that the inexhaustible sea and sand were there to be taken at will.

"Do not leave your own pail forgotten or unused while you snatch at those of others, or lose sight of the truth that the endless sea of energy and the limitless sands of wisdom are yours in any quantity that you can and will receive them.

"Two of the most significant declarations of the great Guide Book are that 'spiritual things must be spiritually discerned,' and that 'your life is hid with Christ in God.' *One can no more discern spiritual power by physical means or describe it in verbal terms or tell in words, how it comes into the heart and changes the life than he can express to others how love or thought is born, or put into speech a description of these things; but he can put himself in a position to receive and to utilize this power. And this masterful and mastering Christ principle which is hid in God, or the divine energy, is the practical factor for producing practical results in the practical, everyday world.*

"It needs no argument to prove that if one is to secure a thing one must go where it is to be had, and must use the means by which it is to be obtained. There was in vogue some time ago a slang phrase, which, thought of seriously, became very significant—'off the trolley.' If, where trolleys are used, an electric car is 'off the trolley' it is out of the range of power, and so is inert and practically useless. So long as it keeps in touch with the force sent out from the dynamo it goes forward on the path of power, impelled and compelled by a controlled and directed current, to the desired goal. One could arrive at only one conclusion concerning an electric road company which kept its cars where they could be moved only by outside pushing or pulling instead of in connection with a dynamo, that it was without sense or rational judgment.

"And yet there are thousands who covet power, force, accomplishment, who are 'off the trolley' along which these things flow, seeking by the world's outside pushing and pulling, instead of by the inside impelling and compelling force from the power house of divine energy, to go forward to the desired goat.

"*Mark well that really powerful people and things are never noisy or attracted by the noisy, and never work from the outside.* From all that we can gather we must conclude that Jesus was the embodiment of quiet poise. Buddha, Augustine, Napoleon and Grant were extremely quiet of manner and of few words. *The*

greatest and most far-reaching power of which we know and can with physical eyes, see the results, that of the sun, works in absolute silence, and that next to it in might, gravity, is like unto it in the stillness of its operation. The force which is the expression of the power of the sun and of the earth-magnet *works from the center.*

"Souls, like pitchers, must be held in place if they are to be filled, and the *world's noisy controversy must not disturb them or cause them to be waved about in answer to its opinions or its clamor if they are to receive more,* or even retain what they already have, of the divine energy.

"A question which will be asked, and rightly asked, and should be rightly answered is: 'Is it right to use spiritual, or occult power to gain material ends?'

"What are 'material ends?" It has been said that 'some people think they are religious when they are only uncomfortable.' *The fact is that an uncomfortable person is almost never religious in the true sense of the word, although he may, from long habit, or fear of the consequences of neglect, go continually through forms of supposed-to-be worship. The hungry, the cold, the discouraged, the unsuccessful have not, except in very rare cases, thoughts free enough from nature's demands, hearts sufficiently lifted above the realization of that which afflicts them, to give them that restful belief, that soaring hope, that recreating joy, that sure confidence in the love of loves that is real religion. This being true, it is not only man's privilege, but his duty to avail himself of any honest, unselfish means that will bring comfort and hence immunity from sordid cares and demoralizing doubts and fears.*

"All nature shows that the creator meant everything in his kingdom to be happy, and to be provided for that it might be happy; and everything below man in the scale instinctively uses its power and forces to this end. Put a sunflower, a night blooming cereus, a morning glory, and a four o'clock in one bed of earth and each will take from the ground and air and light and the heat, just what it needs to preserve life and to perfect its blossoms. Each plant will burrow with its roots to greater or lesser depths to find just the degree of moisture that its nature demands. To those who study the habits of the denizens of the air or the sea or the forest, it is a constant delight and wonder that they so unerringly and persistently seek the environment, the sustenance, the every condition that meets their requirements and ministers to their satisfaction. *Man, with potential powers like unto those of fabled gods, is the only creature that does not, except in occasional cases, appreciate and cultivate that which he has for his well being and satisfaction.*

"*Occult power really exists and is the most forceful and result bringing thing in the world. Every one may absorb as much of it as he will from divine energy. All nature shows that it is to be used for securing the needed things of life.* One must

learn to absorb and use it as surely as one must learn to draw if one would paint or to use one's legs if one would skate."

The following comments are from "*Eternal Progress*" and show original investigation. Yet with all of this truth before us we must still question the how of the application of the same to the human body—a quantity which is apparently absent today.

"When you think, *something* is taking place *in your mind. This something produces action,* and every action has the power to produce certain results. When the mind thinks, it acts; it could not think without acting; *and to act is to place forces in motion.* These forces invariably produce results similar to their own nature because this is the law that underlies all force.

"*That every mental action is a cause producing a certain effect is evident,* and since it is possible for science to find the effect of every cause and the cause of every effect, the first object of metaphysics can certainly be realized.

"That the process of thinking simply produces thought, ideas and mental conditions is not true; it does more than that, besides, *thought, ideas and mental conditions are forces, and every force does something, wherever it may be, in action.* The forces of thought, however, do not simply act in the brain; they act in every part of the nervous system, and will, therefore, affect every cell throughout the physical system.

"When the mind thinks, every nerve in the system, every cell in the system and every atom in the system—all are affected to a degree, depending upon the power of the thought, and the depth of the thought. It is also natural that physical conditions should be modified more or less, and at times even created by the force of thought.

"The entire physical body, with all its conditions and functions, is constantly being affected by the actions of the mind, though many of these effects are neutralized or modified by the different forces of the body before their existence becomes apparent. When the actions of the mind are deep and strong, however, their effects are seldom, if ever, modified by counteracting forces. They appear as they are, and physical conditions are changed accordingly.

"To go to the extreme of some persons, and declare that mind is everything and does everything is not necessary to secure results, neither is it scientific. The more closely we conform to the principles of exact science, *both physical and mental,* the greater will be the results, and the larger will be the field in which those results may be secured. *There are many forces in the human system; they all have their power;* they all produce their natural results, but among these many forces, the force of mind is only one; *the force of mind, however, has the power to affect, modify, change and even completely control the others; therefore, the force of mind is the greatest and can determine the actions of all the rest.*

"To be scientific, the mind should recognize the possibility

of controlling for constructive purposes all the other forces in the system, and instead of ignoring those forces, should enter into complete harmony with them all. The mind cannot gain supremacy over the body by thinking of the body as ‘mere inferior flesh,’ nor can thought demonstrate its greatest power over the personality so long as it tries to overcome the undeveloped nature of the person by forcibly resisting that nature. It is only when the mind is in harmony with the entire system and thinks of the entire system as having the qualities of the superiority that the other functions of the system can be controlled by the force of mind.

“The first great fact in metaphysics is that *every thought has power;* the power of some thoughts may be insignificant, while the power of other thoughts may be tremendous, but all thoughts have power; *and all thoughts express their power somewhere in the system of the individual who creates them.*

“Camille Flammarion says in a recent article: ‘Of what is the body composed? Five-sevenths of flesh and blood and water, while the substance of the body consists of albumen, fibrin, casein and gelatin ; that is, organic substances composed originally of the four essential gases, oxygen, nitrogen, hydrogen, and carbonic acid. Water is a combination of two gases, air a mixture of two gases, thus our body is composed of only transformed gases.’

“None of our flesh existed three or four months ago; shoulders, face, eyes, mouth, arms, hair, even to the very nails, the entire organism is but a current of molecules, a ceaselessly renewed flame, a river which we may look at all our lives but never see the same water again.

“All is but assimilated gases, condensed and modified, and more than anything else it is air. Our whole body is composed of invisible molecules which do not touch each other, and which are continually renewed by means of assimilation *directed, governed, and organized by the immaterial force which animates us. To this force we may assuredly give the name soul.”*

MATERNALISM DOESN’T EXPLAIN ALL.

The numerous attempts made in recent years by scientists to trace back the origin of life and prove that it is merely the result of chemical or physical action have not so far developed anything very convincing. Like the man who could almost get his horse to live on nothing, but whose animal always died just as he got him down to the limit of nothing a day, these scientists have come very close to creating life by chemical action—but there is a chasm which they have not been able to cross. They have found out what the fuel is that the fire feeds on, but have not been able to see where the spark came from that lighted the fire.

They are not discouraged, however, and they are keeping up the search more diligently than ever, against great odds and in spite of ridicule and criticism. They are by many denounced as materialists and atheists, for the reason that if they succeeded in proving that life can be independently created or generated under favorable conditions, it would revolutionize the orthodox idea of creation and have a far-reaching influence on religious beliefs.

A number of the leading scientists are coming back to the view that while life can be observed undergoing an infinite variety of changes on the earth, the original spark of life must have come from some superior source, or, in other words, from a distant creator—possessed of omniscience and omnipotence but operating according to fixed laws. Sir Oliver Lodge, the great English physicist, upholds this position strongly, saying: "The thing which by interaction with matter confirms on it what we know as vitality does not appear to be a form of energy, but certainly is a guiding principle, utilizing the forces known to chemistry and physics and all ordinary laws of nature for ends which appear to be outside any known laws of the physical world."

John Burroughs, the naturalist, writing in the *North American Review*, supports the same view and says: "When we regard all the Phenomena of life and the spell it seems to put upon inert matter, so that it behaves so differently from the same matter before it is drawn into the life circuit; how it lifts up a world of dead particles out of the soil against gravity into trees and animals; how it changes the face of the earth; how it comes and goes while matter stays; how it defies chemistry and physics to evoke it from the nonliving; how its departure, or cessation, lets the matter fall back to the inorganic—when we consider these and others like them we seem compelled to think of life as something, some force or principle, in itself, existing apart from the matter it animates."

MENTAL AND EMOTIONAL SUPERIORITY OF THE SUBLIMINAL SELF TO THE REAL SELF.

"Nothing in the development of the psychology and psychotherapy of our day is more surprising, in the opinion of experts, than the wealth of evidence indicating *that subliminally we belong to what is vaguely called a higher race of beings.* A man may be naturally mediocre, destitute of any poetical gifts, devoid of imagination. When explored *psychically, his subliminal self is found gifted in a high degree.* He grows creative and inspired. Nor is evidence wanting that even in the practical traits we are better subliminally than we are naturally. We compute more readily and more accurately. To be sure, the facts at hand are too recently ascertained to have led to some broad generalization by an expert of undisputed authority.

"To begin with subliminal sensation, as it is styled by the well-informed Doctor J. Arthur Hill, in London *Knowledge.* One small fly walking over the back of a man's hand may arouse in him no sensation. It is not felt. But if there were six flies instead of one, he would feel them. Thus six times nothing produces something. To put it the other way, a given amount of sensation is produced by a certain stimulus. When the latter is decreased by five-sixths, the remaining sensation is not one-sixth of the original sensation, but, on the contrary, is nothing. In other words, there is a 'threshold.' Below this threshold of intensity a stimulus produces no conscious sensation, but we suppose that it produces a subconscious or subliminal one. Something in us perceives the one fly, even if the normal mind does not. This is borne out by experiments in hypnosis, whereby the subliminal self can be put 'on tap.' There are sensations which we do not normally become aware of, as there are rays we can not see.

"*Subliminal sensation is not less directly established than subliminal intellection. There is no doubt whatever that something in us thinks arid reasons and calculates without the normal consciousness knowing anything about it.* The most striking experiments on this point are those of Doctor J. Milne Bramwell, who ordered hypnotized patients to carry out some action after their arousal from trance—as, for example, to make a cross on a piece of paper at the end of a specified period of time, reckoning from the moment of waking. In the normal, waking state, the patient knew nothing of the order. A subliminal mental stratum knew and watched the time, making the patient carry out the order when it fell due. The period varied from a few minutes to several months.

"The remarkable thing is that in the waking state the patient would be quite incapable of calculating mentally when these periods ought to arrive. He might be incompetent to achieve the feat itself normally. But the hypnotic stratum could do it, and could decide that the order be carried out at the exact moment.

"*We may say, then, that not only is there a subliminal part of our minds that can calculate, but also that this something can calculate better than the ordinary waking consciousness.* The same conclusion is arrived at by consideration of the performance of arithmetic prodigies:

"These curiously endowed people can solve in a few seconds—and sometimes almost instantaneously—problems which would utterly baffle most ordinary educated people, and which would take an average arithmetician a quarter of an hour's rapid work with pencil and paper. Yet these prodigies—who, by the way, are often, like Dase, Puxton and Moudeaux, of very low mental power so far as their normal faculties are concerned—are entirely unable to tell how they do it. They do not consciously work the sum out. They let it sink into their minds and then wait for the answer to be shot up. It is like putting the plum-

pudding into the geyser to be boiled; or like putting the pig into the Chicago machine. It goes in pig and comes out sausages. *The intermediate processes are hidden from us. The calculation is made subliminally-below the threshold of ordinary consciousness.*

"The results of experiments and of the study of pathological cases of split personality are sufficient to prove beyond question, moreover, *that the subliminal memory is wider than the normal one.* Many things which we forget seem to slip *down* below the threshold, thus becoming lost to ordinary consciousness, but remaining accessible to hypnotic methods and means. Or it may happen that they are recovered in *sleep* when the *conscious* self is in abeyance *and the other strata of the mind come to the top.* They may turn up in automatic writing with planchet or pencil. In a recent striking case, reported for the Society of Psychical Research of London, an automatic writer had communications with a 'spirit' who called herself Blanche Poynings, and gave a great deal of historical detail which the automatist did not consciously know. It was afterwards found that Blanche Poynings was a character in a novel which the automatist had read to her many years before. The novel contained all the historical details given. Every bit of this had been 'forgotten.' It had slipped *down below* the threshold. The subliminal strata still retained it and could produce it—in the usual mystifying spirit style—when tapped by a bore hole sunk, so to speak, through the upper level of consciousness by means of automatic writing.

"*Subliminal emotion and subliminal creation are no less real and no less evidential of the superiority of the subliminal self to the normal self.* An interesting instance is afforded by the experience of Mrs. Verrall with automatic writing. The lady is a classical lecturer at Cambridge and translator of Pausanias. This automatist, without experiencing conscious emotion, found the tears running down her cheeks when she aroused herself from a half-conscious state in which she had been writing automatically. The script, on examination, turned out to contain references to two friends who had died under tragic circumstances. Yet Mrs. Verrall was quite unaware of the contents of the script until she had read it. *Evidently some part of the mind was not only thinking and remembering and making the fingers write without conscious direction, but was also feeling and suffering and making the eyes overflow without the conscious mind knowing why. As* for the superiority of substantial creativeness to ordinary creativeness, this is the best established of all. Most of us prove it for ourselves every night.

"In dreams everyone of us become novelist or dramatist, inventing situations—usually absurd to the waking mind—which are absolutely novel in our experience. *And, to step at once to the higher plane, it can be said, without fear of contradiction, that all works of genius, all creations, are uprushes from subliminal*

depths. They are not produced by waking thought. The *process is felt to be quite different from that of the faculty which thinks and reasons consciously*. It is more a waiting than a working. 'All is as if *given,'* said Goethe. The inspiration comes from *below* the threshold. Many great writers amply bear out Goethe's dictum. Ibsen wrote 'Brand, in three weeks in a state of feverish exultation, scrambling out of bed to write down, half asleep, the lines which rose tumultuously to the surface of his mind. Charlotte Bronte could write freely on some days, while at other times the story hung fire for weeks at a time, refusing to unroll itself; then a volcanic burst, and she would write furiously until she was ill with the strain.

"'This would be endorsed by Scott, who dictated "The Bride of Lammermoor" while ill and in an abnormal mental state, and found a great part of the story quite new to him when he read it in the book. Also by Stevenson, who tells us that he wrote fifteen chapters of "Treasure Island" in fifteen days, then stuck completely; "My mouth was empty; there was not one word of 'Treasure Island' in my bosom; but again the tide rose, 'and behold, it flowed from me like small talk.'" and he finished it at the rate of a chapter a day. It is interesting to remember, in this connection, that Stevenson used to *dream* most of his plots, as he described *in "Across the Plains."*

"'Similar statements of experience could be culled from other fields of creative art. Perhaps it is even more marked in music *than in* literature. Mozart, for example, *had a* vivid perception of *the* extraneous *nature* of *the afflatus*—extraneous, that *is, to the conscious mind;* and, among painters, Watteau frankly and quaintly avows himself puzzled at the "queer trick he possesses," evidently not knowing in the least how he did it. Indeed, no genius *does* know "how he does it." If he knew, he could teach others to do it also. *No, it is not the knowing part of the mind that is the agent, nor is it any part that the consciousness can understand.* The power lies deep buried in the subliminal levels. It is only its results—its exfoliations—that we see.

"'It is established, then, that there can be mental or psychic activity of many kinds—sensational, intellectual, reminiscent, emotional, creative—*over and above anything that the conscious mind is aware of.* Science has proven that we are greater than we knew.'"

"For these reasons, the idea of the subliminal self—first propounded as far back as twenty-five years ago by Myers—is leading psychology to a curious inference. Human minds are many, but they are closely alike and in biological investigation it is found that close similarity points to a common source. *In some sort, then, it is to be surmised that all human minds descend from a common source."*—(Current Opinion.)

MENTAL HEALING—AN ADMONITION

ANIMAL SPIRITS—NERVOUS IMPULSES.

"Despite the progress of science and the expansion of more precise definition of knowledge from generation to generation, we still adhere to modes of expression which had their origin in the cruder conceptions of earlier days. Few persons ever stop to consider, when they speak of 'a man of spirit,' that they are unwittingly employing the language of the days of Galen. Yet this is evidently the survival of the old doctrine of spirits. We may believe that Galen had a conception of the nerve-trunks as conductors of something—he called it spirits—to and from the brain and spinal cord. The natural spirits were that undefined property which gave to blood the capacity of nourishing the tissues of the body. The vital spirits were acquired in the heart; and when at last the blood with its vital spirits went to the brain and experienced a sort of refinement for the last time, the animal spirits were separated from it and carried to the body by the nerve-trunks. Here, then, is the beginning of the modern idea of innervation; the animal spirits of Galen have become the nervous impulses of today. The ancient 'spirits' in the nerves were converted into the *succus nerveus* of later eras when the rising school of physicists began to center their interests in the properties of fluids which can conduct disturbances without themselves traveling. Subsequently it was the *vis nervosa* of Albrecht Haller that furnished the stimulus to the muscle. For a time this was identified with animal electricity. In the present day we express the same underlying conception of the term 'nervous impulses.' These are not electricity, but they produce it and can be manifested by it. As Harris has said, each generation must think and express itself in the language of its own time."—(Current Comment, Jour. A. M. A., Feb. 14th, 1914.)

MENTAL HEALING—AN ADMONITION.

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We have all heard much within the last few years about psychopathology and psychotherapy. The very words, especially the latter, have crept into the daily press and thence into focal interest of the lay mind. Popular books have been published on the subject, and soon thereafter, garbled by dilettantes, sundry articles in monthly and weekly magazines. At the same time the stage took up the theme of all-influencing and influenceable mind. In consequence, the layman today is doubtless as well informed on the subject—most superficially of course—as the majority of

physicians. Religious cultism with metaphysical offshoots, new thoughtists. *Chiropractics,* etc., have sprouted like mushrooms over night. *These "schools" have overrun the land and with undaunted persistence have spread and fastened their propaganda until they stand firmly as monuments of shame to the poor belated imagination, and poorer insight into human nature of the very men who should be trained to know men best.* The secessionists to these ultra schools run up to vast thousands—and no sooner do they enter than they themselves become charged with proselytism and prove an attracting source on every side.

It has taken long for the physician to recognize this; he grasps it but vaguely now—or he would stand aghast. Countless times had he read of the power of mind over body and functions—*but all the while kept his myopic eyes just on disease*—disease, the cause of which was assiduously assayed and treated with scarcely a thought of the patient who stood beside. *But disease does not always respond to treatment,* or only but slowly, or indeed but poorly in poor hands. Besides there are a host of morbid conditions which become protracted by inviting attention on them. And sick mortals are impatient. In the meantime the afflicted have heard the call, "the doctors gave him up, but the 'healer' got him well;" and with curiosity mixed with hope, infected with the suggestion inherent in the thing "yes, maybe it is so"—urged the trial, *and expectant and attentive,* saw *this "miracle" come true.*

Who doubts it for a moment? Who that knows but an iota of the psychology of *expectant attention* will deny its plausibility, or can doubt it to be true! And who among us has not now heard of patients doing poorly in medical hands who prospered when they took up "science" ? Do not our own colleagues recommend "healers" for functional disease, for "imaginative troubles and things?" And who does not notice with alarm the rise of cult after cult, the glaring prosperity of these churches, the sprouting of proselytes in every town—they have long since entered the universities—and the mass of books and publications launched in the cause? *Indeed, there are many cures in such hands and we must recognize them even though we perceive the dangers, too, in their utter lack of scientific knowledge and know their grave mistakes. Is* there, then, a specific healing unknown to medicine and ineffectual in physicians, hands, so that we must call in the stranger's aid? What, then, is the secret of this *world-wide migration to another fold, this lost respect for our traditions, this spreading hope for health in a faith that makes one whole?*

The history of faith-healing—of psychic therapy—goes back to the beginning of recorded time. It had its uphill periods of interest and lapses of neglect—*for even Plato* (1) *reproved the physicians of his age for the treating of the body as though it had no soul*—but from then unto the present, whether in the incensed fanes at Nineveh or in the "office" of our own nostrum-vending days, the witchery of voice and eye, the magic of personality,

the fervor of religion, the awe of things strange and new, all wove a spell on the mind that made for health. Many were its masquerades, from magic and occultism, through magnetism, mesmerism, tractorism, and lure of words, amulets, reliques, holy grottoes, pilgrimages to tombs of the dead, anon to the glamor of names, the acclamation of labels, (2) the "imported," the "electric"; (3) the religiomysticism of today, Theosophy, Christian Science, Emmanuelism, New Thoughtism, etc.—and finally the sexuo—analytic with its secret singular allure. *And what of the thousand drugs that cured and now are proved inert?* (4) *All masks for psychic force.*

What, as physicians, do we know definitely and scientifically, about this activity, this energizing power in the mind which the history of medicine throughout the centuries has taught us can be awakened in a thousand different ways, and which once activated has such immense influence on metabolism, the physiologic functions, the very vitality of the body it controls ? What do students learn, actually and practically learn, about it ? *Is not medicine, as taught today, a matter of disease and the treatment of disease? Do we think for a moment about personality, and variations of reactions in different persons, or of inter-relations of mind and body? In short, we have for the most part forgotten that we are dealing with human beings, individuals, in whom as Virchow said, disease is not an entity but merely shows the course of the vital processes under altered conditions.* As for the mind so impalpable a thing could be left to the metaphysician and the quack.

Nor must that platitude be constantly repeated that mentally one can influence but functional disorders—belittling these as if they were just, in layman terms, "imagination." Of course, in the field of psychogenic disorders (and it is a vast field, let it be remembered) one can accomplish most. It is in this field that psychotherapy, is, so to speak, specific. But the mind, we have said, may also influence metabolism, secretion, etc.; therefore it may directly or indirectly also influence organic change. Long ago Galen said that he worked the most cures in whom most had faith; and Paracelsus, centuries after, wrote, "Faith produces miracles, and whether the object of your faith be real or false, you will nevertheless obtain the same effect." So we also read in Burton's "Anatomy of Melancholy" how fancy and a good conceit may cure just as it may bring on disease.

As some are so molested by phantasy, so some again by fancy alone and a good conceit are as easily recovered. We see commonly the toothache, gout, falling sickness, biting of a mad dog, and many such maladies, cured by spells, words, characters and charms; and many green wounds by that now so much used unguentum armarium, magnetically cured. . . . All the world knows there is no virtue in such charms or cures, but a strong conceit and opinion alone.... An Empiric ofttimes, and a silly Chirurgeon, cloth more strange cures than a rational physician.

Nymannus gives a reason, because the patient puts his confidence in him, which Avicenna prefers before art, precepts, and all remedies whatsoever.

In our more modern times, Osler, one of the foremost of us all, has reiterated this truth, writing:

Yet, after all, the psychical method has always played an important, *though largely unrecognized* part in therapeutics. It is from faith which buoys up the spirit, sets the blood flowing more freely, *and the nerves playing their parts without disturbance, that a large part of all cures arises.* Despondence, or lack of faith, will often sink the stoutest constitution almost to death's door; faith will enable a bread pill or a spoonful of clear water to do almost miracles of healing when the best medicines have been given over in despair. *The basis of the entire profession of medicine is faith in the doctor and his drugs and his methods.*

Of the truth of such statements as these there is no doubt. Nor can there be a doubt as to their profound importance. And yet is the subject actually allotted more than foot-note's space within the minds of physicians of the curriculum of medical schools ? What student goes forth with a knowledge that enables him to say: I need no "healer," "new thoughtist" or other only too often dangerously unscientific and misleading reasoner to help me in my practice; I, too, comprehend and know how to wield these mental forces that aid and cure—and using the lances, serum, Roentgen ray and every appurtenance that science brings to light, beside, do not forget but rather all the more rationally employ the word, the "charm"—as Plato puts it—and so am likewise able to create that *neurodynamic flow within the mind which, once engendered, itself irradiates into the cells, and pulses on to health.*

Plato seems to have had an astonishingly definite idea of this entire matter. In his Dialogue of Charmides, Socrates says: "*So neither ought you to attempt to cure the body without the soul;* and this," he said, "*is the reason why the cure of many diseases is unknown, to the physicians of Hellas, because they are ignorant of the whole, which ought to be studied also; for the part can never be well unless the whole is well.*" . . . "*And* therefore, if the head and body are to be well, you must begin by curing the soul; that is the first thing. And the cure, my dear youth, has to be effected by the use of certain charms, and those charms are fair words, and by them temperance is implanted in the soul and where temperance is, there health is speedily imparted, not only to the head but the whole body.... For this," he said, "*is the great error of our day in the treatment of the human body, that physicians separate the soul from the body.*

Think, for instance, of arteriosclerosis and subsequent nephritic trouble induced by long-standing nervous and mental strain. These are the very cases so often helped by "healers" when physicians who have only drugs to offer fail. This does

not mean that the "healer's" method is rational or should be encouraged. His method is most irrational, most dangerous, and should be drastically condemned; for he might as easily overlook a diabetic and the patient die (such a case has just occurred in Berlin) or a neoplastic or pyogenic process necessitating rapid surgical intervention. Not does it mean that because certain psychologic processes set into activity are potentially remediable, that we should advise ablution at Lourdes, or the carrying of amulets, etc., for rheumatism! No, the drug, the orthopedic procedure, the fomentation is of importance, is the therapeutic measure in its place, namely, when indicated. Hence the careful diagnosis! Yet—and this is to be remembered—psychotherapeusis is at all times helpful, but when especially indicated, of paramount importance. This is the lesson for physicians to learn; and still more, that psychotherapy does not mean Christian Science any more than it does occultism. It means a knowledge of certain psychologic factors and the endeavor thereby, *to revive the normal functioning by nnaking mental readjustments and stimulating and directing potential energy into the proper paths.*

According to Burton ("Anatomy of Melancholy"), "'Tis opinion alone (saith Cardan) that makes or mars physicians, and he cloth the best cures, according to Hippocrates, in whom most trust."

Even though all of this be true, these articles or writers do not scientifically deduct the relation of one with the other to connect them and show that it is a practical fact. I quote these passages, not saying I agree with all they have stated, for such is not the case. There are many thoughts that I should like to debate, but in this article is not the place to do so. I merely present them to show that other authors agree when I contend that power and matter are inseparable. How this power should be spoken of is another matter and shall be considered later.

We have so far seen two sides of a question. The materialist admits the use of an insensible force but says the material gives it birth. The other, the psychologist, says we have an understandable power coming from a superior source, but does not attempt to analyze its entrance into man. Just says it does and drops it.

As we deeply study these subjects and relatively consider them, from the standpoint of the experts, whom we have quoted, we find that there has always been that one broad gap, *the connecting link, the uniting of the two into one,* bringing that intellectual power into man and allowing matter to personify that which was created by an Intelligence as great as that which made him.

Let us take the next step and see if we do not come to some solution of this subject. It surprises me much, as little as I know of electricity, as little as the world knows of it, to find that electricians are so near the true solution of man; they know more regarding this universal power and its circulation than the men do who are supposed to deal out health, as it were, to bodies.

We find that even the apprentice electrician has a better conception of the life of that "electric light" than the physician has of the life of man. We cannot, in this connection, avoid going back a little to see if we cannot find an analogy between electricity as a power and man. If we can't find it within the books of physics teaching of human beings or vegetables or any other science that ought to know, let us turn to simple, common, everyday electricity, which is not connected with the human body up to the present time. Let us see if we can't make a connection between electricity and the power that exists in man.

The inevitable source of all force from which motion is derived is the Universal Intelligence. Call it God if you will, although I prefer the first name. To make the classifications more clear, I suggest that you study carefully the two ways in which energy is utilized and their respective processes of adaptation.

Artificial Processes.—That is the utilization of power through artificially or manmade machines. The concentration of unwise foruns being the product of man's work.

Steam power, electricity, water power, heat, light gravitation, etc.

Matter (the machine made by man).

Mechanical actions (expressing only the intelligence for which the machine was made by man).

Universal Intelligence or God.

Energy.

Immaterial Units (foruns).

Natural Processes.—That is the utilization of power through mediums made by the Universal Intelligence, the concentration of wise foruns being the product of that Intelligence's action.

Brain. (Material atoms.)

Mental Impulses (of the various qualifications).

Matter (brain and tissue cells *not* made by man).

Intellectual actions (the motions produced following the energy united with the intelligence of the mind).

It will be seen in the above analysis that there are transitional changes in natural products for which in mechanics we know no counterpart. A machine has no mind or brain, hence the material progress that is made is what shows the difference between conscious energy and energy which is not conscious. Energy is energy, and of this there can be no transitions other than to add intelligence to one and not to the other. This is the work of the brains.

We read in volume 8 of the *Encyclopedia Britannica* these words: Speaking of "Ampere," from whom "amperes" are named, as a means of measurement of electricity: "The results of his researches may be summarized in a statement that an elec-

tric current in a linear circuit of any form is equivalent in its action, whether equivalent in its action also. Is it not always bounded by the circuit whose strength is the current ?" Electricity is equivalent to its *non*-intellectual action. Is not mental impulse equivalent to *its intellectual action* ? Is not its action, and character thereof, its function? If we have no ordained action we have no function. If we have no foreordained function, we have no intelligent expression of life. The absence of impulse current means corporeal death. The strength of the impulse means the equivalent in its action also. Is it not always bounded by its circuit ? That is, as it goes to certain points, expresses itself and makes its return half of the circuit? Is it not true that the same condition constantly exists in the human body ? Should not each impulse complete a mental and physical circuit? Must it not be so to have normal mental and physical action? Does he not go so far as to say that action at every point is constant and proportional to the strength of the current? Might we not go another step and say that its action depends not alone upon strength but also upon *quantity of current,* and then might we not make the application of one attribute which even electricity cannot boast of—in man these forces are intellectual and in motors and dynamos they are not?

Electricity has and is a power *and* force, but it has no intelligence. It would as quickly enter a man's body and kill hill as it would go to a motor, run it to put out books or run printing presses, and it knows no discrimination between what destroys life and that which retains life through manifold mechanical processes. Electricity has no keen insight into human individuals behind it. Mental impulses have. These impulses repair tissues, showing discrimination, hence intelligence.

All experiments made upon man and animals through the various processes of vivisection or dissection are usually through some application of electricity. This body is partly dead or such could not be tested to the best of advantage. The Educated part of the body is benumbed. That part of the body upon which they want to experiment is really not the voluntary part but the involuntary—"Nature." When any operation takes place it is done while the Educated half of man is put to sleep. This holds true of all experimental work. What the Educated would do under the same circumstances is well known because the man speaks his interpretations and makes known his thoughts.

The "involuntary" part speaks only through the actions that are tested out. A large proportion of experiments are also made upon dead bodies, just to see which muscle will act and where and how it will act when a "stimulus" is applied to a certain place in the brain, etc. The experiments and grades of results are endless, therefore, I shall not take your time now for their discussion.

Certain motor actions usually follow at the periphery of

those nerves which are transmitting the vibration. The "stimulus" is a form of vibration, which is placed at one end of a nerve (wire) and the character is transmitted throughout to its end. Weak current started at one end assures a weak expression at the other. This can easily be tested out with any electrical device. Under vivisection or death, the same characteristic current is started at the ends of nerves and then they watch where the action is strong or weak. The results attained show no more of intelligence than the machine or other electrical device which was made for a purpose. The power expresses energetic action, but this power has not been transformed through the mediums of the mind or brain—through the Innate of that individual—hence action is attained by forced means. The power has been forced into the body and a forced motion is the result. After this or these experiments have carefully worked out, nothing has been gained of a definite character to *prove the manner in which the intelligence* would act *in a natural manner by the natural absorption and intellectual process through which that natural power would be transformed.* Thus experiments of this character prove nothing, intellectually, when completed.

Action is attained, but what kind? It is *ignorant* action, *artificial* motion, forced function, and does not show intelligence. The power used is the same as man has, but it has no intelligence when applied in the form of electricity, but it has when applied as mental impulses.

These experiments signify no further enlightenment as regards their *normal* functions, for there is no relative value as to what is under the normal or abnormal conditions. One is devoid of intelligent function, purely a mechanical action such as any man can perform with any machine, but the knowledge that is worth while is that which expresses intelligence, seeing the living man, then you observe something that *is* practical.

I bring out this difference to show that power can be applied to the human body, both dead and semi-dead, and yet after years have been spent in that line, we have gained no further practical insight into the truths of how a normal comprehensive living body *runs itself* than we knew before. The secret still remains.

"By this beautiful theory of molecular current he gave a theoretical explanation of that connection between electricity and magnetism which had been the dreams of previous investigators." Has not the Chiropractor made quite as great a step in relation to the human body as Ampere? Have we not, in establishing the cycles, set before you what has always been considered a dream of past investigators ? Are we not now personifying that dream? Are we not making it as practical to man as the establishment of the fact of electrical *currents* and that the currents were only equal to their strength? Was he not setting a standard upon which electricity today is recognized ? Was he not deciphering a fundamental when he established his theory? Has that basic principle been improved upon by anyone

since? Is not The P. S. C. setting before you now in Chiropractic the establishment of a standard which will be amplified in after ages? Are not the cycles a fact thoroughly established and will the ages improve upon them? I hope so, yet at this writing I do not see where it is possible. I understand that phases will vary and the scope broaden, but the basis must remain the same fixed law forever.

"If we except the discovery of the laws of the induction of electric currents made about two years later by Farady, *no advance in the science of electricity can compare for completeness and brilliancy with the work of ampere.* Our admiration is equally great whether we contemplate the clearness and skill of his experiments or the wonderful rapidity with which he elaborated his discovery when he had once found the clue." Cannot as much be said today regarding Chiropractic? Once the fundamental was reached and the cycles established, how quickly and rapidly the remainder of many problems are already daily being solved. The cycles in themselves answer many questions before they are asked. Man comes forth with an issue and quietly elaborates upon it until he has a completed object before you and with one leap and bound the world honors him as a discoverer, yet, perhaps, it took many years of unflinching, sacrificing labor to get his corner stone laid, but when he had that the rest came quickly. He had the idea of the dream. The rest was comparatively easy. We are now setting forth a principle which becomes the corner stone of our superstructure which cannot be disproven upon any grounds that I know of. In regard to currents, they are paramount ideas; they mean much to future generations. It means that we have opened a pathway to investigation.

We open now the leaves of the book that has been written by nature at the time the world was created. Man's eyes have never seen its evolutionary lessons. The law of the current of forces being manufactured within a man but having a superior source of truth, as much so as Newton's law became a truth to man when it was fully established, although a law before it was discovered. We look to medicine and kindred sciences, to psychology and metaphysics and they even lack the rudimentary knowledge of the cycle order of currents in a human body. Electricity has had that knowledge in mechanical contrivances for years. Electricity is more nearly related to Chiropractic than any other *science.* Medical and osteopathic theories the farthest from it. Medical men were "observing" for centuries, cutting man up or dosing him with nostrums innumerable, and yet overlooking his very basis. The electrician that had little to do with man except to get orders and execute work, has come nearer to solving the greatest complexities of man. How the medical men could have missed so obvious a power I do not know. Every move they made they had to consider that power, although everything possible was done to ignore it. Still, as I said before, they

have always searched, tried to find something that was "inherent in matter," which did not receive a force from any other source. Therefore they did not look to a higher origination.

When Benjamin Franklin made his discovery, did he look to earth for electricity that he reached? No. He ran his kite to the *clouds above him,* struck a rich vein in a superior stratum, the units of which were of sufficient volume to strike the key, and he had electricity. He went to sources higher than himself and he got what he was seeking. In other words, when he was asking the question, "What is it that sparks?" his answer came, "I don't know." If you were to ask the question, "Is it a power, a strength or a force," he must admit it is, so long as it is curbed, concentrated, localized and focalized into certain channels with specific work, yet it is an invisible power. Man has never seen it. We see the effects of the combustion that follows electricity. There is enough of it in this room tonight to blow this building to pieces if it were focalized and spent in the proper way;

Let us read on.

"Following the action of Coulomb and the example of Sir William Thompson, we shall avoid the use of the term electrical fluid and substitute instead the less succinct word electricity." Even here we get no definition of this subject. And yet they do speak at length in regard to its being curbed, in regard to its being so concentrated that it can be sold and spent in quantities, that it can be sent over wires to perform specific work. And such is electricity—a power and force that man can't make, yet he, through mechanical processes, does concentrate it. He can so dilute it that its power is noneffective, but even then we must still go to the subject of energy and see what we have. He says: "A complete account of our knowledge of energy and its transformations would require an exhaustive treatise on every *branch of physical science, for natural philosophy is* simply the science of energy, performed functions in matter." Is not this the sole aim of *The P. S. C.* in teaching you how and what to study to accumulate many facts regarding how receptive understandable energy performs functions not only in man but in all creatures, large or small? Then we show you how the perversion of any of those laws indicate disease. As you now grasp the subject there can be but *one* philosophy of life. All study must be grouped around this keynote. Once you comprehend *that* fundamental you *hold the key to all* that grows, and this law I maintain we have in the cycles and in the current basis. What we want to study is that which has long been neglected, not *"mod em"* or *"mediaeval"* philosophy, but "*natural philosophy."*

The conception, he says, of energy, was originally derived from observation of purely mechanical phenomena; that is to say, phenomena in which the relative positions and means of visible portions of matter were all that were taken into consideration. What more do you want? The study of energy is but the

observation of movements. *How* they were done; *what* did it; *how* did that energy get there, and *where* did it come from are subsequent questions. In what form did it come to such and such a place? Those are ideas that are consequential studies to the keen analytical mind. When I watch any common piece of machinery working, multitudes of questions rush to my mind. “What is the machinery for? What is its product? What is done with the product? How does the machine change that material going in here to that finished product there? What transformation does it go through? What is each successive stage that it goes through and what—more than all—is the study of energy that that machine possesses as it expresses, typifies and personifies man’s ideas ? There is action, function, motion; if so, there must have been energy, force and power. If such is being expressed, *where* did it come from?” And you may say, “Steam does that; steam possesses this property.” But steam does not possess a property that is intelligent. It will have distributed in between the atoms of steam units of force, and it is a very good medium for the conveyance of that power. Many materials are good conveyors of foruns, for instance, hydraulic force, steam force, wind, etc., not that they *make* the force units, only that they are good conveyors or media with which to distribute such. There must be a boiler which makes the steam, which is capable of transforming that energy from laying in the water to rising with the steam to produce pressure on the sides of the boiler, thus expansion is the product of liberation of foruns which means to cause other things to move which gives origin to action through one or more machines which have been distantly placed, thus bringing energy from a non utilizable state to a utilizable one. It has a means of transportation from one place to another. He further maintains that such machinery does not express that in these “more subtle forms in which energy can be so readily converted into work.” His definition says “the total energy of any body or system of bodies is a quantity which can neither be increased nor diminished by any mutual action of these bodies, though it may be *transformed* into any one of the foruns of which energy is susceptible.” He even goes so far as to tell us that the body—the matter, the material, the corporeal thing—which receives the strength has no means of changing its character. He tells us that the machine is made to work along certain lines. Energy is received and impressed with a specific attribute and specific action in that machine is the result. So far these various authors have been gracious enough to refer to the power as a separate thing from the machine. But where this power has origin or just how it enters man is still the problem.

Knowing that these talk well and reason well, as far as they go, let us look to *Haeckel* and see what he has to offer. Not thoroughly satisfied with the peculiar one-sided stand former men have assumed, we shall turn to the evolutionists, thinking

that without question they have a solution ready and waiting for us to accept which will be reliable.

"All scientists without exception are agreed that the central nervous system is the organ of psychic life in the animal, and it is possible to prove this experimentally at any moment. When we partially or wholly destroy the central nervous system, we extinguish in the same proportion, partially or wholly, the *'soul'* or psychic activity of the animal.

"Physiology teaches us further, on *the ground of observation* (notice the absence of facts or anatomic bases to offer) that the relation of the 'soul' to its organ, the brain and spinal cord, is just the same in man as in other mammals. The one cannot act at all without the other, it is just as much bound up with it as muscular movements is with the muscles. It can only develop in connection with it.

"As a matter of fact, impartial and thorough examination of our 'free' volitions shows that they are never really free, but always determined by antecedent factors that cannot be traced either to heredity or adaptation. We cannot, therefore, admit the conventional distinction between nature and spirit. *There is spirit everywhere in nature, and we know of no spirit outside of nature.* Hence, also, the common antithesis of natural science and mental or moral science is untenable. Every science, as such, is both natural and mental. Man is not above but *in* nature.

"As Goethe said, 'Matter can never exist or act without spirit, nor spirit without matter.'

"The human 'spirit' or 'soul' *is merely a force or form of energy, inseparably bound up with the material substratum of the body.* The thinking force of the mind is just as much connected with the structural elements of the brain as the motor force of the muscles with their structural elements. Our mental powers are functions of the brain as much as any other force is a function of a material body. We know of no matter that is devoid of force, and no forces that are not bound up with matter. When the forces enter into the phenomenon as movements we call them living or active forces, when they are in a state of rest or equilibrium we call them latent or potential. This applies equally to inorganic and organic bodies. The magnet that attracts iron filings, the powder that explodes, the steam that drives the locomotive, are living inorganics; they act by living forces as much as the sensitive mimosa does when it contracts its leaves at touch, or the venerable amphioxus that buries itself in the sands of the sea, or man when he thinks. Only in the latter cases the combinations of the different forces that appear as 'movements' in the phenomenon are much more intricate and difficult to analyze than in the former.

"The various phenomena of nature only differ in the degrees of complexity in which the different forces work together."

Can we not also make our connection with the human body very similar? When this bodily intellect, in character, is trans-

ferred from thoroughly superior bases down to the level of man, proceeds from his brain, where it is transformed, it is then transported through the spinal cord and nerves to the tissue cells. The human body has no power or ability within itself to change the character of the mental impulses. It must receive them as they are sent. It must personify the thought that is created and the action must be exactly as the contribution of the creation behind. If this is not the case, then inco-ordination exists.

Innate Intelligence is the intellectual, *reasoning power* which is inherent in, born with and is constantly being received by the physical body. It gathers, gives forth and directs all the energy that is expressed as physical action, but also that which is expressed as *thought* in the Educated brain.

It receives impressions from the various cells of the body (including the Educated brain) and after interpreting and reasoning upon them, it sends out impulses to be expressed as responsive action.

In summary, Innate Intelligence consists in the intellectuality which expresses itself through any organized physical medium.

We know that there exists outside of man a something which is a recognized factor in daily life; that even electricity which is today the nearest analogy to the force that exists in man, does not begin to equal it, and yet today what would the business man do without electricity, doing about nine-tenths of the work? It makes heat, it gets our meals for us, it gives us action in machinery, it is used in smelting furnaces. It is about as near to explaining the general physical energy as anything that we have, and yet it does not take its place. There could be no life without Innate Intelligence. What could man do without this power in himself ? It is invaluable, priceless, and cannot be bartered for dollars and cents. It is beyond the scope of being bought, and yet it is the cheapest, most valuable and necessary to man. “Cheapest” providing you are capable of getting it, the most expensive when you have it not and need it but know not how or where to get it. We admit that there is this external power which comes to man and becomes an integral part of him. It is the other half of his body and the physical is nothing without it. He does not possess the ability to create this energy, but on the reverse he must receive it, spend it, express it as it comes. With all this positive truth in mind, let us again refer to our encyclopedia. Its pages continue to say along the line of “Electricity”: “In the study of the phenomena of retained light and heat, *we are compelled to assume the existence of a medium pervading all space and which is called ether*. Its structure is *assumed to be continuous* as compared with ordinary matter. Its density cannot be measured directly, but can be shown to be so small as not to interfere with the motion of bodies passing through it. Its function, in the case of the above phenomena, is solely that of a *medium, capable of being thrown into vibration, or transmitting these vibrations,* throughout itself by transverse waves

and by *causing the vibration of the molecules* upon which these waves happen to fall, that is to say, the transmission of molecular energy by means of waves. To *satisfactorily explain electrical phenomena it is necessary to assume the existence of the substance similar to the ether in its properties before asserting* that matter is in an entirely different manner." While the definition is broad it covers the existence of a power which is superior to man and while electricity admits all of these points, it also permits our interpretation of a superior power which can very nicely and broadly be given a personality and individuality. Electricity does not go to the extreme of ignoring matter. They explain all of the eccentricities of electricity through matter. To create the electricity they must have matter. In this way they have the regular therapeutist or the psychologist, either way, beaten hands down The following few quotations are from "The Motorman and His Duties," a manual published for the benefit of motormen. Inasmuch as it aims to teach them *how* to run a car, I feel that we can get some ideas on *how to run man* out of its pages.

"The electric current as it flows in the wires (notice the union of immaterial with material) is invisible, (nevertheless it *is* there), and although they look 'dead' to us, they may be transmitting hundreds of horsepower of energy." The same is true of nerves.

The path that currents take in electricity is an important item. So it is in man. I wish to note the path as stated in this book and then one in man by way of comparison. "By following the arrows it will be observed that the electric current starts from the dynamo, goes to the trolley wire, from there to the trolley wheels and to the controllers; from the controllers to the motors, the windings of which are indicated by a few turns, and from there to the iron body of the motor, to the car wheel and to the rail. Through the rails and return feeders it flows back to the station, where the second brush of the dynamo is connected to the rail. This completes a circuit, through the dynamo, out over the trolley wire, down through the motor and back through the rails, and *current flows over this circuit* whenever a controller is put in operation." As much can be said for man. By following the arrows in the Cycle lecture, it will be observed that the *mental* impulse current starts from the brain (dynamo), goes to the nerves (wires), from there to (through) the controller (and only then when normal in shape and size, the intervertebral foramina) to the tissue cells (motors); from there starting its return to the brain where it completes its cycle. I have given this briefly here because of the completeness of the cycles. It will be seen that in either instance the comparison is obvious and that anything that man may make by way of imitation of that *something in* man, can never quite equal it.

We aim to do with the currents in the body what any electrician would do with currents through any electrical device, see that the current is being generated, then observe that the con-

nections are all good, notice that there are no short circuits on the line, and that our medium of expression is all right, then the current will be expressed as it should be. The union of the current is always considered with the material through which it gives expression. The chiropractor knows that mental currents are manufactured, he knows they are given to the nerves to be transmitted, that normally there are no short circuits and in diseases there *are* short circuits at the intervertebral foramina, and from there on transmission is made and abnormal expression follows. We take the standpoint that this power must come to man, that it must be Innately transformed and become a part of him; it must express itself in an equivalent manner, and that is called function.

"However, whether the electricity and the ether be the same or not, we may safely assume for the purpose that electricity is *neither energy nor matter in the common sense, but a peculiar and distinct form of matter; that it is indestructible; that it can be moved front one place to another, energy being expanded in moving it. It can be associated or connected with ordinary matter in a manner which is not clearly understood. A* change in its normal relationship, too, may give rise to electrical phenomena." He tells us "it is indestructible." Can you destroy Innate Intelligence? I do not know how. It is a thing that man never reaches and it is always with you. It is present all the time and you don't see it. It is in your hand to use, so far as you are given the privilege to use it. It is being used with and without your educated knowledge all the time. This Universal Intelligent force, energy or power is passing through man in unlimited quantities and is at the beck and call of the Innate Intelligence within that energy itself.

We cannot help referring further to "The Science of Medicine" as given by these books. There are twenty-six pages in the *Encyclopedia Britannica* on this subject. A careful search fails to reveal one line or word where he speaks of the expression of the energy or force that exists in man. He fails to give us the first crude conception that such does exist. He fails to mention the united action that surely must exist between energy and its expression, but, on the contrary, like all physics students, he holds to the original physical basis as outlined elsewhere in this lecture.

Before leaving this subject of what medicine does to energy or energy has to do with forces, I wish to refer to an article which appeared in the Medical Brief for April, 1908. In laying the basis for his article, this author, Dr. Geyser, says: "If we come right down to the last and final division of all that surrounds us, the world, the stars, in fact the entire universe, *we are compelled to recognize three,* and no more than three, entities. These three physical entities are *matter, ether* and *energy. (These* "theories" are "phenomena" in theory alone because no natural application is made between them.)

"Each one of these three possesses special properties whereby *they essentially differ from each other*, yet each one is directly influenced by the presence of the other. Thus all matter has weight and fills space.

"Ether is that elusive substance that seems to exist principally in a negative form, yet it is everywhere, and is absolutely essential. We cannot see, hear, taste, smell or feel it; nevertheless, we can, by many experiments, prove its existence. Without the ether there could be no waves or radiations of light and heat from the sun. The ninety-three millions of miles from the sun to us must be filled with something; *nature* (used "negatively") abhors a vacuum and there is no such thing as emptiness.

"Energy is that power which changes the state of motion of all bodies. Just as there is no emptiness, so there is no such thing as rest. The very particles of a solid piece of steel are in a state of perpetual, unremitting quiver. *This motion is vibration;* the cause or the power that continues or changes this vibration is energy.

"We started out to define electricity. Shall we say electricity is matter? No, it does not possess weight, neither does it occupy space. Yet electricity cannot manifest itself without matter, for something must be electrified. Is electricity ether? No, because electricity may be manifested to our senses, and is tangible; but electricity requires the ether, for it is only the ether that occupies all intermolecular space that conducts electricity. Ether, therefore, is not electricity, but essential to it. "Is electricity energy?" No, since energy is possessed by all bodies, and only under certain conditions is electricity manifested. We may have energy without electricity, but not electricity without energy.

"We have thus reduced the entire universe to three terms—Matter, Ether and Energy. It was shown that not one could, by self and without the other, exist. In *reality these three entities are so closely interwoven with each other that they really become one, and this one, whatever that may be, is* necessary for the existence and manifestation of a certain condition we call electricity.

"Electricity is essentially vibration; the rate and magnitude of this vibration is fixed by certain physical laws of which we are more or less conversant.

"Electricity, ordinarily, travels at the rate of two hundred and ninety thousand miles per second, with a certain range of wave length. When a current of sufficiently high tension or pressure traverses a glass sphere from which all the air that can be removed has been removed, the waves, or oscillations, become shorter, but increase in number enormously. The waves finally become so small that ordinary substances offer little or no resistance to the vibrations, and they are, therefore capable of passing through various substance and becoming manifest again after such passage.

"*It has been said that all things are in a constant state of*

motion or, rather, vibration. It naturally follows that the smaller the various particles of any substance the greater should be its rate of vibration. The ether, no doubt, possesses the smallest of all particles, and the vibration of the ether particles is electricity.

"If the string of a violin be caused to vibrate in a room where there is a piano, every string in the piano of the same pitch will vibrate in sympathy with the violin string. Not only that, but every string possessing octaves above and below it will also vibrate if the initial vibration is strong enough and the piano strings in harmony with it. Again, if two or more rates of vibration exist at the same time, the stronger will destroy the weaker. In nature (when normally expressed) there is no such thing as discord; all and everything is harmony.

"Each and every manifestation of life depends upon certain rates of vibration. The cell composing the organs of Cortie in our ears respond or vibrate in sympathy with all rates between eighteen per second up to forty thousand per second. The cells of Cortie cannot respond to vibrations, although they may be in harmony, after the rate of forty thousand. The rods and cones of our eyes are capable of responding to vibrations when they reach four hundred thousand billion to seven hundred thousand per second. We recognize these rates as light and the various colors.

"There is much food for speculation in the thought that there exist sound waves that no ear can hear, and color waves of light that no eye can see. The sum and substance of all this is that every cell in our body is in a continuous state of vibration; more than that, it *is harmonious vibration* (if well; inharmonious if sick). The cell, as we know, is a complex arrangement of a cell membrane, protoplasm, nucleus and nucleolus. All these must *be* in harmony, and remain in harmony with each other and their neighboring cells. The very moment that discord or inharmony is caused to exist, that moment disease begins and death of the part follows."

While all of this reads and sounds good and in theory is very practical, what have *they* done to accomplish the end started ? We must grant that the theories are plausible and reasonable, for they are in substance just what this lecture advocates, but have they accomplished as yet, in any branch of their X-ray or electrotherapeutic theoretical investigations, the union of the internal *mental* impulses with the body? Have they restored the normal co-ordination that must exist between the two? Or have they theorized about the matter and then trifled with the idea to "give something" ? They have mechanically attempted to give electricity by external means to the body with the hope that it will do what the absent currents cannot do. Do they reason that the internal body is incapable of doing its own work? If so, why? Can we not even there find a cause?

We will read a very few items bearing upon our point. Under the subject, "Scientific Position of Medicine," he says:

"The science of medicine is *the theory of disease and of remedies!* "Theory" in *Webster is* defined as "contemplation," "speculation." Here is a standard that in future centuries, when Chiropractic becomes a household word, will be scoffed at, laughed at and scorned. He is dealing purely with the product of an energy which may be very much misguided, and now he is to trample under foot the true conservative educated energy that should be expressed normally in talented, conscious man.

"While the notion of disease is necessarily or inevitably correlated with the notion of health, *there is not necessarily and invariably relation*, but on the other hand, a merely *conventional association* between a disease and a remedy." He says, "Where we have appeared to refer to the word vital force we do so because the term is a convenient one; not because we believe that it exists." It is the same with this man. "Its etymology has always been against it, and it has become more and more difficult to retain for anatomy anything beyond the technicalities of the dissecting room." Upon this basis I thoroughly agree. "The development of function is a legitimate and often a desirable subject of scientific study, and a more distinctive place *is probably waiting it in the future*, but so indissolubly does the union of structure and function present itself in the period of generation and growth that the function has hardly as yet come to be abstracted from the structure or the structure from the function." Frequently some truth bubbles to the surface; it were a pity that more of that same kind could not come and then be practically applied. Were I to add that I should say: "No study is complete when you study from the basis of medical or osteopathic physiology alone. It well needs one additional point. Add creation, then, if you will, transmission and function, motion, structure, but don't be content with studying a product first, last and all the time. Never cease searching until you have reached the producer, then the intelligence that made the machine is a producer, and *then* by studying its products you will the more thoroughly comprehend its every phase. A machine would be a cipher without the energy that moves it. Everything depends upon power. Study power, investigate metaphysical energy, and you get back to that which is the very basis of all things; what we are, what we make or will make in the future.

And we find now, in running over these pages on medicine, that *force* is given no consideration.

In summing up the first half of this lecture, we must still answer a few questions. For instance, man is in a constant state of union of physical and mental. If you wish to hold it there and get no further I have no objection, but my aim and object is to go further than the knowledge of the subject of structure. I wish to break away from such cellular bonds and see a free working soul, creation, transmission and expression which does all these things, while others stand back and look on

in open-mouthed wonderment and observe nothing; a realm of thought which takes me away from superstitions and leads me into the knowledge of all ages. Man is a machine of ability. He Innately moves. He Universally acts. He Educationally performs; and *no* action, thought or motion exists, without an equivalent power. Man must have power somewhere. He adapts himself to all circumstances. Therefore, he must have power of an *intellectual* character.

We have already tabulated two kinds of power, that which is intellectual and that which is not. It is necessary to make a distinction and we can only do so upon the ground that anything that this intelligence has made herself or within a medium of her own creation, and so long as that be normal, then its personifications will be intellectual expressions of force. Anything that man may make through which he wishes to express powers, can be done, but he never can bring them to the same high state of quality as this intelligence could. In other words, all creations made by Innate Intelligence, without interference of man, expresses itself in an intellectually independent manner. It is a power which is absolutely free and asks for no advice. It does not ask for man's opinion of how she should do things. On the reverse, she goes ahead, does things and man, perhaps, does not know how and why she is doing it. *Where is the man* today that so defies intelligence as to tell it how to build a tree, how to develop a rose bud into a beautiful American Beauty rose ? Where is the one who is capable of telling this intelligence how to build a cabbage head? You cannot produce it, not excepting Luther Burbank, who has but learned to graft various branches of diverse plants together and adapt them to different places and forms, which is but a transposition of variation of the original various material molds. It brings in evolution, *but the original force that works through the forms* ("Nature") remains the same, and without that force Luther Burbank and all other naturalists would have nothing with which to work.

On the reverse, you have a certain amount of this intellectual force that is given to you for actions as you may wish. Moving the book; reading from the paper; these are forces that you are given to voluntarily control. When you express that power in the creation of an engine, a lamp, a book, you are doing it through already created materials. So the kind of power which an engine would express cannot be placed in this classification. This kind of power is dependent upon man for its utilization and control. That power which is in man does things over which man has no control, is absolutely independent, and is the highest type of intelligence.

I wish to strengthen now a permanent thought. The object of this lecture is to impress upon your minds that while we have always been taught that matter contained forces within itself, "inherent," we should reverse the order of things and look higher for a power that is continually being added to matter.

As a consequence and clincher to this lecture, we are compelled to create a standard of our own, to equivalently express this type of knowledge on a basis which is on a level with what we wish to express. To do so requires that we individualize the entire subject into the smallest possible units of matter and force and then build our castle to the top, the following terms are the adaptation to that necessity:

Immaterial unit is a convenient term to express the smallest possible quantity of force. “Unit” of amount, speed, quality, etc. that can be utilized in work.. Power can be measured only as it is expressed, although I most thoroughly believe that the Innate mind measures its every impulse before it leaves the brain for the body. For instance, the power that expresses itself in an elephant would be greater in volume than in that of a cat. It would correspondingly take more electricity to kill the elephant than it would a cat. The power expressed in dynamite is greater than in three atmospheres condensed. If this force *is* materially spoken of in quantities, then it is subject to divisions and subdivisions even into immaterial units of energy so that each unit is one of the parts which makes energy what it is and then has its counterpart in the material atom. They must pair up so that one can be expressed in the other.

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

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

In speaking of mental impulses we wish to compare quantities of material things with quantities of immaterial things, also the attributes of time, speed and quality in the same sense that we do of the material. Material things have various qualities therefore it had a qualitative creation before expression. Corporealities have a speed with which they act; the same exists in immaterialities. It is well known that the larger the substance the greater the amount of force required to move it.

COMPARATIVE CYCLIC AND ELECTRIC TERMS

"*There* is no difference in the measure of power whether produced electrically or by steam, by wind or by water. There is absolutely no reason for holding to the old unit 'horse-power,' based on the powers of an impossibly strong horse, when we have the 'watt,' based on the rational centimeter-gramme-second system, merely because the former is commonly associated with mechanical power and the latter with electrical power. Logically the name of Watt should be more closely associated with steam than with electricity. The term horse-power is falling into disuse among electrical engineers. It is so much easier to rate the power of an engine which drives a generator in the terms of kilowatts. In fact, with direct connected engines and generators, it is very difficult to separate the mechanical energy from the electrical energy.

"But before the engineer can rid himself entirely of the old arbitrary units, there is still to be abolished a unit that is even more senseless than horse-power for the reason that the name is practically the same, and yet the value is entirely different. Ever since 1876, when the unit was adopted at the Centennial Exposition, boilers have been rated in boiler horse-power. It is defined as the capacity for evaporating 30 pounds of water from 100 deg. Fahr. temperature of feed water to steam of 70 pounds gauge pressure. When this unit and the common horsepower unit are both reduced to the common standard of the British thermal unit, we find that the boiler horse-power is thirteen times that of the common horse-power. Clearly then boiler horsepower is a misleading term and has no real reason for existing. In an effort to get rid of 'horse-power' entirely, a paper was recently presented to the American Institute of Electrical Engineers by H. D. Scott and Haylett O'Neill, suggesting that the term 'myriawatt' be used instead. The term is derived from the Greek 'myria,' meaning ten thousand, and the term 'watt.' One boiler horse-power very nearly equals ten kilowatts or ten thousand watts. Hence 'myriawatt.' In terms of British thermal units, one kilowatt is equal to 3,415 units per hour and one boiler horsepower to 33,475 units per hour. A 'Myriawatt' would then be 34,150 British thermal units per hour or only two per cent more than the boiler horse-power. It is the common practice to rate water tube boilers at one boiler horse-power per ten square feet of heating surface. As this is an arbitrary measure, no harm can be done by increasing the unit two per cent, and boilers might

hereafter be rated at one ‘myriawatt’ per ten square feet of heating surface.

“At a joint meeting of the Standard Committee of the American Institute of Electrical Engineers, and a special committee appointed by the American Society of Mechanical Engineers, the new term was recommended and Mr. C. O. Mailloux was appointed to present this unit to the International Electro-Technical Commission at Zurich. It seems quite probable that the term will be adopted abroad, where ‘boiler horse-power’ is never used and no suitable substitute exists.

“The new term permits the use of a simple system of determining the over-all efficiency of a plant. For it is only necessary to divide the kilowatt output by the myriawatt and multiply by ten to obtain the per cent of efficiency. The input of a plant and its output need no longer be stated in terms of a single unit. Blessed is the man who makes one word grow where two words grew before.”—*Scientific American,* Feb. 1, 1913.

In the following table we make a comparison:

Material	*Immaterial*
Anatomical Terms	*Electrical Terms*
1. Atom.	1. Unit (original adaptation).
2. Molecule.	2. Volt.
3. Protoplasm.	3. Ohm.
4. Cell.	4. Megohm.
5. Tissue.	5. Ampere.
6. Organ.	6. Coulcomb.
7. Viscus.	7. Microfarad.
S. Viscera.	8. Farad.
9. Systems.	9. Watts.
10. Man.	10. Joule.

That is to say that (in using electrical terms) it would take one unit of immaterial energy to move one atom of material; one volt of power to move one molecule of matter; one ohm of current to cause the cell to act, etc.

In speaking of accumulations of Innate power, there is no question but what it is measured, not by a machine which man may make, but by the impressions which reach Innate Intelligence, therefore, she can adapt herself with more or less units of power to meet the circumstance.

Under this latest analysis it is undoubtedly a fact that each function has a certain range of impulses to express each kind. Approximately the range of number of units for

Caloricity would be between 2,000 to 4,000 per minute.

Motoricity would be between 1,500 to 3,000 per minute.

Secretion would be between 1,000 to 2,000 per minute.

Although some of these numbers do blend into that of another, the distinctive quality which yet allows one to differ from another is judged by the intellectuality with which it is stamped.

In the line of vibrations, passing through the air, regardless of whether it be a wireless letter, word or sentence, whether it be the utterance coming from the mouth or the clashing or concussion of material objects, the fact remains that it sets into motion, in ether, a certain quantity of units of power, which "motion" is recorded upon the periphery of afferent fibres, thus the interpretation is of the amount of vibration which not only exists in ether, but also as it sets up an equivalent impression in the nerve fibre. Power is there and needs only to be set into action. For instance, you well know the difference between a soft sound and a loud noise. The difference exists in the volume and speed of vibration of those immaterial units.

In this approximate analysis we might say that the letter "A" uttered from your mouth would be equal to setting into motion 250 *units* of energy.

B would be equal to 275.

C would be equal to 300.

D would be equal to 325.

E would be equal to 350, etc., without end.

Two or more pianos tuned to the same tuning fork will resound back and forth as the note is struck in one or the other. Thus the same principle is worked out in the echo pipe organ, wherein a greater and longer vibration of units of harmony are vibrated from one end of the house to the other. In fact, all things that vibrate do so upon one common basis of setting units of force into action, according to the volume of the vibration which exists in the body as a unit or in some other material thing.

All material things have a *unit. There is no reason why immaterial energies, forces and powers should not be respectively so spoken of.* We shall accept the "unit" as a basis of the smallest possible fragment or segment of the whole, in immaterial considerations. The atom is a standard in the world of physics, the "unit" will be its opposite in the immaterial world. As before stated, it would take *one unit of power to cause one atom to more*.

In the metric considerations of unit we find that the *centimeter is* the *unit of length*—one thousand millionth part of a quadrant of the earth's surface.

Gramme, Unit of Weight—Weight of a cubic centimeter of water at a temperature of 4 degrees Centigrade.

Second, Unit of Time—The time of one swinging of a pendulum making 86,400 swings in a solar day.

The Unit of Area is the square centimeter.

The Unit of Volume is the cubic centimeter.

The Unit of Speed is the normal rate, of vibration of atoms. "Normal" referring entirely to the material object being sped.

The Unit of Quality is the essential, highest product of creation, transmission and expression of the above attributes considered simultaneously. All working normally indicates that each segmentation is that portion of *a Unit of Quality.* We could

speak of *each torsion* of the *Unit of Quality* as normal, although all attributes are necessary to *complete* this unit.

The Unit of Universal Intelligence is that individual unit of intellectual energy which when absorbed into man's physical economy becomes a unit of Innate Intelligence.

The Unit of Intelligence is that Innate Intellectual knowledge gained by the interpretation of one unit of vibration which was formed following the completion of a *Unit Cycle,* following the normal successive steps, *i. e.,* the Unit of Creation; the Unit of Efferent Transmission; the Unit of Expression; the Unit of Creation, the Unit of Personification; the Unit of Vibration; the Unit of Impression; the Unit of Afferent Transmission; the Unit of Interpretation and each has been found to complete its portion of the Unit Cycle for which it was created. The Unit of Intelligence is the normal performance of the Unit of Intellectual Force in one atom of a cell of man.

The Unit Cycle is the complete circuit both physical and spiritual in efferent and afferent conductions, of every phase which one unit of force passes through, following absorption by the brain and back to interpretation by the mind, including the intermediate adaption. It is the normal states of the Unit force in its relation with the physical atom in fulfilling its every duty within any composite structure for which it was utilized.

The Unit of Mentality is the smallest possible fraction of the individualized intellectual faculty of man. Each person has at least two congregations of these Units, the products of the Educated and Innate brains.

The Unit of Creation is that formative process, purely immaterial, which the brain performs upon one unit of power as it exists in ether, in absorbing it within this dynamo for the purpose of maintaining the equilibrium of the various parts for the ultimate purpose of self-production. (See. Innate Intelligence definition.)

The Unit of a Brain Cell is the completeness that one brain cell has within itself to perform all the passive functions for which it was created, on one unit of energy.

The Unit of Transformation is the bringing together of the immaterial into the material. As the immaterial takes no space nor has it size, this it has no difficulty in doing; receiving one unit of energy, acting upon it, passing it forward into its progressive channels is what makes its "transformation" from one elevation to another, one duality to another, one form to another.

The Unit of Mental Impulse is one complete set of Units of energy that are gathered to perform one specific act at one certain place for a definite object in view. When that cycle is completed then another form is made so that each *Unit of Mental Impulse is* a separate combination of Units of Energy as they are made to meet the varying circumstances.

The Unit of Propulsion is the act of brain cell in sending

forth a Unit of Energy. This can only occur at the brain or tissue cells.

The Unit of an Efferent Nerve Fibre is the distinct individuality of one thread which has its origin at the brain cell and ends at the tissue cell, the identity of which is not lost anywhere between.

The Unit of Efferent Transmission is the conveyance of that one unit of force from the place of creation to the cellular atom where it is to be expressed.

The Unit of Tissue Cell is the completeness that one cell has, anywhere in the confines of a human body, including the brain cell as portions thereof, to perform all the duties for which it was made in the composite size and shape that it is.

The Unit of Reception is that passive state of either the brain or tissue cell wherein it receives the impression or impulse.

The Unit of Expression is the action that one atom performs when the unit of force reaches it.

The Unit of Personification is the smallest possible action that can be had in any material atom wherein the motion acts the part of a definite command given to it at the mind when the intentions for which it was created were conceived. It is the force unit following the bidding of a commander in a material entity.

The Unit of Co-ordination is that normal relation that one unit of energy has to the *Unit of Expression* and the *Unit of Interpretation.* The *"Unit of Co-ordination"* necessitates the every gradation between the physical and mental following the every step of creation, transmission and expression in one normal *Unit Cycle.*

The Unit of Vibration is always the product of the atomic action; wherein one Unit of Energy is set in motion in the periphery of a nerve fibre, whereas the balance of the Units of Energy in proximity are still at rest.

The Unit of the Afferent Nerve is that smallest fibre to which a nerve is divisible which conveys impressions from the external to the internal. "Nerve" is a name given to a bundle of fibrillae which vary in size according to the number of fibrillae gathered together under one sheath.

The Unit of Afferent Transmission is the conveyance of that one unit of Impression from the place impressed to the brain atom where it is to be interpreted.

The Unit of Sensation is the interpretation that Innate Intelligence, either Educated or Innate, placed upon one impression and states through that function whether that impression is pleasing or not, good or bad, harmful or a benefit.

The Unit of Interpretation is the passive cross-examination that the Unit of Innate Intelligence places upon the Unit of Impression after the Unit of Vibration has reached its final destination.

The Unit of Ideation is the interpretation that either mind

places upon one particular set of impressions having more than one common origin but having one ultimate action upon one specific set of impressions following the vibrations thereof.

The Unit of Intellectual Adaptation is that responsive action that either mind utilizes in counteracting, overcoming or receiving and accepting the object sensed through one impression arising therefrom. It is the one intellectual impulse which proceeds efferently to act upon the one impression received and interpreted afferently. This Unit could still further be subdivided to mean The *Unit of Intellectual Adaptation is* that responsive action that either mind utilizes in counteracting, overcoming or receiving and accepting the object sensed through one Unit of Impression, arising therefrom. It is the intellectual *Unit of Energy* which proceeds efferently to act upon the one *Unit of Matter*, preceded by the one *Unit of Impression* which was interpreted by the *One Unit of Interpretation.*

As electricity is the nearest counterpart that we find in relation to the currents in man, we turn to that science in preference to any other to find what terms *they* have used to express given qualities in combinations of attributes. A careful search has finally composited the following table. Electricians have deciphered more problems of man (even though it was unconsciously and for other than humanitarian reasons) than all the physicians. Every electrician, regardless of how crude his knowledge, is more capable of becoming a Chiropractor and learning of the currents in man and connecting them, than all the physicians. I do not mean to say but what the physician can become a Chiropractor, but the electrician has the basis to start with; the physician has been taught to believe that man just happened, therefore does not have currents; that impulses can start anywhere and go anywhere at any time they happened to see fit. Therefore the one must unlearn before he can learn, the other picks up and goes ahead.

It has long been *suspected* that man had a current system within him, but no one before this has ever brought it out and individualized it. The electro-therapeutist today aims to give to the body the currents it lacks. What man supplies *is* power, energy, but it lacks that peculiar mental transformation which makes of all electricity an intellectual unit which travels throughout the body. Electricity and intellectual currents within the human body both come from the void and are of the same elementary characteristics, but it is *the transformation in the mind and through the brain which makes of each* different quantities. Thus I say the *aims and objects of* electro-therapeutics are all right, but do not accomplish what is necessary. Mental transformation *must* take place before energy is physically utilizable. Electricity pumped into a body in the crude, raw state is as much a detriment as any medicine, which is not a food, neither can either be digested in that form.

Volt, *the Unit of Electro-Motive Force*—Force required to send one ampere of current through one ohm of resistance.

Ohm, *Unit of Resistance*—Resistance offered to the passage of one ampere when impelled by one volt.

Megohm—1,000 ohms.

Ampere, *Unit of Current*—The current which one volt can send through a resistance of one ohm.

Coulcomb, *Unit of Quantity*—Quantity of current which, impelled by one volt, would pass through one ohm pressure of one volt.

Microfarad—One millionth of a farad.

Watt, *Unit of Power*—The power to do work when one ampere passes through one ohm under pressure of one volt (746 watts equal one horse-power).

Joule, *Unit of Work*—The work done by one watt in one second.

Horse-power—*The Standard Unit* rate of work being 33,000 foot pounds per minute. If a machine can lift 1,000 pounds 33 feet in one minute its capacity is one horse-power.

In substitution for the above terms we must meet all of those considerations *and then some,* for while electricity is the nearest analogy, yet it is *not* intellectual, therefore does not contain the attributes such as denote intelligence as quality, and Intelligence. It is too much like turning on steam and expecting it to adapt itself to some abnormal circumstance that might intervene while in transit, after it has reached the point of action, or even before it is turned into the machine. This, neither steam nor electricity can do, but the creative powers of man do this very thing with every mental impulse, therefore we must add at least the Unit of Speed and the Unit of Intelligence into every combination considered.

The Unit of the Length of the Unit of Force is speaking abstractly of a quantity which knows no space nor distance, therefore it does not apply to this set.

The Unit of Weight of the Unit of Force is again another consideration that cannot be applied to immaterialities.

The Unit of Time of the Unit of Force does apply, for a Unit of Force is and could be created at one place and be very slow in being transmitted from place to place performing its duty. Some people are rapid thinkers, place immediate interpretations upon things sensed peripherally, others are very slow, a condition called lethargic. The necessary time for the passage of a Unit of Force through a nerve fibre depending upon the abnormal resistance which that tissue offers to its transmission.

The Unit of Area of the Unit of Force is a timely consideration, for the number of Units being placed into atomic action is what determines the physical area involved normally or abnormally. In this consideration we are involving more than one

Unit, although even one atom has its individual area that it covers.

The Unit of Volume of the Unit of Force involves more than one Unit of Force. One Unit of Force has no volume because of its being immaterial. We can speak of the "voluminous powers" in referring to more than one Unit of Force, although this would be a far-fetched expression.

The Unit of Speed of the Unit of Force would be the time needed to transmit this. Unit of Force from the place of creation to the place of expression, and again depends entirely upon the resistance of the material agency through which it is passing.

The Unit Of Speed and the *Unit of Time* are two different considerations, as one (speed) involves the idea of velocity, whereas time indicates the duration required by a given amount to pass a certain distance.

The Unit of Quality of the Unit of Force would be the reduction that takes place mentally from a general undefined or uncomprehensive unit force form to a specific, intellectually defined, purpose-bearing object.

The Unit of Intelligence of the Unit of Force is the specific character or capacity that each Unit of Force has which shows that it understands, has the capacity to reason and continues to work hand in hand and in harmony with other units with definite, general or specific objects in view, i. e., to work the atoms of matter to gain one conclusive end. This is purely mental and a state existing within the brain.

We have spent some time showing you the physiological basis for this unit system, so that our ideas can be better and more comprehensively expressed.

Now for its application to the human body. To do away with symptoms is the object of all Chiropractic teachings. With that basis in view we have established the "meric system." We will consider the application of the unit system with the meric system in which one or more foruns could be abnormal in any one mere in one particular zone, thus making every Unit of Force working through one normal meric unit.

One unit of force.

One dermameric forun.
One myomeric forun.
One osseomeric forun.
One viscemeric forun.
One neuromeric forun.
One audimeric forun.
One olfameric forun.
One optimeric forun.
One gustameric forun.
One sensomeric forun.
One omnemeric forun.

One unimeric forun.
One vertemeric forun..
One Unit of Resistance to the transmission of the Unit of Force.
One dermameric Unit of Resistance.
One myomeric Unit of Resistance.
One osseomeric Unit of Resistance.
One viscemeric Unit of Resistance.
One neuromeric Unit of Resistance.
One audimeric Unit of Resistance.
One olfameric Unit of Resistance.
One gustameric Unit of Resistance.
One sensomeric Unit of Resistance.
One omnemeric Unit of Resistance.
One unimeric Unit of Resistance.
One vertemeric Unit of Resistance

I can cite you to no better example of this form than the product of dropsy. This condition is one of resistance to the transmission of the currents. In electricity it becomes a short circuit. The Units of Resistance would here be high. Drowning is a condition induced by this typical state. Inhalation of gas is another. Burning of tissue cells is another wherein this same fundamental law will apply the same as in electricity.

One Unit of Current would be composed of many Units of Force being sent through a certain tissue considering the resistance with which it was being met. The Unit of Current would be lowered in a case of dropsy, for it would be impossible for all of the current to get through because of the resistance being so great.

It is a condition of resistance that the Chiropractor has to contend with in subluxations of vertebrae. The Units of Current are ready and willing to pass on, but the Units of Resistance are subject to all the figures of the mathematician, according to the “degree” of pressure.

One dermameric Unit of Current would have normal expression if no Unit of Resistance enters.

One osseomeric Unit of Current would have normal expression if no Unit of Resistance enters.

One viscemeric Unit of Current would have normal expression if no Unit of Resistance enters.

One neuromeric Unit of Current would have normal expression if no Unit of Resistance enters.

One audimeric Unit of Current would have normal expression if no Unit of Resistance enters.

One olfameric Unit of Current would have normal expression if no Unit of Resistance enters.

One optimeric Unit of Current would have normal expression if no Unit of Resistance enters.

One gustameric Unit of Current would have normal expression if no Unit of Resistance enters.

One senseomeric Unit of Current would have normal expression if no Unit of Resistance enters.

One omnemeric Unit of Current would have normal expression if no Unit of Resistance enters.

One unimeric Unit of Current would have normal expression if no Unit of Resistance enters.

One vertemeric Unit of Current would have normal expression if no Unit of Resistance enters.

In the next set we have figuratively increased the number of units of resistance more to show that it is subject to great fluctuations other than that, it must be applied as given. Those are examples or samples, if you will.

One dermameric Unit of Current would have abnormal expressions if 5 Units of Resistance enter.

One myomeric Unit of Current would have abnormal expression if 10 Units of Resistance enter.

One osseomeric Unit of Current would have abnormal expression if 15 Units of Resistance enter.

One viscemeric Unit of Current would have abnormal expression if 20 Units of Resistance enter.

One neuromeric Unit of Current would have abnormal expression if 25 Units of Resistance enter.

One audimeric Unit of Current would have abnormal expression if 30 Units of Resistance enter.

One olfameric Unit of Current would have abnormal expression if 35 Units of Resistance enter.

One optimeric Unit of Current would have abnormal expression if 40 Units of Resistance enter..

One gustameric Unit of Current would have abnormal expression if 45 Units of Resistance enter.

One senseomeric Unit of Current would have abnormal expression if 50 Units of Resistance enter.

One omnemeric Unit of Current would have abnormal expression if 55 Units of Resistance enter.

One unimeric Unit of Current would have abnormal expression if 60 Units of Resistance enter.

One vertemeric Unit of Current would have abnormal expression if 65 Units of Resistance enter.

One Unit of Quantity would be equal to the Number of Units of Current which would reach the tissue cells with or without resistance. The greater the resistance the less *Units of Quantity* would be expressed. The less the resistance the *greater the Units of Quantity* in expression, although the degree of Creation remains the same. This is nicely illustrated in the instance of a foot going to sleep. The quantity was normal when the legs were not crossed. The quantities of Units of currents that go to the foot are being cut off as resistance becomes greater, until finally the foot is “asleep,” meaning that the resistance is so great

that there is a lack of quantity. Release the resistance by uncrossing the legs and the quantity of Units of Current is restored to normal.

One dermameric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One myomeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One osseomeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One viscemeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One neuromeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One audimeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One olfameric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One optimeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One gustameric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One sensomeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One omnemeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One unimeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One vertemeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One dermameric Unit of Quantity would be abnormal in expression if 5% of Resistance enters.

One myomeric Unit of Quantity would be abnormal in expression if 10% of Resistance enters.

One osseomeric Unit of Quantity would be abnormal in expression if 15% of Resistance enters.

One viscemeric Unit of Quantity would be abnormal in expression if 20% of Resistance enters.

One neuromeric Unit of Quantity would be abnormal in expression if 25% of Resistance enters.

One audimeric Unit of Quantity would be abnormal in expression if 30% of Resistance enters.

One olfameric Unit of Quantity would be abnormal in expression if 35% of Resistance enters.

One optimeric Unit of Quantity would be abnormal in expression if 40% of Resistance enters.

One gustameric Unit of Quantity would be abnormal in expression of 45% of Resistance enters.

One sensomeric Unit of Quantity would be abnormal in expression if 50% of Resistance enters.

One omnemeric Unit of Quantity would be abnormal in expression if 55% of Resistance enters.

One unimeric Unit of Quantity would be abnormal in expression if 60% of Resistance enters.

One vertemeric Unit of Quantity would be abnormal in expression if 65% of Resistance enters.

One Unit of Capacity depends upon the size and shape of the conveyor, as regards its volume of carrying passive currents or units of power. The unit of capacity would depend upon the physical condition of the material which was conveying, and that in turn depends upon the number of units of power it is getting, so that effect does not make effect, because we always lead back to the absence of an efferent current and that must be due and is to the external traumatic forces. Every analysis leads us back to that starting abnormal feature of resistance.

The Unit of Capacity is the ability with which the medium allows the current to pass through.

One dermameric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One myomeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One osseomeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One viscemeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One neuromeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One audimeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One olfameric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One optimeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One gustameric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One omnemeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One unimeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One vertemeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One dermameric Unit of Capacity would be abnormal in personification if 15% of Resistance enters.

One myomeric Unit of Capacity would be abnormal in personification if 10% of Resistance enters.

One osseomeric Unit of Capacity would be abnormal in personification if 15% of Resistance enters.

One viscemeric Unit of Capacity would be abnormal in personification if 20% of Resistance enters.

One neuromeric Unit of Capacity would be abnormal in personification if 25% of Resistance enters.

One audimeric Unit of Capacity would be abnormal in personification if 30% of Resistance enters.

One olfameric Unit of Capacity would be abnormal in abnormal in personification if 35% of Resistance enters.

One optimeric Unit of Capacity would be abnormal in personification if 40% of Resistance enters.

One gustameric Unit of Capacity would be abnormal in personification if 45% of Resistance enters.

One sensomeric Unit of Capacity would be abnormal in personification if 50% of Resistance enters.

One omnemeric Unit of Capacity would be abnormal in personification if 55% of Resistance enters.

One unimeric Unit of Capacity would be abnormal in personification if 60% of Resistance enters.

One vertemeric Unit of Capacity would be abnormal in personification if 65% of Resistance enters.

One Unit of Power is measured by what it does; its capacity of producing an effect, its ability to act. *One Unit of Power* may leave the brain in fine shape, yet some one of its many attributes may have been so changed during transit that the *Unit of Power* will have been distorted. While this is true of the unit, yet it would hardly be noticed until we are dealing with currents.

If the Units of Power can flow onward in a normal manner and thus produce a steady, continuous action of atoms, then they will be well oiled or lubricated, and no friction will exist. It is excessive action without oil that is a heat producer because of the fact that units of heat are liberated in this manner, whereas in any other form they would not be.

One Unit of dermameric Power would be normal in function if no Units of Resistance enter.

One Unit of myomeric Power would be normal in function if no Units of Resistance enter.

One Unit of osseomeric Power would be normal in function if no Units of Resistance enter.

One Unit of viscemeric Power would be normal in function if no Units of Resistance enter.

One Unit of neuromeric Power would be normal in function if no Units of Resistance enter.

One Unit of audimeric Power would be normal in function if no Units of Resistance enter.

One Unit of olfameric Power would be normal in function if no Units of Resistance enter.

One Unit of optimeric Power would be normal in function if no Units of Resistance enter.

One Unit of gustameric Power would be normal in function if no Units of Resistance enter.

One Unit of sensomeric Power would be normal in function if no Units of Resistance enter.

One Unit of omnemeric Power would be normal in function if no Units of Resistance enter.

One Unit of unimeric Power would be normal in function if no Units of Resistance enter.

One Unit of vertemeric Power would be normal in function if no Units of Resistance enter.

One Unit of dermameric Power would be abnormal in function if 5% of Resistance enters.

One Unit of myomeric Power would be abnormal in function if 10% of Resistance enters.

One Unit of osseomeric Power would be abnormal in function if 15% of Resistance enters.

One Unit of viscemeric Power would be abnormal in function if 20% of Resistance enters.

One Unit of neuromeric Power would be abnormal in function if 25% of Resistance enters.

One Unit of audimeric Power would be abnormal in function if 30% of Resistance enters.

One Unit of olfameric Power would be abnormal in function if 35% of Resistance enters.

One Unit of optimeric Power would be abnormal in function if 40% of Resistance enters.

One Unit of gustameric Power would be abnormal in function if 45% of Resistance enters.

One Unit of sensomeric Power would be abnormal in function if 50% of Resistance enters.

One Unit of omnemeric Power would be abnormal in function if 55% of Resistance enters.

One Unit of unimeric Power would be abnormal in function if 60% of Resistance enters.

One Unit of vertemeric Power would be abnormal in function if 65% of Resistance enters.

One *Unit of Work* is that which is produced as the result of labor; anything that is accomplished, the product, the amount of work done by a unit of force acting through a unit of distance, or the amount required to lift a unit of weight through a unit of distance against a unit of gravitation, and is measured by what has been done. This again depends upon how many Units of Current reach the periphery.

One Unit of dermameric Work would be normal in function if no Resistance enters.

One Unit of myomeric Work would be normal in function if no Resistance enters.

One Unit of osseomeric Work would be normal in function if no Resistance enters.

One Unit of viscemeric Work would be normal in function if no Resistance enters.

One Unit of neuromeric Work would be normal in function if no Resistance enters.

One Unit of audimeric Work would be normal in function if no Resistance enters.

One Unit of olfameric Work would be normal in function if no Resistance enters.

One Unit of optimeric Work would be normal in function if no Resistance enters.

One Unit of gustameric Work would be normal in function if no Resistance enters.

One Unit of sensomeric Work would be normal in function if no Resistance enters.

One Unit of omnemeric Work would be normal in function if no Resistance enters.

One Unit of unimeric Work would be normal in function if no Resistance enters.

One Unit of vertemeric Work would be normal in function if no Resistance enters.

One Unit of dermameric Work would be abnormal in function if 5 Units enter.

One Unit of myomeric Work would be abnormal in function if 10 Units enter.

One Unit of osseomeric Work would be abnormal in function if 15 Units enter.

One Unit of viscemeric Work would be abnormal in function if 20 Units enter.

One Unit of neuromeric Work would be abnormal in function if 25 Units enter.

One Unit of audimeric Work would be abnormal in function if 30 Units enter.

One Unit of olfameric Work would be abnormal in function if 35 Units enter.

One Unit of optimeric Work would be abnormal in function if 40 Units enter.

One Unit of gustameric Work would be abnormal in function if 45 Units enter.

One Unit of sensomeric Work would be abnormal in function if 50 Units enter.

One Unit of omnemeric Work would be abnormal in function if 55 Units enter.

One Unit of unimeric Work would be abnormal in function if 60 Units enter.

One Unit of vertemeric Work would be abnormal in function if 65 Units enter.

1. Unit of Force, normal—"For'un" *"for"ce "un"it.*

2. Unit of Force, abnormal—"*Deforun."* De'-for-un, *de* meaning without form, away from normality.

3. Unit of Force, in normal connection with the atom, *"forunity."*

4. Unit of Force, not in normal connection with the atom, *"deforunity."*

5. Units of Force, normal—*Foruns.* For'-uns.

6. Units of Force, abnormal—*Deforuns.* De'-for-uns. Meaning more than one unit without normality.

7. Unit of Resistance—*Aforun*. A'-for-un. "A" meaning opposing unit of force.

8. Units of Resistance—*Aforuns.* A'-for-uns. More than one unit of resistance.

9. Unit of Current, normal—*Parcycloforun.* Par-cy-clof'-or-un. Meaning part of a cycle of force units.

10. Unit of Current, abnormal—*Deparcycloforun.* De-par-cy-clof'-or-un. Meaning a current without normality.

11. Current of Resistance—*Parcycloaforuns.* Par-cy-cloaf'-or-un. Unit of current resistance.

12. Currents of resistance—*Parcycloaforuns.* Par-cy-cloaf'-or-uns. More than one unit of currents of resistance.

13. Units of composite currents, normal—See 85.

14. Units of composite currents, abnormal—See 86.

15. Unit of quantity, normal—See 3.

16. Unit of quantity, abnormal—See 4.

17. Unit of capacity, normal—See 3.

18. Unit of capacity, abnormal—See 4.

19. Unit of power, normal—See 1.

20. Unit of power, abnormal—See 2.

21. Unit of Work, normal—*Alpliforun.* Ap-lif'-or-un. Meaning force units applied.

22. Unit of Work, abnormal—*Dappliforun.* Dap-plif'-orun. Meaning Units of Force abnormally applied.

23. Unit of Intelligence—*Mentiforun.* Men-tif'-or-un. Meaning one intellectual force unit.

24. Units of Intelligence—*Mentiforuns.* Men-tif'-or-uns. Meaning more than one intellectual force unit.

25. Unit of Speed, normal—*Veloforun.* Ve-lof'-or-un. Meaning the rate of vibration of one force unit.

26. Units of Speed, abnormal—*Veloforuns.* Vel-of'-or-uns. Meaning the rate of vibration of more than one unit of speed.

27. Unit of Speed, abnormal—*Develoforun.* De-ve-lof'-or-un. Meaning the abnormal rate of vibration of one force unit.

28. Units of Speed, abnormal—*Develoforuns.* De-ve-lof'-or-uns. Meaning the abnormal rate of vibration of more than one force unit.

29. Unit of Quality, normal—See 1.

30. Units of Quality, normal—See 3.

31. Unit of Quality, abnormal—See 2.

32. Units of Quality, abnormal—See 4.

33. Unit of Cycle, normal—*Cycloforun.* Cy-clof'-or-un. Meaning a cycle of a force unit.

34. Units of Cycle, normal.—*Cycloforuns.* Cy-clof'-or-uns. Meaning a cycle of more than one force unit.

35. Unit of Cycle, abnormal—*Decycloforun.* De-cy-clof'-or-un. Meaning the abnormal cycle of one force unit.

36. Units of Cycle, abnormal—D*ecycloforuns.* De-cy-clof'-or-uns. Meaning the abnormal cycle of more than one force unit.

37. Unit of Cycle of Resistance—*Cycloaforun.* Cy-cloaf'-or-un. Meaning the cycle of one opposing force unit.

38. Units of Cycle of Resistance—Cycloaforuns. Cy-cloaf'-or-uns. Meaning the cycle of more than one force unit.

39. Unit of Mentality, always normal—See 23 and 24.

40. Unit of Creation, always normal—See 23 and 24.

41. Unit of Brain Cell, normal—*Encephforun.* En-ceph'-for-un. Meaning one brain cell unit. Encephalon, brain.

42. Units of Brain Cell, normal—*Encephforuns.* En-ceph'-for-uns. Meaning more than one brain cell unit.

43. Unit of Brain Cell, abnormal—*Dencephoforun.* Den-ceph'-for-un. Meaning one abnormal brain cell unit.

44. Units of Brain Cell, abnormal—*Dencephoforuns.* Den-ceph'-for-uns. Meaning more than one abnormal brain cell unit.

45. Unit of Transformation, normal—*Transforun.* Trans'-for-un. Meaning the transformation of one force unit.

46. Units of Transformation, normal—*Transforuns.* Trans'-for-uns. Meaning the transformation of more than one force unit.

47. Unit of Transformation, abnormal—*Detransforun* De-trans'-for-un. Meaning the transformation (abnormal) of a force unit.

48. Units of Transformation, abnormal—*Detransforuns* De-trans'-for-uns. Meaning the abnormal transformation of more than one force unit.

49. Unit of Mental Impulse, normal—*Mentitransforun.* Men-ti-trans'-for-un. Meaning the product of the transformation of one force unit.

50. Units of Mental Impulse, normal—*Mentitransforuns.* Men-ti-trans'-for-uns. Meaning the product of more than one transformation of more than one unit of force.

51. Unit of Mental Impulse, abnormal—*Mentidetransforun.* Men-ti-de-trans'-for-un. The abnormal transformation of one force unit.

52. Units of, Mental Impulse, abnormal—*Mentidetransforuns.* Men-ti-de-trans'-for-uns. Meaning the abnormal transformation of more than one force unit.

53. Unit of Propulsion, normal—*Moveforun.* Mo-vef'-orun. Meaning the moving of one force unit.

54. Units of Propulsion, normal—*Moveforuns.* Mo-vef'-or-uns. Meaning the moving of more than one force unit.

55. Unit of Propulsion, abnormal—*Demoveforun* De-mo-vef'-or-un. Meaning the abnormal moving of one force unit.

56. Units of Propulsion, abnormal—*Demoveforuns.* De-mo-vef'-or-uns. Meaning the abnormal moving of more than one force unit.

57. Unit of Efferent Nerve, normal—*Efneuroforun.* Ef-neu-rof'-or-un. Meaning the unit of an efferent nerve.

58. Units of Efferent Nerve, normal—*Efneuroforuns*. Ef-neu-rof'-or-uns. Meaning more than one unit of an efferent nerve.

59. Unit of Efferent Nerve, abnormal—*Defneuroforun.* Def-neu-rof'-or-un. Meaning one abnormal unit of an efferent nerve.

60. Units of Efferent Nerve, abnormal—*Defneuroforuns.* Def-neu-rof'-or-uns. Meaning more than one abnormal unit of an efferent nerve.

61. Unit of Efferent Transmission, normal—*Tranefneuroforun.* Tran-ef-neu-rof'-or-un. Meaning the normal efferent transmission of one force unit.

62. Units of Efferent Transmission, normal—*Tranefneuroforuns.* Tran-ef-neu-rof'-or-uns. Meaning the normal efferent transmission of more than one force unit.

63. Unit of Efferent Transmission, abnormal—*Trandefneuroforun.* Tran-def-neu-rof'-or-un. Meaning the abnormal efferent transmission of one force unit.

64. Units of Efferent Transmission, abnormal—*Trandefneuroforuns.* Tran-def-neu-rof'-or-uns. Meaning the abnormal efferent transmission of more than one force unit.

65. Unit of Tissue Cell, normal—Tiscelforun. Tis-cel'-for-un. Meaning the normal tissue cell force unit.

66. Units of Tissue Cell, normal—*Tiscelforuns.* Tis-cel'-for-uns. Meaning more than one normal unit of tissue cell.

67. Unit of Tissue Cell, abnormal—*Detiscelforun.* De-tis-cel'-for-un. Meaning the one abnormal tissue cell force unit.

68. Units of Tissue Cell, abnormal—*Detiscelforuns.* De-tis-cel'-for-uns. Meaning more than one abnormal tissue cell force unit.

69. Unit of Reception, normal—*Receptiforun.* Re-cep-tif'-or-un. Meaning the reception of one normal force unit.

70. Units of Reception, normal—*Receptiforuns.* Re-cep-tif'-or-uns. Meaning the reception of more than one force unit.

71. Unit of Reception, abnormal—*Dereceptiforun.* De-re-cep-tif'-or-un. Meaning the abnormal reception of one force unit.

72. Units of Reception, abnormal—*Dereceptiforuns.* De-re-cep-tif'-or-uns. Meaning the abnormal reception of more than one force unit.

73. Unit of Expression, normal—*Faciforun.* Fa-cif'-or-un. Meaning the expression of one force unit.

74. Units of Expression, normal—*Faciforuns.* Fa-cif'-or-uns. Meaning the abnormal expression of one force unit.

75. Unit of Expression, abnormal—*Defaciforun.* De-fa-cif'-or-un. Meaning the abnormal expression of one force unit.

76. Units of Expression, abnormal—*Defaciforuns.* De-fa-

cif'-or-uns. Meaning the abnormal expression of more than one force unit.

77. Unit of Personification, normal—*Personiforun.* Per-son-if'-or-un. Meaning the personification of one force unit.

78. Units of Personification, normal—*Personiforuns.* Per-son-if'-or-uns. Meaning the personification of more than one force unit.

79. Unit of Personification, abnormal—*Depersoniforun.* De-per-son-if'-or-un. Meaning the abnormal personification of one force unit.

80. Units of Personification, abnormal—*Depersoniforuns.* De-per-son-if'-or-uns. Meaning the abnormal personification of one force unit.

81. Unit of Coordination—*Coordiforun.* Co-or-dif'-or-un. Meaning the coordination of a force unit throughout its course.

82. Units of Coordination—*Coordiforuns.* Co-or-dif'-or-uns. Meaning the coordination of more than one force unit throughout their course.

83. Unit of Incoordination—*Incoordiforun.* In-co-or-dif'-or-un. Meaning the incoordination of one force unit along its course.

84. Units of Incoordination—*Incoordiforuns.* In-co-or-dif'-or-uns. Meaning the incoordination of force units along their course.

85. Unit of External Vibration, normal—*Vibraforun.* Vi-braf'-or-un. Meaning the normal vibration of a force unit as received by certain media.

86. Units of External Vibration, normal—*Vibraforuns.* Vi-braf'-or-uns. Meaning the normal vibration of force units received by certain media.

87. Unit of External Vibration, abnormal—*Devibraforun.* De-vi-braf'-or-un. Meaning the abnormal vibration of a force unit as received by certain media.

88. Units of External Vibration, abnormal—*Devibraforuns.* De-vi-braf'-or-uns. Meaning the abnormal vibration of force units as received by certain media.

89. Unit of Impression, normal—*Impreforun.* Im-pref'-or-un. Meaning the impression made by one force unit of vibration.

90. Units of Impression, normal—*Impreforuns.* Im-pref'-or-uns. Meaning the impression of more than one force unit of vibration.

91. Unit of Impression, abnormal—*Dempreforun.* Dem-pref'-or-un. Meaning the abnormal impression of one force unit of vibration.

92. Units of Impression, abnormal—*Dempreforuns.* Dem-pref'-or-uns. Meaning the abnormal impression of force units of vibration.

93. Unit of Afferent Nerve, normal—*Afneuroforun.* Af-neu-rof'-or-un. Meaning a unit of afferent nerve.

94. Units of Afferent Nerve, normal—*Afneuroforuns.* Af-neu-rof'-or-uns. Meaning more than one unit of afferent nerve.

95. Unit of Afferent Nerve, abnormal—*Dafneuroforun.* Daf-neu-rof'-or-un. Meaning an abnormal unit of afferent nerve.

96. Units of Afferent Nerve, abnormal—*Dafneuroforuns.* Daf-neu-rof'-or-uns. Meaning more than one abnormal unit of afferent nerve.

97. Unit of Afferent Transmission, normal—*Tranafneuroforun.* Tran-af-neu-rof'-or-un. Meaning the afferent transmission of one force unit.

98. Units of Afferent Transmission, normal—*Tranafneuroforuns.* Tran-af-neu-rof'-or-uns. Meaning the afferent transmission of more than one unit of force.

99. Unit of Afferent Transmission, abnormal—*Trandafneuroforun.* Tran-daf-neu-rof'-or-un. Meaning the abnormal afferent transmission of one force unit.

100. Units of Afferent Transmission, abnormal—*Trandafneuroforuns.* Tran-daf-neu-rof'-or-uns. Meaning the abnormal afferent transmission of more than one force unit.

101. Unit of Sensation, normal—*Sensaforun.* Sen-saf'-or-un. Meaning the product of the mental interpretation of one unit of impression.

102. Units of Sensation, normal—*Sensaforuns.* Sen-saf'or-uns. Meaning the product of the mental interpretation of more than one unit of impression.

103. Unit of Sensation, abnormal—*Desensaforun.* De-sen-saf'-or-un. Meaning the product of the mental interpretation of one abnormal unit of impression.

104. Units of Sensation, abnormal—*Desensaforuns.* De-sen-saf'-or-uns. Meaning the product of the mental interpretation of more than one abnormal unit of impression.

105. Unit of Interpretation, normal—*Interpreforun.* In-ter-pref'-or-un. Meaning the mental Interpretation of a unit of impression.

106. Units of Interpretation, normal—*Interpreforuns.* In-ter-pref'-or-uns. Meaning the mental interpretation of more than one unit of impression.

107. Unit of Interpretation, abnormal—*Disinterpreforun.* Dis-in-ter-pref'-or-un. Meaning the mental interpretation of one abnormal unit of impression.

108. Units of Interpretation, abnormal—*Disinterpreforuns.* Dis-in-ter-pref'-or-uns. Meaning the mental interpretation of more than one abnormal unit of impression.

109. Unit of Ideation, normal—*Combisensaforun.* Com-bi-sen-saf'-or-un. Meaning the reasoning upon many units of composite interpretation.

110. Units of Ideation, normal—*Combisensaforuns.* Com-

bi-sen-saf'-or-uns. Meaning the reasoning upon more than one unit of composite interpretation.

111. Unit of Ideation, abnormal—*Decombisensaforun.* De-com-bi-sen-saf'-or-un. Meaning the reasoning upon one abnormal unit of composite interpretation.

112. Units of Ideation, abnormal—*Decombisensaforuns.* De-com-bi-sen-saf'-or-uns. Meaning the reasoning upon more than one abnormal unit of composite interpretation.

113. Unit of Intellectual Adaptation, normal—*Inteladaforun*. In-tel-a-daf'-or-un. Meaning the intellectual adaptation of one force unit.

114. Unit of Intellectual Adaptation, abnormal—*Inteladaforuns.* In-tel-a-daf'-or-uns. Meaning the intellectual adaptation with more than one force unit.

115. Units of Intellectual Adaptation, abnormal—*Dinteladaforuns.* Meaning the intellectual adaptation upon more than one abnormal force unit.

116. Unit of Time of the Unit of Force, normal—*Tempoforun.* Tem-pof'-or-un. Meaning the unit of time in which a force unit is expressed.

117. Units of Time of the Unit of Force, normal—*Tempoforuns.* Tem-pof'-or-uns. Meaning more than one unit of time in which a unit of force is expressed.

118. Unit of Time of the Unit of Force, abnormal—*Detempoforun.* De-tem-pof'-or-un. Meaning the unit of time which an abnormal unit of force is expressed in.

119. Units of Time of the Unit of Force, abnormal—*Detempoforuns.* De-tem-pof'-or-uns. Meaning more than one unit of time in which an abnormal force is expressed.

120. Unit of Speed of the Unit of Force, normal—See No. 25.

121. Units of Speed of the Unit of Force, normal—See No. 26.

122. Unit of Speed of the Unit of Force, abnormal—See No. 26.

123. Units of Speed of the Unit of Force, abnormal—See No. 27.

124. Unit of Quality of the Unit of Force, normal—See No. 1.

125. Units of Quality of the Unit of Force, normal—See No. 3.

126. Unit of Quality of the Unit of Force, abnormal—See No. 2.

127. Units of Quality of the Unit of Force, abnormal—See No. 4.

128. Unit of Intelligence of the Unit of Force—See No. 21.

129. Units of Intelligence of the Unit of Force—See No. 22.

130. All currents without resistance—*Omneparcycloforun.* Om-ne-par-cy-clof'-or-un. Meaning the unit of composite currents without resistance.

131. All currents with resistance—*Domneparcycloforun.* Dom-ne-par-cy-clof'-or-un. Meaning the unit of composite currents with resistance

132. One current of one function without resistance—See No. 9.

133. One current of one function with resistance—See No. 10.

134. All currents without resistance—See No. 131.

135. All currents with resistance—See No. 132.

136. Mixed and varied currents of various functions in various places without resistance—*Variparcycloforun.* Vari-par--cy-clof'-or-un.

137. Mixed and varied currents of various functions in various places and resistance—*Devariparcycloforun.* De-va-ri-par-cy-clof'-or-un.

CYCLIC CONSIDERATIONS

If you have a knowledge of cycles you will be able to convince your patient of the truth of Chiropractic, its reasonableness, simplicity? efficiency, in fact show him its merits, it places you on a better foundation.

You have an ordinary patient with "Liver trouble." He tells his story about the doctors who said he had gall stones. You pass your hand down his back till you come to the fourth dorsal vertebra, notice that it is out of alignment. You now know there is trouble with the liver, and say, "I have found the cause, I shall adjust it and you will be well." Suppose your patient wants to know and insists that he shall understand before he submits. "What are you going to do?" I adjust the subluxation. "But what is that?" You ought to tell what it is, show that by replacing that vertebra back to normal he will be well, explain that the foramen at the side of the vertebrae, through which pass the nerves, has been made smaller through traumatism, you adjust to normal position so the proper quantity of power can pass to the liver, by replacing the bone in normal position that nerve which has been pinched will be relieved.

You must understand your Philosophy sufficiently to be able to tell him, not only what a subluxation is, but why the subluxation is causing the trouble in the liver. To do this you must explain how the foramen is formed and how the subluxation has changed the shape of this foramen in such a way as to change the shape of its nerve, and thus interfere with its carrying capacity. In other words, there is an interference with the transmission of mental impulses by the pressure produced by the subluxation, and by adjusting that subluxation to its normal alignment the pressure will be removed and transmission restored to normal.

Intelligence is working through matter, but is started from the brain. Vibrations are set up at the periphery and transmitted by the afferent nerve to the brain cell. The Mental Interpretation of these vibrations shows that the organ needs Mental Impulses to produce certain functions. The Innate Intelligence through its Innate Mind transforms the foruns into the specific Mental Impulse, according to the interpretation of the vibrations, and this current of Impulses is started to the organ and will produce the desired functioning of that organ, if nothing interferes with the transmission. Function is thought in action. It is constant thought that is going to the liver. As soon as the word is sent to the brain, that certain organs need certain things, the brain in-

terprets the message and sends back what is wanted, the motion begins there and expresses it. Mental Impulse acts as propelling force (the Mental Impulse is the propelling force) and, is thought in motion going somewhere precise with a definite intelligent function to perform. The brain cell continues into the nerve. The mental impulse is conducted or propelled along the course of that nerve as we use wires to conduct electricity.

That nerve passes between the fourth and fifth dorsal vertebrae to your liver. The fourth dorsal vertebra, through some cause, has become subluxated and presses on that nerve, it has reduced its carrying capacity and, therefore, the flow is not normal, as has been proven by experiments. I apply, scientifically, an adjustic concussion of forces to that subluxated vertebra in response to which we get an Innate contraction of forces, which results in the Chiropractic adjustment. The vertebra is now in normal alignment, the transmission of Mental Impulses to the liver has been restored to normal, and with this restoration of transmission comes the restoration of function in the liver. The fact that I replace the bone into normal position, the nerve will gain that flow of current going to the liver and when it reaches the liver this transformed thought will give to the liver its normal function. It will again assume conditions previous to the time when the bone was not normal. You have only been sick since that subluxation, so by adjusting that we permit the flow of Universal Intelligence and allow it to accomplish the purpose for which destined in the great plan.

There have been two main epochs in the existence of man, the prehistoric and historical. An epoch is an era, a period of time during which important events have taken place; such as the glacial epoch, the period of time that the earth is supposed to have been covered with ice; the stone age, the electric age, were the epochs during which the use of those things were respectively discovered and utilized.

Of the prehistoric age we have little data to speak authoritatively about, but from the time men began to write, in some form or another, and leaving behind documents for future generations, relating the events of importance that had taken place during their life, which we call history, we are compelled to note that there has always existed an enigma, a problem, a persistently evading *missing link* that baffled all investigators of the phenomena of human existence, such as the theologian, the physician, the psychologist and all other thinkers and experimentalists, who would observe an occurrence, a manifestation or an effect of some kind, and by deduction or induction, mostly by the latter, reach an obstruction in their path of investigation from effect to cause, and this obstacle, block, problem or riddle, would cause them to halt and ponder, but to no purpose, and would say “life is a phenomenon.”

What is a phenomenon? According to Webster it is a Greek word meaning "distinguished from its ground substance or unknown constitution," something that was not like what they had been investigating, something unknown and remained so until the beginning of the twentieth century when Chiropractic was established on a sound philosophical foundation, the union of *intelligent force* and matter. This union accounts for all phenomena of life whether human, vegetable or animal; it is the study of this union that we are now called upon to consider, and, if we succeed, which I think we will, the so-called phenomena of life, death, disease and health will no longer be unknown.

It will not be necessary here to give an example of every class of thinkers who have met and been balked by that problem, but we will consider two classes who come prominently in contrast and the two, from their respective viewpoints, will form a strong contrast to Chiropractic and its Cycles.

First: the old time, which is also the present, school of medicine who considered man with his relation to life and death merely and purely from a material viewpoint.

This school viewed man as matter and as such needed nothing more to explain functions, degeneration, regeneration, repair, action; heat, and even thought were results of chemical or physical action of one part on the other, hence all-sufficient to explain the "phenomena" of life; to prove this it is only necessary to call your attention to *Hand Book of Physiology by Halliburton*, page 2, last paragraph, "The question arises, however, is there anything else? Are there any other laws than those *of physics and chemistry* to be reckoned with ? Is there, for instance, such a thing as 'vital force'?

"It may be frankly admitted that physiologists at present are not able to explain all vital phenomena by the laws of the physical world, but as knowledge increases it is more and more abundantly shown that the supposition of any special or vital force is *unnecessary;* and it should be distinctly recognized that when, in future pages, it is necessary to allude to vital action, it is not because we believe in any specific *vital* energy, but merely because the phrase is a convenient one for expressing something that we do not fully understand, something that cannot at present be brought into line with the physical and chemical forces that operate in the inorganic world."

And that "something" that they "do not understand" is the *something* that we, as Chiropractors, recognize; the intelligent vital force, "Mental impulse."

The second class that I want to call your attention to is the Christian Scientist, who, in contract, start at the other extremity and assert that matter is not in existence, that mind is the only thing in existence, and that, therefore, disease, pain, health and pleasure are only states of the mind ; and, therefore, we need not consider physical or material parts; they have no existence as

such; they are only imaginations and can be made to appear or disappear by thought, at will.

The Chiropractor sees all that is true and admits it, but he does something more; recognizes that the two must be harmoniously connected to express health or life and that, if along the course of the transmission of that intelligence force, which is transmitted through the medium of the nerves, an obstruction occurs interfering with the flow from one to the other, from brain to organs where function is expressed or from organs to brain where impressions are received, then incoordination will obtain, a disease will be the result; and it is the understanding of this principle and its study that is the cycles in Chiropractic.

Observe the water in the Mississippi on its course rushing from the height of land to the level of the sea; but how did it get to the top of the mountain. We are told water runs down hill. This is not literally true; the person who made that statement must have poured a pail of water on top of a hill and watched it run, and *jumped* at the conclusion that it did so always. It runs up as often as down. If it didn't water would soon be all down and there would be an end, which is not the case. The Mississippi was running one hundred years ago is running yet, and will be for some time to come.

You have levees along the Mississippi and during flood time the water has been observed to rise and overflow, tending to show that water goes up as often as it comes down; a better way of saying that would be that "water tends to seek its level," it follows the course of least resistance in obedience to the law of gravitation; so that the water that flows down to the sea is the same that flows to the mountains, taken up by the sun's rays high in the air where it again meets its level, condenses and forms into clouds, drifts over mountains where it falls in rain or snow and flows in creeks and rivers to the sea, so there is not one drop of water in the sea that was not once on the mountains performing its eternal round of *Cycles.*

Take the cycle of man. It is universally admitted that we have no cell today that we had seven years ago, that daily and hourly we are shedding dead used cells that are replaced by newly expanded ones that do not last more than seven years, so that our material bodies undergo a complete change every seven years. Mathematicians compute that if matter, that was once living flesh, was put on one side of the scales, it would outweigh the earth itself, so that we must conclude that we are today the flesh of those who lived before; we die today, buried tomorrow, become fertilizer to grass, fed upon by sheep and oxen to be made into beef and mutton, consumed by man and are made into human flesh once more and again to pass away; so it is true "we are of the dust and unto dust do we return," continually undergoing the eternal *cycle.*

That idea inspired Shelley to exclaim: "There is not one grain of sand on the earth but was once human flesh and bones;

not one drop of water in yon sea but once flowed in human veins." Innate Intelligence has developed senses, in man and animals, according to requirements; to some, such as man, five; to others, such as the mole, four, sight being absent, and to other lower forms perhaps less; to some, such as a dog, wolf, fox, etc, a powerful sense of smell; to birds, such as the hawk and eagle, a keen sense of sight; and to others it is hearing or touch, but it practically comes to one, the sense of touch ; and through this is Innate Intelligence made aware of all that takes place in the organism over which she presides; she is made aware of external and internal conditions by an intricate and delicate system of telegraphic wires, the afferent nerves. Though these, if not impinged, she receives and interprets impressions received, not only from external stimuli, but also from every vibration of functions internally performed and will act in conformity with these impressions if permitted.

IS THERE A NERVE CIRCULATION ?

Dr. Max Meyer, New York City, in The National Eclectic Medical Association Quarterly, December, 1912, presents a most striking analogy, which we here reproduce. It will bear careful study. Does this prove a nerve circulation?

BLOOD CIRCULATION.

1. Every organ has its blood vessels.

2. From a center (heart) a large tube exists, which does not contain anything to inhibit the motion of its content. This tube (aorta) becomes gradually smaller and form finally capillaries. Their walls are of such a construction that they strengthen the impulse of the motor heart force.

3. The heart does not stand in direct communication with the body, but by a medium (aorta), which lays alongside of the vertebral column.

4. The blood vessels enter the organs and spread out into microscopic small branches (capillaries). Their contents are moved by a strong motor (heart), which conveys the fluid throughout the whole body within a few seconds.

5. The size of the blood vessels is not dependent upon the size of the supplied organ, but upon the work necessary. For instance, the blood-vessels of the bones are proportionately smaller than those of the muscles.

6. Dividing or ligating a blood-vessel causes the cessation of nourishment and this interruption of the circulation is constant, hence the organ passes into the state of "acute gangrene."

7. After the division of a blood-vessel a collateral circulation is generally formed which restores the power of assimilation.

8. The arterial (centrifugal) blood-vessels are running into the depth of the tissues; the veins (centripetal) on the surface of the organs.

9. Wherever skin or mucous membrane is injured, blood will appear and this demonstrates the presence of blood-vessels in every part of the body.

10. The blood-vessels contain a fluid (cell and bloodplasma).

11. The veins have valves to prevent the reflux of the blood.

12. The blood is propelled by the heart's action.

13. The velocity of the blood circulation in completing the cycle is about twenty-five seconds.

14. By the blood plasma a rapid or acute assimilation is produced.

15. The microscope does not give any information about arterial or venous capillaries, because the chemical reagents employed in straining and hardening alter the structures, and what remains is mutilated by the microtome, hence blood circulation can only be proven by experiments.

16. The blood circulation carries the nourishing material to the cells nearly in the same minute in which it is absorbed.

17. If we ligate the blood-vessels of an organ we prevent acute assimilation, and cells must die at once, acute.

NERVE CIRCULATION.

1. Every organ has its nerves.

2. From the brain a large cord (spinal cord) and different smaller cords (brain nerves) composed of numerous fine fibers exist which become still finer toward the periphery (centrifugal). These fibers are of minute thickness and in their center an occlusion (axis cylinder) is found. These fibrillar nerves return again to the brain (centripetal).

3. The brain does not stand in direct communication with the body, but indirectly through the spinal cord, which is enclosed in the vertebral column.

4. The nerves spread out into microscopic small branches (filaments) within the organs. Their contents are moved indirectly by the heart.

5. The size of the nerves is not dependent upon the supplied organ, but upon the work necessary. (For instance, the nerves of the glutei muscles are in proportion smaller than those of the eye muscles.)

6. Dividing or ligating a nerve causes immediate paralysis or functional disturbance. If this interruption is constant the organ passes into the state of "chronic gangrene."

7. After the division of a nerve a collateral circulation is generally formed which restores the functions and eliminates atrophy. (For instance, after resection of the supra- and infra-orbital nerves.)

8. The centrifugal (motor) nerves are situated in the center, the centripetal (sensitive) nerves on the surface of the organs.

9. Whenever skin or mucous membrane is injured we notice either pain or sensation of touch, hence a spot without nerves does not exist on the whole body.

10. The nerves contain a fluid (nerve plasma).

11. The centripetal nerves have valves (Ranvier's nodes) to prevent the reflux of the nerve plasma.

12. The nerve plasma is propelled by the action of the heart, viz., each systole produces a filling-up of the blood-vessels of the brain, which causes a systolic pressure (positive) upon the brain matter, forcing it to retract and in doing so it can only act upon the peripheral nerves. On the other hand, during diastole an opposite pressure (negative) takes place, which causes the nerve plasma to enter the cerebra-spinal tissues.

13. The velocity of the nerve circulation in completing the cycle is about twelve months.

14. By the nerve plasma a slow or chronic assimilation is produced.

15. The microscope does not give any information about nerve filaments because the chemical reagents, employed in staining and hardening, alter the structure and what remains is mutilated by the microtome, hence nerve circulation can only be proven by experiments.

16. The nerve circulation carries the nourishing material to the cells after months only.

17. If we ligate the nerve of an organ we prevent chronic assimilation and the organ dies chronic i. e., atrophy sets in after months or years.—The Medical Council, Philadelphia, Feb., 1913.

CYCLE DEFINED.

The subject of Chiropractic Cycles is one of the most interesting, fascinating and instructive subjects that we can find anywhere: far reaching in its scope, embracing the fundamentals of all expression of life, revealing the law which has not been recognized by medical sciences or those who have tried to solve the enigma of life.

Savants of all ages have endeavored to solve the riddle of the universe, but their efforts have been to no avail. Their reasoning has been in accordance with the "natural laws of thought," but the premise has been wrong.

In advancing a study of this sort, it is necessary to begin with the rudiments of our Philosophy and systematically and logically build the superstructure.

The subject must be very carefully studied. We will make it as plain as possible, laying a firm foundation, going into detail without unnecessary repetition, showing that law is the basis of our Philosophy. Law cannot belie itself.

Our success as Chiropractors depends largely upon our ability to properly analyze conditions as we find them; with a knowledge of the laws upon which our philosophy is based we will be

able to do this, and there is no place this elementary knowledge can be obtained as well as in the study of Chiropractic cycles.

The word “Cycle” is not a new word; it is a term that is applied to many things outside the body and with no reference to the expression of life. In our use of the term the meaning is not necessarily changed, but is made use of Chiropractically. Webster’s International Dictionary defines the term Cycle—“A complete course of operations of some kind returning into itself and restoring the original state”; to make use of this Chiropractically, “Chiropractic Cycles would be the course of operations of intelligent force through the proper medium (the body). The study of Chiropractic Cycles is the study of the successive intellectual and physical processes through which life is expressed.” These successive processes, or transitions imply a changing, a flowing, of “something” to a definite place, and it is the recognition of this fact that has led to the discovery of the law of transmission; the “missing link” which has proven such a stumbling block in the way of all previous investigators in the science of the treatment of bodily abnormal effects. The physical and mental world, minus therapeutical studies, sees the two phases, the transmission of forces and their expression, but medical science has recognized only one of these principles, “expression:” not realizing that “expression” implies something to be expressed. This “something” is the created force which is transmitted from the brain to the tissue, where “expression” takes place.

The Chiropractor realizes the necessity for a most complete study and application of all three of these principles, “Creation, Transmission, and Expression,” and that there are certain laws of creation, principles of transmission and rules of expression.

To show how nicely any one of these subjects is lifelong study, I have but to refer to the study of “expression.” This is the one and only phase of this tripartite cycle that physicians have been studying for centuries, and even today they debate, doubt and hesitate over symptoms so much that each one sets his own standard. This but shows the confusion that is bound to exist following the application of a wrong system, or the entire absence of anything resembling a system, as this work must show by its absence of results.

The psychological and philosophical labor of physicians is spent in the most crude way imaginable. It is a failure, in the sense that no facts are demonstrated by it. When each physician lays down his life he has accomplished nothing more towards the solution of the riddle of his and other lives than the men that have preceded him. To even call these haphazard, unsuccessful and bungling efforts a science, is a disgrace to that name and misrepresents the word that stands for all that should be dignified and based upon correlated facts. On the other hand we enter the realm of theology and kindred subjects, and we find it is all a consideration of spiritual creation; this is the only plane consid-

ered. So far as “we” are concerned, no connection is made between any theological thought, religion, belief or faith, and their applications to the human material body in normal or abnormal states, as in curing the body of its ills. This class have the study of “creation” to a more exact point than the physicians have, “expression.” If their theories were brought down to man’s level, then it is believed that some substantial basis would have been reached. But “just how” to connect the three phases into one scientific or philosophical completeness—a triunity—has always been the conundrum that other philosophies have not solved.

Theologists have made a great study of creation purely upon the spiritual plane (and it would be hard to imagine any physical creation), but on the reverse we have our composite type of physician. He has made a lifelong study of expression. The spiritualist need not study transmission nor expression, because that is not a part of his work. The former studies corporeal substances. “Physics” is what its name implies; it is the study of the corporeal in many forms, shapes and sizes, with a definite, material end in view.

In mechanics, transmission and expression are the two phases studied most thoroughly. How to economize and get the greatest expenditure from forces with the least waste has been a great study.

It is known that matter has a “vital property.” But it has been generally supposed and taught, that matter makes its own vital power, but this has never been proven. The study of medicine is the study of physics, etc. It has never left those bounds from the date of its conception. The study of physics may enable him to answer many problematic questions upon “reflex action” and “sympathetic nervous system,” as a basis for the principles of transmission, but this basis will never lead him to the laws of creation, for he has not recognized an intelligence in the body. The “sympathetic nervous system” has always been a joke among physicians. They laugh and ridicule their own “nervous” inabilities as much or more than I. Knowing this weakness existed, with their broken chain of logic (?) they have offered the “reflex action” and the “sympathetic nervous system” as excuses, and the public, thinking the physicians ought to know, have accepted their ideas like they would a pig in a poke.

On the reverse, the spiritualist, dealing, as he does, purely and only with the laws of theology and its segregated units, has never attempted to unite that with the laws of transmission.

Every science, art, and philosophy has been lacking that one link which would unite it with the other. Every scientist has notably missed the bridge that should connect the two sides, and over which he could pass in safety. The chasm was of endless depth, and as for length, it made each science two incomplete segments, it would keep them all separate; in fact, it was a rent which kept each science from becoming complete; creation ex-

isted on one side and expression on the other, but no transmission between. Chiropractic—as a product of this union—comes upon the world's stage. What for ? Not to awaken the laws of creation any more than they have been; not to attempt to broaden out and bring something into our minds other shall what has always existed, nor to make something new out of nothing; but to study the law that has always predominated, the fundamentals of creation, and then unite them so solidly that there can be no dispute or question about the union that exists between creation and expression. It was but a question of observing and seeing man as he was, not as you, as a physicist, might want him to suit your fancies.

I logically reason, instead of being "automatic" he is intelligent. Instead of "reflex action" we have *direct* transmission under the control of an intelligence. We have more than an unimpassioned automaton that walks the face of the earth, without mission or purpose in so doing. The medical man tells us that "people just happen." Nothing in, on or above this earth "just happens." Each movement or production is the expression of all well-defined purpose in which man becomes but a segment to assist toward the ultimate good of that species or family.

To make this more thorough, it is necessary to study what can be termed a circuit or cycle, and this must be complete. There must not be one word missing, no chain is stronger than its weakest link. Go to the original point, generally speaking, from which we start on our paths. "Circles," "Cycles," etc., have been and are being made in the physical science today, but purely upon the plan of corporeal transmission and expression. The electrician knows that he can put certain chemicals together a wet battery, and from this is liberated a *something* known as "electricity." He knows he can start a dynamo running and its product is the same; that if he connects two wires with that dynamo, that immaterial power can be transmitted over wires to a distant machine, which runs because of having received this power. He has but grasped a certain unseen power by and through certain physical processes and transmitted it from place to place by material means, and there it is physically working. He has not left that plane of materialism. Ask him what electricity is, and he is at a loss to know to answer. What exists now behind the wet battery? What exists behind the dynamo? *He does not know.* If it takes an electrician to ponder upon this immaterial subject, then think of how much greater must be the study of the creation behind man. What we have before us is the study of a circuit to be entirely based upon intellectual creation, immaterial transmission through a material agent and physical expression of an immaterial power.

You will find, regardless of what science, art of philosophy you may have studied, one or more of the above three important elements absent. Electricity proves this upon the basis of a business, and medicine proves it upon the unstable basis of a profes-

sion. “Something” exists somewhere from which the dynamo absorbs “something,” and from there it is made a part of the “something” that courses through the wires, hence becomes a “something” which moves the motor and is sold at so much per watt. But what that “something” is, they do not know. Yet no one, no matter how ignorant, will deny the existence of electricity, even though it is unknown. Kindly bear this in mind, because I do not want you to deny the cycle of human currents, simply because they are “unknown” to *you*, for they are a reality to those who have investigated. Electricity has been curbed and made to do the most wonderful things, in fact, almost Herculean tasks, and yet man (physicist) does not deny its existence, and it would be but the extreme of folly should he do so.

The nearest approach that I have ever read to the cycle idea in connection with the human body appears in “The Physiology of the Nervous System,” by J. P. Morat.

In the Preface he says: “In every living being a double *current of matter and energy is present,* running in a definite direction which never, never varies.... In the nervous system all movement induces sensation, all sensation induces movement.”

Under the subject of “Innervation” we find the following interesting phases:

“It is obvious that a being endowed with life possesses characteristics and presents manifestations for which in dead matter we can find no parallel. Here is brought before our notice a fact of purely internal nature, eluding observation as it is generally understood in science, but which common sense constrains us to attribute to beings resembling ourselves, while at the same time denying it to all objects in which this resemblance cannot be discerned.

“The nervous system does not provide force, it utilizes it. The relations between cause and effect, which elsewhere seems so simple, are here, on this account, extremely complicated and modified.

“This reciprocal link not only controls the relations of the living being with all surrounding objects, it is also, and simultaneously, the distinctive feature of its organization. From this double link, so frail in itself, and yet so intimate, proceeds the unity of beings endowed with life.

“A science having for aim the study of a being so constituted should never lose sight of this double character.

“How can that which is invisible in the element become apparent in the whole? To these questions we can find no answer but, in science as elsewhere, it is always imprudent to run foul of the information given by common sense, and a problem is not solved when one of its terms has been omitted.

“In the past, and even at the present time, physiology has overlooked, and still overlooks, the fact of the being which it studies possessing sensibility, and has in every case refused to

acknowledge this sensibility as a casual or conditioning influence in the determinism of vital phenomena. It has carefully arranged the balance sheet of the forces of the organism, while taking no interest in the function which regulates their employment. As physical science finds no place for sensibility, neither has physiology accorded it one. The time seems to have arrived for a reaction against these exaggerations. In the living being, just as movement depends on sensation, so does sensation depend on movement. In both cases the nature of the link is unknown to us, but none the less this link does exist, and is in biology the foundation of all that distinguishes it from pure physics.

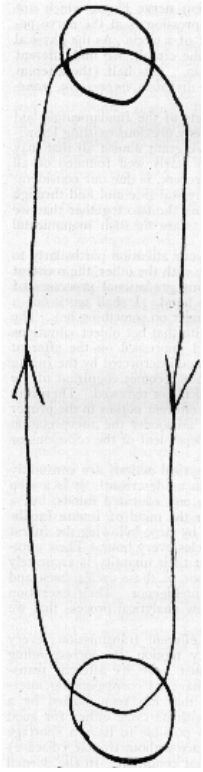
"All living matter is excitable; or, to put it otherwise, it responds to actions directed against it by an expenditure of the special energy which constantly accumulates internally. This motor reaction is never haphazard, but substance stimulated. Excitability is, therefore, not merely a motor manifestation, but is duplicated by an internal fact of rudimentary consciousness.

"In other words, the living being reacts against actions reaching it from the external world, and in so doing obeys a general universal and, indeed, fundamental law, one of the first inscribed in the physical code, a law, obedience to which no living body in nature can escape.

"The multiple forms and Transformations of Energy in the Nerve. If it be asked what is the energy which circulates in the nerve, the question is badly expressed, because it suggests that one sole force occupies its substance (as does electricity a conducing wire) and it is obvious that such a comparison is accurate. The utmost that can be done is to investigate the nature of the final energy which the nerve makes use of at its point of contact with the muscles, or of the organs which it excites. But before arriving at this last phase, it is certain—for proofs exist—that energy has undergone many transformations of which we only know those which are the most striking.

"In the nerve, as in all the elements having a definite orientation, electro-motor phenomena have been discovered which give rise to currents passing in a definite direction; so that a place must be given also to electricity in the transformations of the energy employed by the nervous element. The conception of these currents is complicated and one, so to say, special to the nerve, and their circulation probably takes place in particles in size approaching that of the molecule.

"Cycles of Energy. Those chief forms of force arise by transformations, the one from the other enter into cycles of energy which sketch the first outlines of that organization of force in the element, without which all would be confusion and, thanks to which, order and unity become paramount in it. We are but imperfectly acquainted with the details of these cycles but everything shows that in the nerve elements (as in every cell) they are numerous, giving rise to varieties and infinite gradations. But that which chiefly characterizes them in the



SIMPLE CYCLE.

living being is their mutual penetration, their superposition, their convergence toward a definite end. Not one is absolutely complete in itself; but each on the contrary expends a part of its force on neighboring cycles, both parallel and successive.

"The cycles of energy which are essentially simple, and are concerned with the performance of what we call nerve functions, are what forms the foundation of that dynamic nervous unity which our intelligence is not yet accustomed either to see or to investigate, but which in our science is just as necessary as the cellular conception is in anatomy. If the details of this organization of forces were better known it would lead us without transition to the knowledge of those complex acts which are the functions and which we at present only recognize through their results.

SIMPLE CYCLE.

Efferent Half.	*Afferent Half.*
1. Creation.	4. Impression.
2. Transmission.	5. Transmission.
3. Expression.	6. Interpretation.

The "simple Cycle" is all that its name implies. It deals *simply* with the rudimentary principles underlying all forms of definite composite constructions of organized matter, including the animals, plants, etc., etc., also every science, art and philosophy taught in connection therewith. *Creation, transmission and expression* make one-half of our cycle, we have started at the brain and there have creation: Transmission of currents

takes place along the path of efferent nerve fibres, which are elongations of the brain cell, and expression is at the nerve periphery. We have made one-half of a circle. As the physical medium for the remaining half of the circuit, we find afferent nerves connecting tissue cell and brain. This half (the afferent half) of the cycle is make up of three divisions, *impression, transmission and interpretation.*

One of the most noteworthy facts of the fundamentals laid clown in all cycles is that we do not deny previous existing knowledge regarding the spiritual life. We grant almost all that may have been said, because it is usually fairly well founded on ail that is good, pure and righteous, therefore, is due our consideration. It is when we approach the physical side and find through what channels we are supposed to link the two together that we open our eyes in wonderment and stare at such monumental ignorance.

In future cycles I want to call your attention particularly to the blending and interblending of one with the other, the constant use of terms which show the various gradational processes of how they trip through life hand in hand. I shall work out a sample of a simple cycle: Put the finger on something hot. The instant the finger comes in contact with that hot object vibrations are produced in the tissue cells and impressed on the afferent nerves, transmitted to the brain cell, and interpreted by the Innate Mind. In this way Innate Intelligence becomes cognizant of the fact that the tissues will be destroyed if not removed. Therefore motor impulses are sent out over the efferent nerves to the proper muscles and the hand is withdrawn, no sooner the interpretation than the action. This is all done independent of the conscious or educated mind.

These thoughts, powers and physical actions are constantly being transmitted in circular fashion as described. It is a step by step, laborious, studious task to our educated minds, but a most rapid and accurate process for the mind of Innate Intelligence. *Life is* being expressed step by step, following the fullest performance of millions of these cycles every hour. Their number would be innumerable to us, yet their quantity is accurately judged by the Innate Mind. Not one of these cycles, back and forth, is lost or forgotten by that Intelligence. Their execution is rapid, although it is only by a slow analytical process that we are enabled to realize their extent.

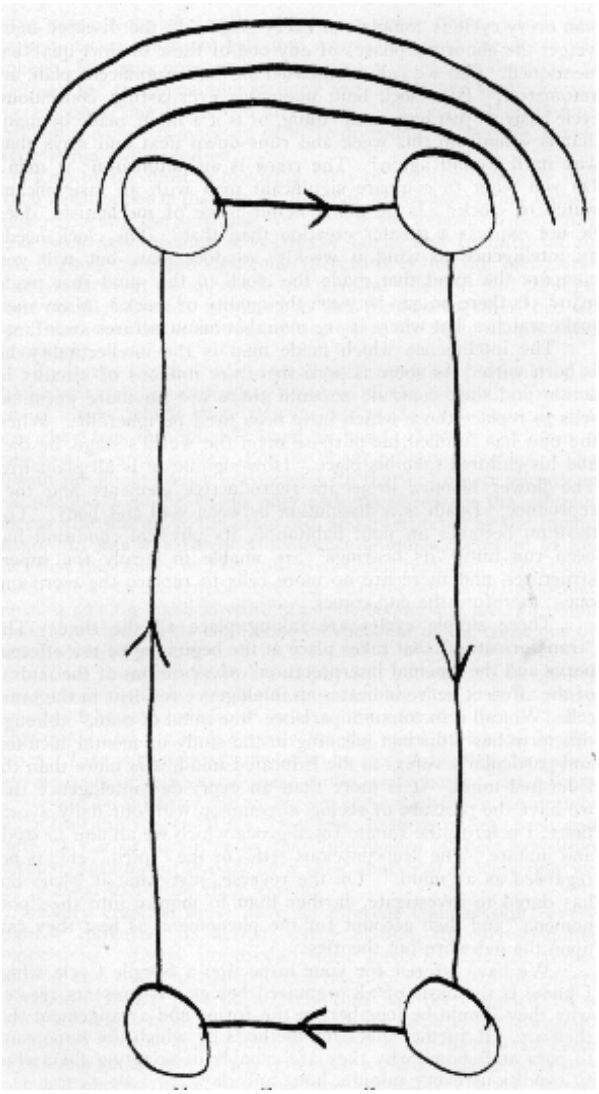
Every creation must have its efferent transmission; every impulse conveyed, its action; every motion, its corresponding impressions. Every impression must have its afferent transmission and that must in its turn have its corresponding interpretation. Every part of a cycle that has been started by a created thought must go through with its cycle either for good or bad. I do not believe that it is possible to have a shortage of any one commodity at any one place without trouble (disease) that will express itself following that condition. In the normal

man every cycle is complete at every stage. In the diseased man we get the abnormal phases of any one of these distinct quantities mentioned. Can we call man, based on that magnificent plan, an automaton ? Is a clock built upon this ever-lasting, continuous cycle basis a “just happened” thing, or is it a *thing*, made by man, that is wound up this week and run down next and stays that way until wound again? The *clock* is an automaton: is man? Do you walls to compare significant man with an insignificant watch or clock ? Is he not a better piece of mechanism, does he not express a greater creation than that? The clock needs an intelligence to wind it weekly, so does man, but will you compare the mind that made the clock to the mind that made man? Is there no gap between the quality of work? Many men make watches, but where is *one* man that manufactures an infant?

The intelligence which made man is the intellectuality he is born with. As soon as born there are millions of circuits in action and they continue so until there are no more germinal cells to replace those which have been used peripherally. When the unit has fulfilled his purpose upon the world’s stage, he dies and his children take his place. How significant is all plant life. The flower blooms, drops its reproductive elements and, they reproduce.’ Death is a dissolution between soul and body. The medium becomes an unfit habitation, its physical condition has been run until “its bearings” are unable to steady the superstructures, and there are no more cells to replace the worn out ones; therefore the end comes.

These simple cycles are taking place all the time. The “transformation” that takes place at the beginning of the efferent nerve and the “mental interpretation” of vibrations at the ending of the afferent nerve indicates an intelligence resident in the brain cell. We call it in common parlance “the mind of man,” although this term has a distinct meaning in the study of mental faculties and particularly refers to the Educated mind, it is more than the Educated mind. It is more than an every-day intelligence that we have the pleasure of seeing in common with our daily avocations; I refer to the Innate Intelligence which we all aim to study and imitate. The “subconscious self,” or the “spirit,” etc., is not regarded as a “mind.” On the reverse, just what it is, no one has dared to investigate, farther than to inquire into the “phenomena” and then account for the phenomena as best they can, upon the old worn-out theories.

We have offered for your inspection a Simple Cycle which I know is the basis of all organized beings. It presents reasons why they should be together, in the forms and arrangements that they are. It further gives the methods by which the same came to pass and shows why they are capable of adapting themselves to conditions every minute, hour and day.



NORMAL COMPLETE CYCLE.

CYCLIC CONSIDERATIONS

NORMAL COMPLETE CYCLE

The foundation for the Normal Complete Cycle is that of an all pervading educated knowledge of an intelligence, which exists everywhere, which everybody must either affirm or deny. This power is seen as “Allah” by the Mohammedan, as the “Manitou” by the Indian, or as “Jehovah” by the Hebrew. The names given to express this Deity, or unknown quantity, would be almost endless. A large majority of the present evolution prefer the term “God,” but regardless of what name you apply, such an intelligence exists. The physician must recognize this “something” as well, not because he even “believes” in it, has recognized its features in daily practice, or that it is a power to be reckoned with, but because his patients want him to tell them that there is something they can look forward to and in reply “Nature,” in jargoned form, is the answer he doles out.

If he knows there is a “Nature” which will do things for him, then he has a hope that some day the doctor will prescribe the medicine that has the “Nature” in it and he will get well. It all rests with the doctor whether he ever wraps the “Nature” in the package or corks it in the bottle or not.

Without the thought of a heaven the theologist would have nothing to preach, for the same thought exists in the mind of the parishioner.

Electricity is unseen, yet you do not deny its existence. Neither is the state of being of the same force, power or energy denied to exist in man, other than “as little is known about it, therefore it must be denied until proven.” It is this ignorance we are trying to uncover in this chapter. This same supreme commencement is the same to all men and in all things and represents a supreme intelligence of sufficient calibre to keep in touch with all things, in all parts of the world, segregating into individualities and then controlling their every direction of movement, thought, etc. The name that properly should belong to this Universal power is “Universal Intelligence.” “Universal,” yes, in all ways. In quantity, quality, speed, grandness, intelligence, etc., etc., without end, for all the attributes that could be used to express my admiration would be but words to that intelligence’s creation. Believing as I do, that that name expresses to the scientific world more than any other, I shall prefer to use it exclusively.

How much man may think of this “old world” that he lives in, depends upon how much he gets out of it, or how much he relies upon his Educated interpretation of things Innate around him. If he sees nothing more than “automatic action,” “reflex action” or a “sympathetic nervous system,” then he does not see a creator, without man. If the physician gets no farther than these superstitions, two-fold tales, then he, too, does not see a God, but mythically believes in one. His religion is still a faith, not a reality. If the world in all its detailed parts is an open book to him, in which each part is one book of knowledge

within itself, then he ought to be able to study, in common with myself, the three distinctive phases to which I called your attention, and ought to see the connecting steps between all of this action upon the material plane and its creation in the immaterial. If he does all of this, then his conception of a Supreme Being will be much enlarged. All of this he is willing to grant after it has been shown to him. He is willing to concede my every point once he has been taught the difference.

As the world is controlled and governed by an intelligence, it certainly is not an automatic thing that is wound up today and runs down tomorrow. How do you and I know but that this world has existed for billions of years ? No scientist today makes any estimate of its age. I look upon this one Intelligence as being Universal, for we find it at work for all time, at all times, in the trees, rocks, vegetables, animals and humans. The largest or the smallest of electrical power stations pull from the same source, but the medium through which it acts and the interpretations that man makes of them show how deep the intelligence of man can penetrate into the true affairs of a universal intelligence; the source of all energy, that grows everything all around us. The waters could not run, in fact, nothing could be done without this one great common storehouse from which to draw the energy that needs a higher state of refinement in man, vegetables and animals than it does in machinery. There, it need express no greater intelligence than that for which man is making the machine. With the human family this intelligence makes its own machine and expresses itself through it accordingly.

Efferent.	*Afferent.*
1. Universal Intelligence.	1. Coordination.
2. Innate Intelligence.	2. Tissue cell.
3. Mental.	3. Vibration.
4. Creation.	4. Impression.
5. Brain Cell.	5. Afferent nerve.
6. Transformation.	6. Transmission of vibration.
7. Mental Impulse.	7. Brain Cell.
8. Propulsion.	8. Reception.
9. Efferent nerve.	9. Mental.
10. Transmission.	10. Mental Interpretation.
11. Tissue cell.	11. Sensation.
12. Reception.	12. Ideation.
13. Physical Personification.	13. Innate Intelligence.
14. Expression.	14. Intellectual adaptation.
15. Function.	15. Universal Intelligence.
16. Coordination.	

DEFINITIONS.

1. *Universe.*—1. All created things viewed as constituting one system or whole; the whole body of things or of phenomena; the world, creation; in a loose sense, all mankind or the world of human experience in general.

1a. *Universal.*—1. Of or pertaining to the universe; pertaining to the whole, not limited, general; all-reaching; all-pervading; as, universal ruin, suffrage, benevolence, indignation.

2. Constituting, or considered as, a whole; total, entire; whole; as the universal world.

lb. *Intelligence.*—1. A branch of knowledge; a science.

2. The faculty of understanding; the capacity to know or comprehend; the intellect as a fiat or endowment; Intelligence in this sense, commonly designated a concrete or embodied intellect, its meaning is consequently often extended beyond that of intellect, in strict usage, so that it may cover any power of apprehension or be loosely equivalent to mind.

2a. *Innate.*—1. Existing in, or belonging to some person (or living organism) from birth; inborn; native; natural; as, innate vigor; innate eloquence; hence of non-living things, existing within, belonging to the essential nature of; as, an innate defect in a plan or construction.

2. Born, or acquired by birth, within a tribe, clan, or the like; native, as, an innate member.

2b. *Intelligence.*—1. A branch of knowledge; a science.

2. The faculty of understanding; the capacity to know or comprehend; the intellect as a gift or endowment; Intelligence in this sense, commonly designated a concrete or embodied intellect. Its meaning is consequently often extended beyond that of intellect, in strict usage, so that it may cover any power of apprehension or be loosely equivalent to mind.

4. *Creation.*—1. Act of creating, or feet of being created;

Specif:

a. Act of causing to exist, or fact of being brought into existence by divine power or its equivalent; esp. the act of bringing the universe or this world into existence. “As when a new particle of matter cloth begin to exist—which had before no being; and this we call creation.” Locke.

4. *Create.*—1. To bring into being; to cause to exist; (2) hence to cause to be, or to produce by fiat or by mental, moral or legal action; as, to produce, form or bring to pass, by influence over, or stimulation of others; as, to create a favorable public opinion. To produce as a work of thought or imagination. To invest with a new form, office or character, to constitute by an act of law or Sovereignty; to appoint; as, to create one a peer. To cause or occasion; to form; said of natural or physical causes and especially of social and evolutional forces; as, new environment creates new forms of life.

5a. *Brain.*—In vertebrate animals, the large mass of nerve tissues enclosed in the skull or cranium in which the anterior end of the spinal cord terminates.

5b. *Cell.*—The structural unit of which animals and plants are built up, consisting of a small, usually microscopic, mass of protoplasm, generally containing a smaller body of modified protoplasm called the nucleus, and inclosed in a more or less resistant outer covering, the cell wall. The cell is thus in its typical form a solid body, and the name was given because conspicuous walls of plant cells, which were the first cells to be recognized, led early biologists to believe them the essential part of the structure.

6. *Transformation.*—Act of transforming, or state of being transformed; change of form or condition. Specif: Change of one form of material into another, as in assimilation; metabolism, metamorphosis, transmutation. Change of energy from one form into another.

7. *Mental.*—Of or pertaining to the mind; intellectual; as, mental faculties; mental operation; conditions, or exercises.

What a mental power This eye shoots forth.—Shak.

(Syn.) Mental, intellectual, intelligent; Mental is contrasted esp. with bodily; intellectual, with emotional, moral, and the like; as, “He seemed scarcely to know whether it was through the mental or bodily eye that he beheld” (W. Parker); “It was only on her intellectual side that Elizabeth touched the English of her day. All its moral aspects were simply dead to her” (J. R. Green). Mental never applies to persons; intellectual may apply to either persons or qualities; as, mental arithmetic; “men who have the highest mental training” (M. Arnold): As compared with intelligent, intellectual implies esp. interest, in or devoted to pursuits or studies which exercise the intellect; Intelligent (which may apply to animals as well as human beings) suggests rather native savagery or quickness of perception. (Cf. shrewd, sensible.)

7b. *Impulse.*—1. Act of impelling, or driving onward with sudden force; impulsion; esp. force so communicated as to produce motion suddenly, or immediately. All spontaneous animal motion is performed by mechanical impulse of matter.

2. The effect of an impelling force; motion produced by a sudden or momentary force.

3. An excitement of the mind or spirit, esp. in the form of an abrupt and vivid suggestion,—prompting some unpremeditated action or leading to unforeseen knowledge or insight. A spontaneous inclination arising either directly from the feelings or from some outer influence.
4. A motive, propension, or natural tendency other than national or instinctive; as, a man of good impulse; also the mental force actuated by such motives and propensions; as, he acts from impulse.
5. Mech. The product of the average value of a force into the time during which it acts, a quantity equal to the momentum produced by the force. Some writers confine the use of the term to the cause of forces acting for a very short time, as in impact.

8. *Propulsion.*—1. Act of driving forward or away; act or process of propelling; as, steam propulsion.
2. Act of driving out or forth.

9a. *Efferent.*—Conveying outward or discharging.
Conveyed outward; as, efferent impulses, i. e., such as are conveyed by the motor or other nerves which carry impulses from the central nervous system to the various organs. Opposed to afferent. One of the cord-like, filamentous bands of nervous tissue that connect the parts of the nervous system with each other and with the various organs to the body, used to conduct nervous impulses. A nerve consists essentially of fibers, very small nerves of but one, the fibres of the larger nerves being gathered into bundles, or funiculi, each funiculus being surrounded by a connective tissue sheath and these further enclosed in a common sheath.

10a. *Transmit.*—1. To cause to pass over or through. To send or transfer from one person or place to another; to pass on or onward, as by inheritance or by conveyance; as, to transmit dispatches; to transmit hereditary traits.
2. To suffer to pass through; to conduct; as, glass transmits light; metals transmit electricity.

10b. *Transmission.*—1. Act of transmitting, or state of being transmitted; as, the transmission of letters, news and the like; the transmission of rights or personal qualities from father to son. The transmission of light waves.
2. Mech. The gear, including the change gear and the propeller shaft or driving chain (or chains), by which the power is transmitted from the engine of an automobile to the live axle. Sometimes, any one of these parts.

11a. *Tissue.*—An aggregate of cells (commonly of one or more particular kind or kinds) together with their intercellular substance, forming one of the structural materials out of which the body of a plant or an animal is built up.

11b. *Cell.*—See definition on page 116.

12. *Reception.*—9. Act of receiving, or state of being received; receipt; admission; as, the reception of food into the stomach; the reception of a letter, of sensation or ideas, of evidence.

5. Ability to receive; capacity.—Obs.

6. A place or thing for receiving.—Obs.

7. A retaking; a recovery.—Obs.

13a. *Physical.*—1. Of or pertaining to nature (as including all created existence); pertaining to, or in accordance with, the laws of nature; also of, or relating to natural or material things as opposed to things mental, moral, spiritual or Imaginary; material; natural.

3. Of or pertaining to the body (as contrasted to the mind); bodily; as, physical strength; physical education.

13b. *Personification.*—Act of personifying, or that which personifies; specif.; a. Attribution of personal form, character, etc., representation of a thing or abstraction as a person or by the human form.

Personify.—1. To regard, treat or represent as a person; to represent as a rational being; as, to personify nature.

2. To be the embodiment or personification of; to impersonate; as, he personifies the law; courage personified.

3. To assume the person of; to pretend to be; as, he personified the general.

14. *Expression.*—3. A form, pose, phrase, token, or the like, which manifests or symbolizes a thought, feeling, character, or quality; a sign or symbol; esp. a significant word or phrase; as, a common expression; an odd expression.

15. *Function.*—1. The natural and proper action of anything; special activity; office, duty, calling, operation, or the like.

2. Specific: (a) Physical: The normal and special action of any organ or part of a living animal or plant; as, the function of the heart or the limbs; the function of leaves. (b) The natural or characteristic processes or elementary activities of consciousness; a mode of conscious action.

16a. *Coordination.*—Act of coordinating; act of putting in the same order, class, rank, dignity, etc.; act of regulating and combining so as to give harmonious results; harmonious adjustment; as, the coordination of the executive, legislative and judicial authority.

16b. *Coordinate.*—To bring or fall into a common action, movement or condition; to regulate and combine in harmonious action; to adjust; harmonize; as, to coordinate muscular movements.

UNIVERSAL INTELLIGENCE.

J. H. CRAVEN, D. C., PH. C.

If we learn these steps in rote without getting their meaning, we will have gained nothing. A knowledge of the alphabet is of little or no value if we can not combine letters to form words and the words to form sentences, etc., so our knowledge of these steps will be of little value unless we have a clear understanding of their meaning and usage. Therefore, we submit the following brief articles on what might be called "The Terminology of Cycles." It is our object here to give only a general idea, leaving the more exhaustive study to Dr. B. J. Palmer, the author of the subject.

It would be the height of folly for us to say in this day of advanced ideas that any science is complete, for each day brings forth its investigations and these investigations reveal new ideas, and as these new ideas are put into practice those that stand the test will be retained and those that can not are relegated to the junk pile and the mind of man begins its search for more new ideas; and thus the endless chain continues to work. So it does not behoove one man to reject what another has presented until a thorough investigation be made, and even in the investigation of a false theory there is something to be gained even more than the mental exercise that the investigation has afforded, for if we find he is wrong in his propositions then our own ideas are strengthened, and there is absolutely no harm to come to the broad-minded man who carefully weighs every proposition presented.

In order to make a complete study of our philosophy we must study the integer, or life in its entirety, in its integrity. There *is* life, therefore there must be a source of life. Now, we do not care what this source of life be called, but there is, beyond the question of a doubt, a source. The very foundation of our philosophy is the knowledge of an intelligence which exists everywhere. In all ages men have tried, by all manner of systems of philosophy, to solve the phenomenon of life. Everywhere we meet the fact that there must be a cause before there can be an effect. The motto of Physical Science is "there must be an adequate cause for every phenomenon of nature." Common sense teaches us that there can be no effect without a cause. Electricity is unseen, yet men do not deny its existence, for everywhere its manifestation is observed.

We see on every hand the expression of life. "We are bathed in an ocean of life." "Cleave the wood and thou shalt find me. Lift the stone, and I am there." We see all about us, effects, and the natural question is, "from whence." The fundamental principle of our philosophy is the fact of the *intelligent* expression of life. This intelligence is unseen, but the expression or manifestation is seen everywhere in the Universe, and it is folly to deny the existence of such an intelligence. We

propose to take what we find of truth in other philosophies and make use of it; it is not necessary for Chiropractic to reject all that may have been said previously on the subject of the first cause.

The two systems of reasoning—the a priori, which infers effects from known causes, and the a posterior), which infers causes from observed effects—have been in use a long time; but, while the systems are right, the procedures have been wrong and have not led the investigators to the cause of incoordination in the body. Why these mistakes should be made with respect to pathological conditions in the body when they have not been made in considerations outside the body, I cannot tell.

When we find an abnormal condition (an effect) in the body, our procedure is from effect to cause, and so we are led back to the causative subluxation in the spinal column.

There are certain laws at work in the universe, but there is apparently more at work than the laws of chemistry and physics. I might say at this point that there are certain truths which we perceive intuitively and which cannot be perceived in any other way. To illustrate: The infinity of space we perceive by intuition, we accept the fact because of our inability to do otherwise; it is impossible for the finite mind to conceive of any limits to space; we can not think of a place where space does not exist; therefore we believe in the infinity of space because we cannot disbelieve it. The same is true with time; we cannot conceive of a condition where time will not be a factor. Neither of these facts can be demonstrated by any scientific tests ; they are, however, everywhere accepted as self-evident and necessary truths. It is equally impossible for us to imagine any change or effect without a cause producing it. This is not only “evident” but “self-evident,” and in reality, there is nothing we are absolutely certain of except those things which are based on self-evident and necessary truths.

We can not think of law but as the outcome of Intelligence, and we see Intelligence manifest in every law. Tendency is the very nature of law, and tendency always looks toward an end, and this end shows the previous existence of Intelligence. We are not considering this form of moral standpoint or in any way whatsoever from a religious standpoint, but merely from the standpoint of the intelligent expression of life all about us, which evidences an Intelligence in the Universe.

This Intelligence has received many appellations in different ages by different races of people. Some speak of the First Cause as “Nature.” The Mohammedans refer to this power as “Allah”; the Indians as “Manitou”; the Hebrews as “Jehovah.” The term *“I am” is* used in the Bible; among the Christians the term “God” is used. It matters not what term is used. This does not change the entity; such an Intelligence does exist. Wherever this entity or Deity, if you please, is expressed we always see it expressed in an Intelligent way, therefore there must be intelligence. We find

no place in the universe where intelligence is not expressed, therefore we would say it is universal; so it is the most natural thing that the term Universal Intelligence should be applied to this very apparent force in the Universe, and this is the name given by Dr. Palmer, and it is what we use Chiropractically, we cannot think of a term that would be more appropriate and comprehensive.

In consideration of such an intelligence as this we might truly say with Tennyson, in his poem entitled "The Daisy," in which he recounts some travels to Italy where he recalls his impressions of the Milan Cathedral. He says:

"O Milan, O the chanting choirs,
The giant windows, blazon'd fires,
The height, the space, the gloom, the glory."

In this subject we alike find height, space, gloom and glory and it seems almost the height of folly for finite educated intelligence to endeavor to study the Universal Intelligence. Consider only the material world, the majestic mountains whose masonry infinitely transcends the greatness of the old pyramids of Egypt; the glory of the beautiful sunset, the magnificence of which no painter's frame is able to contain; consider the earth with its great chamber of coal and vaults of oil and gas. Where is the engineer that could have constructed the great natural water ways?

The great nations of the earth may well boast with pride and cherish the memory of their illustrious masters in art, but do not forget that "Art's proudest triumph is to imitate nature." What painter's brush ever blended colors equal to those of the lily or the rose? The production of nature is made more beautiful under the microscope, but the beauty of the imitation on the canvas is destroyed by too close examination. Then consider the mechanism of the body.

Now let us return to our original premise, that "for every effect there must be an adequate cause." I believe an adequate cause in this case would be an intelligent cause, and since the cause is manifest everywhere in the universe it is in reality a universal cause. Then there is only one conclusion that we can reach and that is, that this first cause is a Universal Intelligence. All life is, then the expression of Universal Intelligence. Then to make a study of life we must start at the beginning; therefore, our first step in the normal complete cycle is Universal Intelligence.

INNATE INTELLIGENCE.

J. H. CRAVEN, D. C., PH. C.

In our consideration of Innate Intelligence it is as unnecessary for us to endeavor to define life as it is for those who study physics to fully explain and define matter. We can not define electricity, but we recognize the fact that there is such a thing

as electricity, for we see its manifestation and study it through its manifestations.

We likewise study "life" as we see it operating through matter. Psychology makes a study of the phenomenon of mind, but Chiropractic Philosophy studies the complete manifestation of life, as well as going back of the expression to a study of that which is expressing itself, considering, what might be termed the "essence" as well as "attributes" of the Innate Intelligence.

In the study of this subject, we find it necessary to define the terms that we use. We will begin by defining the term "Innate." Innate—"Existing in, belonging to, inborn, native, natural, belonging to the essential nature of." Essential—"Of or pertaining to essence." Essence—"That by which a thing is what it is.

Innate Intelligence is the term applied to the life within the body. We might say it is that which constitutes "You." We are unable to define "Life," so is Innate Intelligence beyond the scope of definitions. Philosophically man is a duality. Anatomically no such division exists. Chiropractically we have an Innate man and an educated man; we divide Innate Intelligence into innate mind and educated mind, which subjects will be considered in a separate article. Innate Intelligence is ruler supreme in the body. Universal Intelligence being the source of life, we will consider only our relationship with this intelligence on the plane of the expression of life in the physical. We can best illustrate the relation between innate intelligence and universal intelligence by the use of an illustration given by Dr. Palmer where he refers to Universal Intelligence as the sun, Innate Intelligence as the sunbeam. The sunbeam is not a part of the sun, neither is it a part from the sun. We cannot think of the sun without sunbeams and there could be no sunbeams without the sun. We cannot think of Universal Intelligence without Innate Intelligence. There would be no Innate Intelligence if there was no Universal Intelligence. The Universal Intelligence would not be what it is without Innate. The sun is the source: the sunbeam, semi-source. Universal Intelligence is source; Innate, semi-source. The brain becomes the medium through which the Innate Intelligence is expressed, in other words the educated brain becomes the mirror and the education is the reflection. Now, if the mirror be imperfect the reflection will be imperfect and it would be folly to try to patch up the reflection by substitution, stimulation, etc. but we find as soon as we repair the mirror the reflection will be changed accordingly. Innate Intelligence is sometimes spoken of as a segment of Universal Intelligence; also as an endowment from Universal Intelligence. Theology teaches that "God breathed into man the breath of life and he became a living soul." Hence this "breath of life," being God's breath the life in man would answer in kind to that of the divine. The Innate Intelligence being an endowment from Universal Intelligence is of necessity, in *kind,* the same as Uni-

versal Intelligence. In other words, the Innate Intelligence (the life within the body) is perfect. We would not speak of an imperfect sunbeam. A reflection might be imperfect, due to an imperfect reflector. The expression of Innate might be imperfect, due to the imperfections of the material through which expression takes place. The expression of Innate Intelligence through the innate functions of the body is always perfect when the path of the cycle is unobstructed and environmental conditions are right. No amount of education will enable innate to more perfectly carry on the metabolism of the body. The organs of the newborn child functionate as perfectly as do the organs of the adult; the stomach digests the food, the blood carries the oxygen, the liver secretes the bile, the excretory organs work regularly without the aid of the educated mind. These functions are called involuntary functions; they are involuntary to educated mind but voluntary to Innate Intelligence. Educated mind has to do with the so-called voluntary functions of the body and has control over only a small portion of the body compared with what Innate controls. It is through that portion of the brain known as “educated brain” that we become consciously cognizant of things external. Educationally we do not appreciate the greatness of Innate Intelligence. We would find it profitable to study more carefully this Intelligence that is expressing itself through the body; and, as Dr. Palmer suggests, we would find it profitable to “council with your other self.” And this inner self is, I believe, endeavoring to transmit greater thoughts to the educated mind, if we were educationally capable of receiving them. Is it not true that you have at times seen some great something standing as it were in the eyes of some silent man, and it seemed as though some intellect back of the individual was revealing, in a single flash” what the tongue could not speak in a lifetime; and haven’t you even at times in your own experience seemed to get hold of ideas that you could not express in words, and at such times seemed to get an intellectual uplift? “While the world is asleep at midnight the nightingale sings its sweetest song.” Even so do our deepest aspirations unfold only when in meditation or, we might say, when we are in “council with the other half of self.” Educationally we cannot influence Innate in the work of the body except by obstructing the path of the cycle. The innate functions are performed regardless of our educated intelligence and when we do interfere with the expression of Innate by obstructing the cycle, she is not slow in letting us know. Very early in life we learn that Innate’s voice is, indeed, a “still, small voice,” and that she continues to quietly whisper regardless of the thundering of education. Hunger and fatigue are warnings against overtaxing the body and the call for nutrition, and if this warning is not heeded, great damage is done to the tissue cells. Thirst is the call of Innate for water for the tissue cell. Pain is Innate calling for help because of some abnormal condition existing in the tissue cell. The same

immutable law governing the expression of life in the human body is found working wherever we have life expressed. We see life expressed intelligently in the vegetable kingdom. The innate of the acorn rends away the shell and proclaims its oak-hood. In the rosebud, concealed beneath many velvety coverings, innate bursts its wrappings and proclaims its scarlet secrets. Man plants an unknown seed, but the sharp thorns proclaim the thistle. The innate of the plant never makes a mistake in its expression and grows cocoanuts on an apple tree. The grain of corn placed in the proper environment always grows a stalk of corn and never an oak tree. So in the body the expression of life is directed by immutable law. We find the expression always an intelligent expression; therefore, the expression of life must be under the direction of an Intelligence. We cannot go through our osteological studio without having this idea confirmed by examining the specimens there. A blind law could not accomplish the things we see here in the mending of fractures, the building of braces and bridges; the strengthening of weak parts of exostosis and ankylosis. The is all under the control of Innate Intelligence.

"MENTAL."

J. H. CRAVEN, D. C., PH. C.

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

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

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

INNATE MIND—EDUCATED MIND

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

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

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

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

INNATE MIND—EDUCATED MIND.

J. H. CRAVEN, D. C., PH. C.

In Chiropractic Philosophy we study the life and its operations, both in the expression of life in the physical and its manifestations in consciousness.

We are conscious only of the working of Innate through the educated brain. Mind is given by Webster as "that which

feels, perceives, wills, thinks." "The sum total of the conscious state of any individual." We "think" not with the brain, but through the brain. Mind is the operation of Innate Intelligence through the brain cells. The inflate mind is the operation of the Innate Intelligence through the innate brain. The educated mind is the operation of the Innate Intelligence through the educated brain, the result of which enters into consciousness.

In the study of psychology we are supposed to study the phenomena of mind. It matters not what our conception be with respect to this manifestation, the phenomena remain the same. I may get the idea that poison introduced into my body will do no harm, but no matter what my thought may be along this line, nevertheless, if I take the poison into my body, the tissues will be affected thereby, and the expression of life likewise interfered with. It makes absolutely no difference what terms are applied, the phenomena will be in no way changed.

The study of Chiropractic will give a clearer understanding of some of the things claimed by Psychologists, but we must of necessity substitute some of the Chiropractic terms for those previously used; for instance, in place of the term mind, I prefer our term Innate Intelligence; to me we have resident in the body but one Intelligence, but we have two minds—innate and educated. The Innate Intelligence is independent of the physical brain; the mind is the manifestation of the intelligence in the brain. The term "Mental" in our normal complete cycle refers to the mind, which includes the innate and the educated minds; we do not have "mind" except in connection with the physical. But, you say, is not "memory" an attribute of the mind? I say no, it is an attribute of Innate Intelligence, but the manifestation is through the physical, for we have no manifestation of "memory" except in consciousness and this is purely a proposition of the educated mind, which is a manifestation of the Innate Intelligence through a portion of the brain that we are conscious of. We are not conscious of the working of the innate mind which controls all the innate functions of all organs of the body, yet there is, beyond a question of doubt, a process of reasoning going on all the time that is far more accurate than the laborious reasoning of the inferior mind, the educated. This is evident from the intelligent processes which are carried on within the body, and the admirable adaptability which we find the body to possess.

In Psychology the terms conscious mind and subconscious mind are used. These are terms which I object to unless properly defined. We may say the conscious mind of Psychology refers to the same things as the educated mind of Chiropractic Philosophy, and the subconscious mind to the innate Intelligence of Chiropractic.

Now, if the "subconscious mind" means that the innate mind is inferior to the educated mind, I not only object to the expression but refuse to so use it; but if it is used in the sense that

the educated mind is not cognizant of all the actions of innate, then I do not object to the terms. There is no question in my mind but what innate mind is far superior to educated.

Psychology is variously defined. It is said to be a study of the mind. At one time it was considered as the science of the soul, but today, possibly the most popular definition is that psychology is the "science of consciousness." Then after all, that which psychologists study is the manifestation and not that which is manifesting itself, but even then they are not considering all the manifestations, they are really considering the most imperfect manifestation, while if we push our investigations into that almost unsurveyed realm and study the manifestations of the perfect intelligence, we will find even greater rewards for the labor expended than when we narrow our observations down to a consideration of only the educated mind. Do not understand me as not appreciating consciousness, but I would have us not overlook the greatness of that other self, which goes on never making a mistake, always perfect in its reasoning and right in its conclusions whether we are awake or asleep, conscious or unconscious.

The study of psychology is good, but it is not broad enough. I believe our study ought to include more than a study of consciousness. Chiropractic philosophy considers more than this one phase. It is broad enough in its scope to consider life in its entirety. But even so, this one phase is not appreciated. Consciousness is the power of the mind by which it knows its own act and states; it is that distinctive characteristic of the mind whereby it not only acts but knows that it acts; it not only knows, but is aware of the fact; it not only feels, but knows that it feels; it not only wills, but realizes it and analyzes the process and reaches conclusions as to the strength of the will; this is indeed wonderful. We look about us, at the universe of matter, we begin to study the earth, we are awed into silence at the immensity of the earth, then we turn to the tiny flower, and we marvel at its perfection, but whether we study a universe or only a tiny blade of grass, we find operating everywhere universal laws, which bespeaks intelligence, but we are prone to deny matter the property of consciousness. The sun is great, but it never had a thought or put forth a volution. The mountains are grand, but there is no consciousness in the mountain. The flowers are beautiful and brighten our lives and sweeten the air with their perfume, but there is no soul in the flower. "Full many a flower is born to blush unseen, and waste its sweetness on the desert air, because there is no creature there to kiss its cheek or catch the fragrance of its breath." We stand and view the beautiful landscape, yet when we analyze it, we consider there is no feeling in the landscape. The ocean rolls high its great billows in response to the mighty wind, but there is no mind in the rolling deep, yet in man there is heart, soul, feeling, thought and love and we are conscious of these things.

"The stars shall fade away; the sun himself grow dim with age; and Nature sink in years; but thou shalt flourish in immortal youth, unhurt amid the wars of elements, the wreck of matter and the crash of worlds."

We find it very difficult to define consciousness, for we recognize things by comparison and come to understand things only as we are able to analyze them. There is nothing to which we can liken consciousness or with which we can compare it, and if we did not possess consciousness, no amount of defining or explaining would enable us to understand it, for we can define it only in terms of itself.

Baker states that "the mind is conscious only of what is present." I might illustrate this thought in this way. We will say a patient visits our clinic today for the first time. He consciously observes everything that is done. He had, yesterday, imagined what our clinic was like, but was conscious only of the imagination; tomorrow he will remember what was done here, but will be conscious only of the remembrance.

It is interesting to note that becoming cognizant of things external is all a matter of the interpretation of vibrations received over afferent nerves and interpreted by the intelligence, and this process of receiving impressions from the external is "first" sensation then "ideation," as taught in the cycle. However great we may consider consciousness and the educated mind, yet we find the educated is dependent upon that mightier factor that must be reckoned with in this consideration and that is Innate; even according to orthodox psychology, "the full growth of ideas, the development of association between them, and the processes involved in motion" are not always limited to the sphere of consciousness. And we all know from experience that "full-fledged thoughts start into consciousness" which are not the result of conscious reasoning, but from the very nature of these thoughts there is evidence of reasoning of which the conscious mind is not capable, but bears the stamp of a much higher intellect than the one we employ in the study of intellect; and the result of this reasoning is flashed before the eye of the educated mind in a single moment and we turn the thought over in our mind and wonder where it came from. Is it not possible that at such times the educated mind has been in such a receptive mood, capable of receiving from the innate this superior knowledge, and is it not possible that this truth is known intuitively rather than as a result of reasoning? We can know only the laws that govern the reasoning of the conscious mind, and logic is defined as the science of the "Necessary Laws of thought," but this is only of the conscious mind, and really in our study of the mind or consciousness we are endeavoring to find and describe the natural laws inflexibly observed in our process of reasoning.

We must of necessity do a great deal of speculating when we get into the realm of Innate and endeavor to discover the laws governing the reasoning of this superior mind. It is found

that there are certain modes in which all persons must of necessity uniformly think and reason; to illustrate, two things identical with a third common thing are identical with each other; take the three statements—"The P. S. C.," "the best Chiropractic School," "the largest Chiropractic school." "The P. S. C." is identical with "the largest Chiropractic School" and "the best Chiropractic School" is identical with "the large Chiropractic School," therefore, the P. S. C. and "the best Chiropractic School" are identical. Now, all people think in accordance with this very simple and obvious law of thought, no matter what may be the object about which they are thinking. This is a law of thought and reasoning, but it is not possible, that the Innate reaches the same conclusion intuitively, or, in other words, Innate sees at a glance that which requires laborious thought, comparisons and reasoning on the part of educated. Intuitive knowledge is that which is known without the necessity of reasoning, or, in other words, immediate knowledge, immediate apprehension or cognition. Psychologists say we sometimes dream or suddenly think of a solution and attribute this to unconscious brain activity toward a given end. The brain is but nervous tissue, how can this tissue act except it be acted upon? The truth is, there is an intelligence greater than the educated mind back of such phenomena, and in such cases of so-called dreams, it is but the complete ideation being flashed from innate to the educated at the moment of waking when the educated is in a most receptive mood and capable of receiving this intelligence from Innate. We may retire at night with a desire to awaken at a certain time and will find ourselves awake at the exact time.

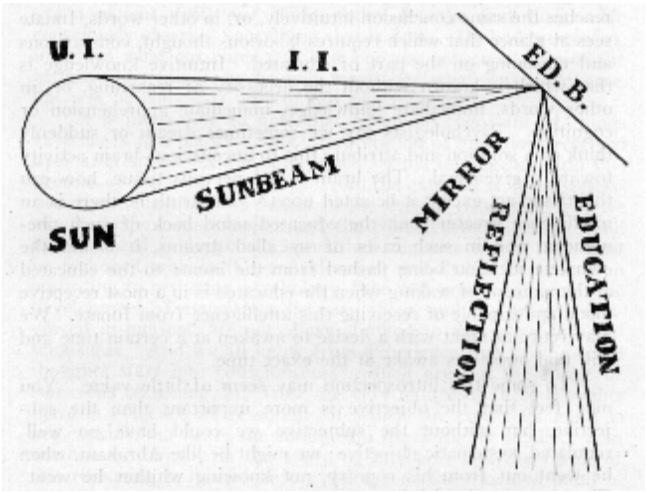
To some this introspection may seem of little value. You may feel that the objective is more important than the subjective, but without the subjective we could have no well-regulated systematic objective; we might be like Abraham, when he went out from his country, not knowing whither he went: That is a good deal like some people today, they don't know where they are going, but they are on their way. They wander around aimlessly; it may be through Gray, Halliburton, Firth's Symptomatology, etc., and if they get anywhere it will be by accident, for the objective first exists in the subjective. Dr. Palmer says life exists in the abstract before it is expressed in the physical.

We find that the greatest success is attained by those who can form definite ideas of what they are going to do, and build for themselves a program, before they start to do it, but without these definite ideas, plans and program, failure is very likely to overtake us. Every great achievement has been the result of definite planning before proceeding, then holding tenaciously to those clans and making all else bend to the one desired end.

THE RELATION EXISTING BETWEEN UNIVERSAL INNATE AND EDUCATED INTELLIGENCES.

The differences between the relationship of Universal, Innate and Educated Intelligences; the world, man and his surroundings; the Innate and Educated brains and their respective minds are confusing to the majority of students. Perhaps the following explanation will somewhat clear it:

Regard the sun as source; sunbeam as semi-source; a mirror as non-source; the reflection would be but what the non-source reflected of the semi-source.



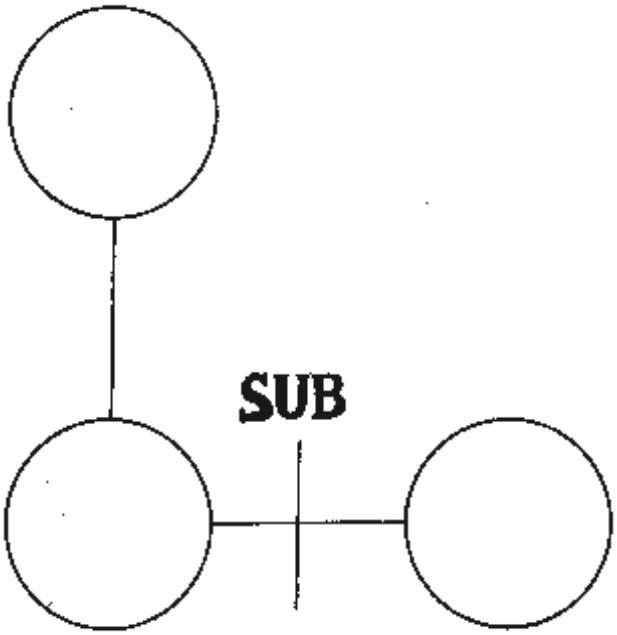
Is the sunbeam a part *of* the sun; is the sunbeam a part *from* the sun? Neither. As the sun is but a question of heat, which is the source, then the sunbeam is but radiation of heat vibration; hence is not a part from nor a part of the thing understood as source. There would be no sunbeam if there was no sun and there would be no sun if it didn't have sunbeams. The earth is but the mirror and its products but the reflections from the earth in giving off what the sun gives to it.

Regard the Sun as Universal Intelligence; the Sunbeam as Innate Intelligence and the Educated Brain as the mirror with our education as the reflections from Innate after they have passed through the mirror.

Universal Intelligence would be source; Innate semi-source, and Education non-source. Each is what it is because education is at no time creative, it is always reflective; Innate Intelligence

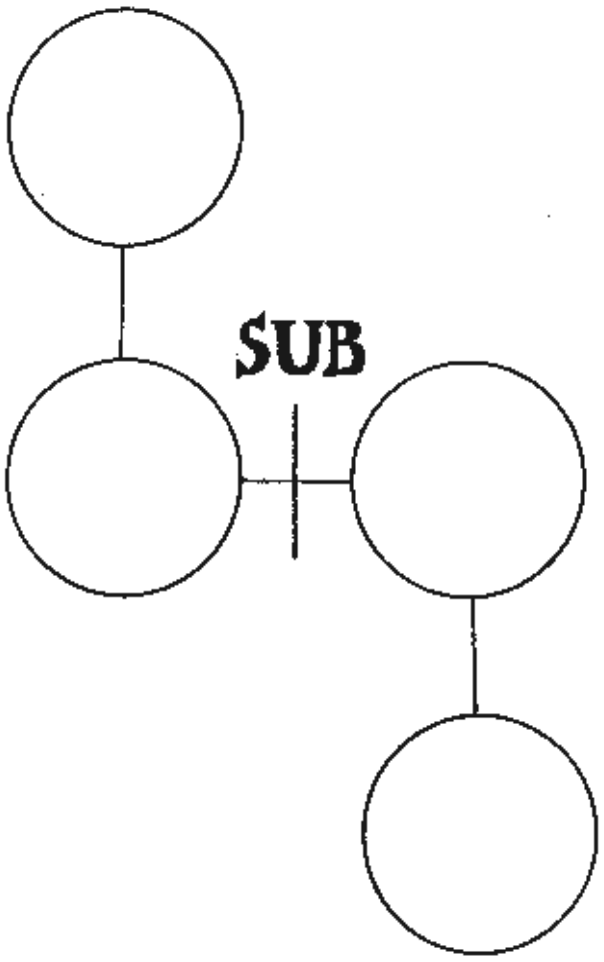
is not infinite, it is but a substitute. And, at all times Universal Intelligence is infinity itself.

Is Innate a part of the Universal Intelligence; or a *part* from it? It is neither. There would be no Innate if there wasn't a Universal Intelligence, neither would there be Universal Intelligence if it didn't have Innate to make it. The educated brain is but a human mirror; its actions being but the reflections in giving off what the Universal Intelligence gives to the brain via innate.



Take the comparison of the sun, sunbeam, mirror and reflection. Suppose the mirror is cracked, a piece lost after being broken; can the reflection of the sunbeam be perfect through the cracked mirror? Suppose the mirror be perfect, can there be a cracked reflection? Is not the condition of that *mirror* more important than the reflections, be they good or bad?

Take the comparison of the Universal Intelligence and Innate Intelligence. Educated Brain and its reflection, education. Suppose a part of the educated brain is pathological (cracked), a lobe pathological or diseased as by tumor, cancer, etc., can the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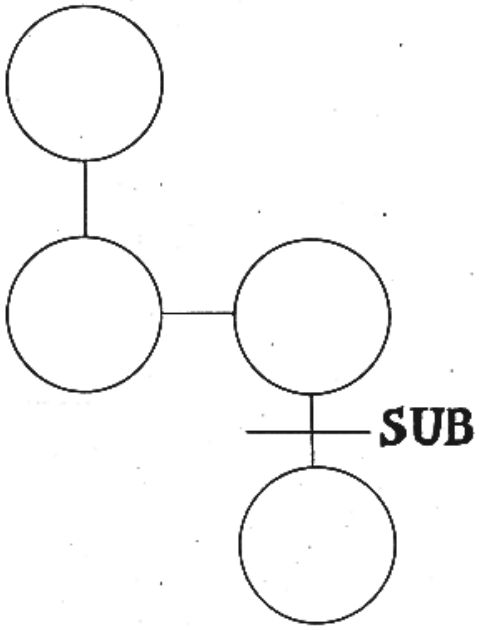
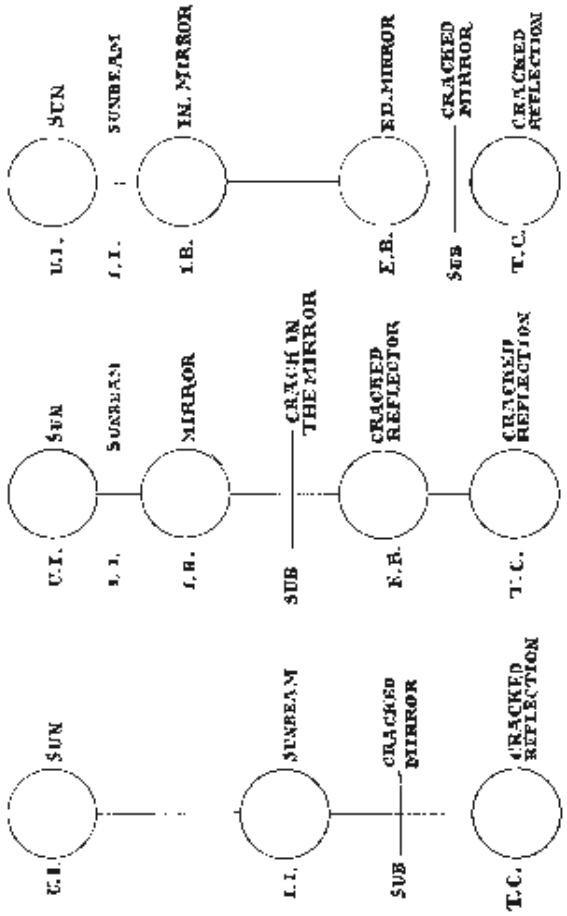
reflection of the Innate be normal through *that* brain? Suppose that educated brain be normal, can we have an organic or functional reflection that is unsound or imperfect? Is not the condi-



tion of that *educated brain* more important than the study of stimulated or inhibited functions or atrophic or hypertrophic tissues that fail to do or be what we think they ought?

As the sun is Universal Intelligence; as the sunbeam is Innate Intelligence; as the mirror is the Educated Brain, so would a cracked mirror be equal to a pathological educated brain; as the reflection is comparative to the education so would the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cracked reflection be equal to the functional or organically deranged education.

Perhaps even a better comparison would be as per illustration No. 2. The subluxation being the cracked mirror, and existing between the Innate Brain and the issue cell. But this analogy would not be true of the educated portion of the brain and body with its functions. In such conditions the cracked mirror could be between the Innate and Educated Brains, making the educated brain the cracked mirror for the rest of the body and making it a cracked reflector, then all that is reflected below must also be cracked. This is wonderfully portrayed in cases where the individual is insanely *and mentally* the King of England and the body below but lives the action. Drawing four brings the same comparison to our minds, but places the cracked mirror between the educated brain and the tissue cell which might reflect perfectly from the Innate Brain and personifies that fact with a cracked reflection at the tissue cell; the subluxation existing somewhere in the spine after it has left the educated brain.

Drawing five illustrates drawing two only in another manner; drawing six compares with illustration three as does No. 7 with comparison No. 4.

As the Innate so is its function, minus subluxations and interferences. As the education so is *its function*. We say, as the Educated Brain so is its reflection; the educated brain is never perfect, therefore, all human mirrors are cracked because of atlas subluxations existing between that current which flows from Innate Intelligence (sunbeam) to Education (reflection).

As a result of the subluxation all of us—the entire human family—are insane, imbecile, etc., to a certain extent, some more than others. The "more" we deal with as perverts, criminals, prostitutes, etc. The man who is paralyzed in the "voluntary" muscles is an individual who reflects imperfectly through those muscles.

My only complaint against all present systems, social, legislative, etc., is that we subject a man who is educationally deficient to train his mental activities; we meet a man who is paralyzed and massages his muscles, try to train him to control them that he might walk; the criminal commits an act and we commit him to the pen; the insane we lock up in jails; the prostitutes we separate or segregate, etc., and thus do we continue, age without end, to try and correct or sentence the *reflection.*

We have pathologically, anatomically, chemically or microscopically noted that the reflection through the mirror was not perfect, then we begin substituting something "just as good" for the cracked reflection on the floor; we add candle-light; aim to make a two-thirds inhibited reflection be a three-thirds normal and we ought to have found it impossible, but we continue to scheme nevertheless to do the impossible—viz., to mend the cracked reflection without thinking of *the cracked reflector*.

We have observed (always in others, of course) that certain

educated functions were pathologically or functionally imperfect, then we begin to substitute treatments of effects, braces, operations, etc., for the cracked reflections in the human body. We aim to make that which is notably deficient—morals in criminals; purity in prostitutes; health in sick; sanity in insane, etc.—*more* by stimulation, etc., and Chiropractors have found it impossible but others continue to invent new concoctions and dopes to do that which would have been done by itself, without assistance, if it had possessed that possibility within itself.

The Chiropractor brings to this era a new principle, viz., if the reflection is cracked, mend the reflector, patch the mirror. If the man is insane, a sexual pervert, an imbecile, a criminal to society, etc., permit the educated brain (the mirror) to be mended, patched, rebuilt, to be made normal that that which approaches it (sunbeam—Innate) may go through as it came—normal.

Rebuilding mirrors is a quicker, better and the only permanently successful method to correct the cracked reflections—how much better than the treatment of the cracked reflection itself. The obvious is the last we see, the sensible the last we do, and the practical the last we secure.

"CREATION."

J. H. CRAVEN, D. C., PH. C.

There are very few words but what are ambiguous. We go to the dictionary and we find a number of definitions for almost every word.

When we consider, Philosophically, the expression of life from the Chiropractic standpoint we must find terms that express certain thoughts, so it is necessary for us to define certain terms used.

We really can not define life, but we can observe its working and manifestations. The term that expresses the origin of the beginning of the expression of life in the body is "Creation." Creation, not in the sense of making something out of nothing, but rather the utilizing that which exists already. One definition given for creation is "the art of causing to exist." All we have to do to give us a clear idea of what is meant by this transition in our cycle is to add to this definition the words "in the brain cell."

Creation, then, is the work of the Innate Intelligence whereby this life force is "caused to exist in the brain cell." This created or assembled force is later "transformed" into "Mental Impulses" and in this way becomes utilizable in the tissue cell.

The idea is that this force that is already in existence is invested with a new character and assembled in the brain cell. Creation has to do primarily with the force as such; where this force comes from or how much it is changed in the process of assembling, I do not know.

In defining "Creation" then in our Chiropractic Philosophy we might say, Creation is the assembling of force, or forunes (units of force), in the brain cell by the Innate Intelligence, so that it may be transformed into mental impulses and become utilizable in the tissue cells.

Creation is always perfect, for Innate is perfect, and in the act of creating or assembling the force, works independent of the brain cell; the brain acting more as a receptacle or repository; and the expression in the organ will equal the creation if there is proper transformation and transmission of that which is created. Function, I believe, is first in the creative thought of the Innate mind, but this function can not always be expressed as originally intended because of some interference with transmission, but this does not argue against the perfection of creation. Innate mind has a perfect picture of that which is to be expressed and she creates or assembles her forces which will equal the necessity and then expresses herself as best she can through the material at hand; the nearer perfect the material, the nearer perfect will be the physical personification of the idea that was conceived in the Innate mind.

If there are no subluxations which produce pressure on the nerves and thereby interfere with their carrying capacity, or in other words, if the path of the cycle remains unobstructed so there is uninterrupted correspondence between brain cell, the place where mentality resides and performs its work of transformation, and the tissue cell, where the physical personification takes place, we will have the expression of the intelligence which will give us function and this function will be in accordance with the creation, but will depend, as we have said, upon the freedom of transmission between these two points.

Creation is the product of Innate Intelligence and results in the expression of life, bringing about general metabolism and all vital action in the body.

As Chiropractors we are concerned about the transmission of this created force, and it is our business to see to it that the path is unobstructed. We can not improve upon the work of Innate as pertaining to creation, but by adjusting the subluxations we can make it possible for Innate to more perfectly express herself in the body.

"BRAIN CELL."

J. H. CRAVEN, D. C., PH. C.

So far in our consideration of the normal complete cycle we have studied those steps which have to do entirely with the immaterial, with no thought of the expression of that immateriality. So far we have dealt only with the abstract, and not the concrete only with the intelligence, and not the expression of that intelligence. But that which exists only in the abstract can not be proven and, therefore, is theory, but that which exists in the

abstract can use the material through which to express itself and therefore be taken out of the realm of theory and proven by the concrete expression through the material of that which is immaterial, and that is the object of our study of cycles to consider the physical manifestation of this immateriality which we are unable to define, or properly comprehend with our finite mind: that is Life.

The force, or life, can not be expressed through just any sort of material. We might modify this statement and say, the kind of material determines the form of manifestation. If the material is that of a tree then the life will be expressed accordingly; or a jelly fish, the manifestation will be in keeping with the material. So in man the physical or material must be in a certain condition, and the expression of life will be governed by the quality, quantity, shape, etc., of the material.

The fifth step in the cycle is “brain cell.” This is a materiality. The intelligence, we believe, must have a place of residence in the body and we accept the brain as that place. The brain is one of the most complicated organs in the body and is composed of the most delicate tissue. We will not concern ourselves in this article with the anatomy of the brain; suffice to say that the brain cells are elongated into fibres and these nerve fibres ramify the body, going to every cell in the body.

This gives us, then, the residence of the mentality. Then the physical, concrete, substance that we have to deal with in the cycle being Brain cell, nerve fibre and tissue cell, affording an ample path through which the Intelligent force travels in cyclic form.

It is not necessary to present proof to substantiate the argument that life is more than the “clash of atoms.” The brain cell itself is not intelligent, it is simply tissue as any other tissue of the body and subject to the metabolic changes that take place in all tissue. The intelligence is *in*, but not *of*, the brain cell. The mentality is abstract, the brain cell concrete. The abstract works through the concrete; the positive through the negative.

We reach the conclusion, then, that man is not the result of the working of the laws of chemistry and physics and that life is more than the “clashing of atoms” and this is very apparent when we take into consideration the continuity of consciousness.

What constitutes “you” or in other words, “What constitutes self ?” “Self” consists of more than material; although I would say that the material determines the individuality which differentiates one person from another; for the expression of Innate Intelligence is governed by the physical through which the expression takes place, but the tissue cell, whether in the brain or elsewhere in the body, does not constitute the real self. We find unchanging personality and power of memory, etc., that show that we are the same in self-consciousness today that we were years ago, and that we have been all our lives, although the atoms of today are not those of yesterday, a new combination

arises continually. To be sure, these new cells are similar to the old ones, but even so they are not the same cells, yet you are identically the same "self" that you were years ago. During all the years of your life your "self" has not changed, but the brain cells have, so then we say *memory is* a function of the Innate Intelligence, but the possibility of expression lies in the brain cell. Without the brain cell there would be no media through which to have a physical expression of the real self, which is the sum total of all there is of the intelligent force that is being expressed; and science teaches us that force is indestructible. Therefore, the real "self" consisting of the Innate Intelligence is dependent only upon the Brain cell as a place of residence in the physical body that there may be a proper expression through the material and that Innate may become cognizant of all that pertains to the physical world, and at the destruction of the brain cell this indestructible force will only be effected in its physical expression. This gives us a general idea of the place occupied by "Brain cell" in the normal complete cycle.

"TRANSFORMATION."

J. H. CRAVEN, D. C., PH. C.

We stated in a former lecture that creation takes place in the brain cell and consists in the gathering or assembling of forunes by the mentality.

We might look upon this force as the raw material which has been brought to the work shop ready to be made into whatever has been conceived by the mind of the workman.

A certain idea exists in the mind of the artist. He desires to paint a certain picture. He collects all his ideas, weighs them all until at last he has, in his mind, painted the picture. Now he assembles his material, but this material must be changed so that it may become utilizable by the artist. He has assembled the raw material and now begins the work of transforming to suit the idea or picture which he has in mind.

Innate Intelligence assembles the force in the brain cell, but this is, figuratively speaking, the raw material; it is not yet suitable for use in the body; there must be a process of changing, for there is a variety of functions to be performed in the body. Vibrations are carried over the afferent nerves and received at the brain cell where Innate Intelligence interprets and decides what sort of force is needed in that particular organ and locality in the body. Then this created or assembled force is put through a process of transformation in the brain cell.

To illustrate: Vibrations are received by the brain which when interpreted, show a need for more calorific, that particular organ or part of the body is not warm enough. Now in response to this message, Innate Mentality begins a systematic process of

"transformation" in the brain cell, whereby calorific impulses are sent out to the parts in need.

In defining "transformation" Webster says—Physiology—"change of one form of material into another, as in assimilation, metabolism." In Mathematics the definition is given as—"change of form, as an equation, expression or figure without altering value or meaning." Theology—"a change in disposition, in nature." Transform—in electricity "to change (a current) in potential, as from alternating to continuous."

From the etymology of the term "transform" we get literally—to form over. Taking this literal meaning, and the definition given in Webster, we can form a basis for our Chiropractic understanding of the term. The force is so "formed over" in the brain cell as to be of value and use to the body. Food is taken into the stomach, acted upon by the juices there, and put through a process called gastric digestion, which changes the food into chyme, it then passes to the small intestines and there goes through the process of intestinal digestion, and is formed into chyle. This transforming process so changes the foods as to make it possible for the tissues to assimilate it. The food properties when acted upon by the mental impulses and the right combination of oxygen carried by the blood becomes transformed into bone, adipose, muscle, and other and all tissues of the body. The food properties are carried to the liver by the serous circulation and with the proper proportion of oxygen and mental impulses, under the direction of Innate Intelligence bile is manufactured; this is the function of this organ. And in like manner the other organs and glands perform their proper function in every part of the body. We recognize the transformation of the material into the different tissues of the body, and as we have the transformation of the material so do we have the transformation or changing of the immaterial force in the brain cell, that has been created by the Innate—not that the brain cell secretes the mental impulse like the liver secretes bile, but we simply use this as an illustration. The two processes could not be identical, for in the one case we are dealing with the concrete material, and in the other we are dealing with the abstract immaterial.

The forunes are so changed as to be of proper consistency, force, etc., as to meet every demand of the tissue cell and bring about normality in the nine primary functions. We would not expect the same kind of impulses that produce calorific to result in expansion, or that brought about reparation to, at the same time, affect the motor function. But we have calorific mental impulses, impulses that have to do with expansion, also motor impulses, etc., and that step in the cycle that has to do with the changing of the forunes into these different kinds of impulses is called "transformation."

“MENTAL IMPULSE.”

J. H. CRAVEN, D. C., PH. C.

According to our former conclusions, there is no intelligence in the molecule. Yet in our investigations we will find intelligent function in every part of the body. Metabolic processes are maintained at all times and everything is done “decently and in order,” and we find, on every hand, evidence of intelligence and in fact, great wisdom in the general make-up and keep-up of the body. So there must be somewhere a supreme intelligence. We have recognized this intelligence and given it a place of abode; we have said that this intelligence is resident in the brain cell. We find function in all parts of the body and this function must be the result of mentality working through the brain cell.

The forunes assembled in the brain cell are transformed by the intelligence, or there is “a change of form” or “disposition,” a change in potential, and this transformed force which is called “mental impulse” is sent to the tissue cell and expressed in action. Food is taken into the stomach and acted upon in an intelligent way; not according to blind law, but in a well defined manner by an intelligence that adapts itself to the circumstances.

The digested food is carried by the serous circulation to the tissues. In one place bone is formed; in another adipose tissue; and in another nerve tissue. In another blood and blood vessels and still in another place exostosis is built up to strengthen some weakened part. We are told that the cell is the same in chemical composition in all living matter, whether in man, beast or vegetable. In man the cells build bone, muscle, nerve, ligaments, etc., while in the tree they build wood, bark, leaves. In other words, the cell brings forth all the products of life. But is all this the product of the molecules? No we say it can not be. There must be something back of these cells that uses them to express something infinitely beyond the power of the physical cell. We say the cell is the anatomical unit of man, the builder of the body, are these little cells so wise they never make a mistake and build bone where nerve ought to be, or muscle when a bone should have been made? Is the cell of the tree so wise that it never puts a maple leaf on an oak tree?

Where do the cells get instruction as to when to leave their beds of inactivity at the cell centers and go to the exact spot they are needed that they may come in contact with the serum and oxygen and expand to take the place of some worn out cell that has performed well its life work? How can the cells that have never seen the light, build an eye that will properly respond to the light? Who taught the cells the nature of light that they should construct an eye with lenses adapted to receive it? Who taught the heart builders the principle of hydrodynamics; the gland builders the principle of secretion; the lung builders the principle of osmose; the ear builders the principle of acoustics;

who taught the muscle makers the nature of mental impulses that they should put contractility and extensibility into the muscle fibre so that it might respond in action to the mental impulse received ?

The body, taken as a whole, is one unit of perfect order, though these little builders have no communication with each other; also, every organ and function finds its counterpart in nature. Oxygen for the lungs, light and beauty for the eye; sound for ear, etc. Yet what did the tissue cells know about oxygen, light or sound?

It seems to me we see in all this, infinite design; but surely not the design of the cells; they are changing all the time, falling away like exhausted workmen. At the building of King Solomon's temple, it is said, there was not heard the sound of any tool of iron, but the timbers and stone and marble were so dressed in the forests and quarries that every part fit perfectly in its place, every column to its pedestal, and the entire temple to its foundation. We say that was remarkable. So it was, and it showed design. The workmen did not confer with each other but each worked according to specifications furnished him by the architect, the master artist.

But what artist laid the plans of the human body ? And who teaches these little workmen, the tissue cells their cunning ? Where is this master artist that is directing ail this marvelous work? To the Chiropractor this is an open book. In the brain resides the master artist that has control over all the functions of the body, and in reality this mentality is expressing itself through the tissue cell. To illustrate: Here is a fractured bone. Do the tissue cells of their own accord hasten from the ossific centers to repair the fracture? No, but they are in communication with the intelligence in the brain cell, and when the Innate mind sends the proper force to them they act under the direction of this Intelligence, and this force that is sent out from the Innate mind through the brain cell is called "mental impulse."

Now to analyze the term "mental impulse." Mental, referring to mind, "Impulse" according to Webster is "act of impelling force." "Force so communicated as to produce motion."

The mental impulse then would be the force of the mind communicated to the tissue cell by way of the efferent nerves, so as to produce that which results in normal function.

Now I think we are pretty well agreed that the mental equivalent must precede the physical expression; as Dr. Palmer puts it, "Life exists, mentally, before its expression physically." Action is produced by the mental impulse. The mental impulse is force under the direction of intelligence. We might say, then, that this force which is the product of the innate intelligence by transformation in the brain cell, is so communicated to the tissue cell as to personify specific function.

"PROPULSION."

J. H. CRAVEN, D. C., PH. C.

As vibrations are received by the brain cell and interpreted by the mentality, the forunes that have been "created" or "caused to exist" in the brain cell are transformed into mental impulses in accordance with the interpretation.

This transformation takes place for a specific purpose and that purpose is function in the tissue cell; function cannot be obtained if the mental impulses remain in the brain cell, therefore, these impulses must be sent out from the brain cell, and this is accomplished by the contraction of the brain cell, somewhat analogous to the contraction of the heart which propels the blood from that organ, only, of course, in this case it is the contraction of the individual cell. The term that designates this transition in the cycle is "Propulsion." We turn again to Webster—"Propel–to impel forward or onward by applied force." The word is composed of pro plus pellere—to drive. The prefix "pro" is used to denote a forward motion. Now, after mental impulses are formed in the brain cell, the next logical step would be to consider how they got out; this is accomplished by the application of force which causes the brain cell to contract and send the impulses onward, and the term which expresses this is "propulsion."

Vibrations are received at the brain cell which, when interpreted, show a need of calorific in some organ. The brain cells that have to do with the transforming of calorific mental impulses are set to work, and as the impulses are transformed the brain cells contract, or, in other words, propulsion takes place and currents of calorific mental impulses are sent to the organ.

Or, it may be the interpretation shows a need of a motor function. The hand is accidentally placed on a hot object, the vibrations conducted to the brain reveal the need of removing the hand immediately or the tissues will be destroyed. This time the brain cells that have to do with the transforming of the forunes into motor impulses are made aware of the need and begin their work of transforming and propelling the motor impulses to the efferent nerve and they are then transmitted to the proper muscles and the hand is removed. Of course this is all done very rapidly, the action seeming to take place the instant the hand touched the hot object. To our educated minds it is a laborious task to study out all the transitions, but this only shows the superiority of the Innate mind.

"EFFERENT NERVE."

The ninth step in the efferent half of the normal complete cycle is "efferent nerve." So far in our study we have not left the brain cell. We have considered the force up to the point where it becomes utilizable by the tissue cell and how it is sent

out from what might be called the factory. We have, so to speak, "propelled" the mental impulse from the brain cell, but where to? It is on its way to the tissue cell, but it is not there yet, neither do I know that it ever will be there.

The nerve fibre is simply an elongation of the brain cell and forms a connection between the brain cell and the tissue cell, and the mental impulse has been forced out into this efferent nerve which carries impulses from the center to the periphery, and is analogous to the wire which carries the electricity from the dynamo to the machine. These ramify the entire body; passing out of the skull through the foramen magnum and down through the spinal canal, branching off and being transmitted through the intervertebral foramina and thence to every tissue cell in the body. The efferent nerve forms the path for the efferent half of the cycle.

"TRANSMISSION."

The distinctive characteristic of Chiropractic Philosophy is that it deals with life as a tripartite, proving the fact of creation recognizing the principles of transmission and the physical expression in the tissue cell; in reality our special study as Chiropractors, is "Transmission."

Theology and psychology have dealt with the idea of "Creation." In fact, the theologians have made a great study of creation, of course purely upon the spiritual plane, but there has been no thought of connecting this with the expression of life in the body; on the other hand, the physician has made a very careful study of the "expression." That is all he has studied; he does not try to find the connection between the expression and creation. Now comes Chiropractic, recognizing and profiting by all that has been learned with respect to creation by the psychologist and theologist, taking the good, rejecting the bad and adding very much to what has already been found out, doing the same thing with regard to the knowledge of expression, but really finding the "missing link" between the "creation" and "expression." In other words, Chiropractic begins with the source of life and traces it step by step until the life has been physically personified in the tissue cell. We connect the "creation" with the "expression" by means of the "transmission" which takes place through the efferent nerves. Chiropractic has not invented "transmission," but has simply recognized this principle and found the paths over which the "life force" is transmitted to every part of the body. It is "interference with transmission" that is responsible for all incoordination in the body.

"TISSUE CELL"—"RECEPTION. "

All that has been said about the brain cell as to structure, etc., can be said of the tissue cell, for the brain cell is simply a tissue cell being located inside the cranium making up the brain.

"TISSUE CELL"—"RECEPTION. "

The brain cell being at the beginning and the tissue cell at the ending of the efferent nerve. Mental impulses are propelled from the brain cell and transmitted through the efferent nerve, the destination being the tissue cell at the periphery of the nerve fibre. The function of the efferent nerve being to carry the currents of mental impulses from the point of creation to the point where they are utilized.

The tissue cells, as we stated in the lecture on "Brain Cell," are the builders of the body, but they have no power of their own. They work entirely under the direction of Innate Intelligence within the individual.

We see a lily; its beautiful petals speak to us in unmistakable tones of an intelligence back of its development, and more beautiful than the lily itself is the truth that makes that flower possible. We watch the trees in the springtime, the buds begin to swell and in a very short time they are clothed in beautiful gowns of green. Greater than the tree is that intelligence which makes possible the assembling of those atoms and directs them to their proper places. Watch the development of the child; the body grows; muscles are developed, bones become stronger, and as the physical continues to develop, so do we have a development of the educated mind and the possibilities for greater expression of Innate Intelligence. The thought of the artist is more beautiful than the picture which he paints. Our thought of the giver overshadows the gift. The picture only mirrors the greatness of the artist. The gift reflects the spirit of the giver. So the physical, material body, great as it is, only mirrors the greatness of the intelligence back of the possibility of the existence and function of this material.

There is no intelligence in the tissue cell, but we find that the tissue cell received the mental impulse and physically personifies the intelligence back of the transformation of the forunes into intelligent mental impulses; therefore, the next step in the cycle following tissue cell is *reception.* "The tissue cell acts as a committee of one to receive that impulse—or those impulses as they come." The tissue cell has no initiative of its own, it has no power to act of its own accord, but rather forms a medium through which the mental impulse acts, and as there is a flowing of the immaterial force through the material medium, so is there a flowing or changing of the medium that is physically expressing the intelligence. Strictly speaking, the tissue cells do not act, but are acted upon by the energy that operates through them. The function then of the tissue cell is to "receive" the mental impulse and make possible the expression of the Innate Intelligence in every organ and part of the body.

"PHYSICAL PERSONIFICATION."

"Expression." "Function."

Our next step is "physical personification." The mental equivalent must precede the physical expression, as Dr. Palmer

says: “Life exists, mentally, before its expression physically.” Life exists mentally just as the Palmer Hylo adjusting table existed in the mind of the inventor.

The “life” or force in the abstract is transformed in the brain cell into mental impulses utilizable by the physical, the currents are then propelled to the efferent nerve and transmitted to the tissue cell where it is received and begins to exist in the material. In the mentality it is abstract, in the tissue cell is made manifest in the concrete. In other words, we have “impersonation” or “embodiment” of the mental in the physical, or the abstract in the concrete.

The immaterial thought is put into material form; and this is called “physical personification.” We cannot say it is either material or immaterial, for, in fact, it is neither alone, but it is rather the two combined, and, therefore, is neutral. We might illustrate it in this way: A thought originates in the mind of some man; thoughts and ideas are assembled. He goes to work to personify these thoughts and the result is the Palmer Hylo. Now that adjusting table existed in the abstract, in the mind of the inventor before it existed in the concrete. The concrete table is the “physical personification” of the picture and existed in the abstract. We are able to determine by the physical personification what the thoughts are. Coordination is the Physical Personification of Innate Intelligence, incoordination is the lack of physical personification.

A tumor is not the physical personification of Innate Intelligence, for Innate is perfect, and if nothing interferes with the transmission so there may be the proper personification, there will be no abnormalities.

An artist has in mind a picture, that picture will be placed on the canvas as it exists in the abstract if nothing interferes with the physical personification; after it has been painted and critically examined by the artist, if it corresponds to the one he had in mind, then the cycle is complete. If not, then it is not the physical personification of the one that existed in the mind.

After physical personification comes *expression,* then *function.*

Webster speaks of expression as that which “symbolizes a thought.” “Mode, means, as use of significant representation or symbol; as dignified expression in writing.” A thought is “expressed” in language or writing.

Now the thought is expressed for a purpose; we will say that purpose is to educate people. He would say then that the book is the expression of thought, its function to educate. So it is with the mental impulse. The innate thought is expressed in the tissue cell, so that the tissue cell may perform a “natural and proper action.” The chemical elements are present with the cell, carried there by the serous circulation and the blood, of course under the direction of Innate Intelligence, the mental impulse is carried to the tissue cell also and so directs these elements as

to produce definite action and the combined action or sum total of the expression constitutes function, or, giving Webster's definition of function, "natural and proper action." The book would be the expression of the Intellect. The function of the book would be the educating of the people.

The activity in the tissue cell would be the "expression" of Intelligence. The result of the activity in the tissue cell would be the function.

COÖRDINATION.

Coöordination is hereby defined as that condition wherein the expression at the tissue cell is an exact, identical counterpart of the function generated by the Innate Intelligence in the brain cell with which the tissue cell is in direct connection.

Coöordination brings into thought two things which must be in harmony. For instance, we say the piano is in tune. That means that we are comparing two or more notes as being in proper relation to each other in vibration. Each note has a different number of vibrations per minute of time. Presuming that middle C has 14,000 vibrations per second, that is what makes it middle C. Take the next octave higher, and it probably reaches 24,000 vibrations per second, and the higher we go the finer and shorter becomes the wire, and the greater the number of vibrations per second. In the lower notes the wire is long and heavy between the binding posts, therefore, it does not have so many vibrations per second. Consequently, when we say this piano is in tune we mean that the vibration of the different notes increases exactly according to scale, no one varying from its allotted number. In other words, we say that all of these wires are in relationship with each other in a normal manner. That constitutes a condition of harmony, or ease.

Carrying this idea over to man, we can see that he is nothing more nor less than a compilation of pianos. His liver, with its trillions of cells, becomes a piano. The two kidneys are as two pianos. And so we can say, if man is composed of fourteen viscera, that he is composed of fourteen pianos, and what we desire now, is that all these fourteen pianos be in harmony with each other as judged by the Innate Intelligence. To say, then, that the fourteen organs are in harmony with the Innate Intelligence, brings something tangible and concrete to our minds, gives us a condition wherein we can judge of a happy family all working together within one cage.

The ideas of health, ease, comfort, do not carry any definite, conclusive idea, because no one has established logically a basis with which to compare them. They are conditions. A physician gives you a prescription, asks you take it, and you do so for a period of time, and you ask what it was for, and he says, "To get you well;" and you ask for a logical conclusion of what "well" is, and he doesn't know. "Well" means health, health means normality, and you trace that back and you find that he cannot

define in logic just what constitutes normality, for Innate Intelligence, personified as the health giver, is in the last analysis the one, and the only one, who knows how to make health. All we can do is to logically decipher the work as she uses it. Therefore, I prefer by far the term coordination in preference to ease, health, comfort. It has a broader meaning and thereby implies a broader thought. Its study is based upon the creation of function by innate intelligence in the brain cell, therefore, it is true to facts of man, as proven logically and anatomically.

I further approve of the use of the term "incoördination," based upon cause and effects. For instance, we will say your liver is not working in tune with the spleen and the other glands in its vicinity. Here is one piano that is out of tune, out of tune in its relation to the general scheme of all the pianos of that body. It is out of tune in relation to innate intelligence, because the amount of function being expressed is not equal to the amount being expressed in the liver lobe of that brain. Therefore, there is a definite ratio existing between these two. Consequently, the liver is not in harmony with the brain. This is a state of incoördination. There is a cause for this incoördination. To simply enumerate the effect and say we have jaundice, or diabetes, is not indicative of stating the condition, so much as naming the effect and its location. I prefer the term incoordination for the reason that ill-health, disease, discomfort, etc., are relative terms, and express no relative degree of quantity of matter, time, or function at any time or place. Disease, and the attendant name that is always given to the disease, speaks purely and entirely about effects. It has no bearing whatever upon a cause. Cause is not considered in naming the disease. If for no other reason than that, I could not consider it a proper term to use, whereas incoordination expresses a relative comparison between the cause of function and the expression of that function, and its effect. There is more told in the term that you have incoordination of the liver than to simply say you have jaundice of the liver. The terms are longer in both cases, but the thought is broader. Could we get some brief words to express the same degree of thought. I would prefer them, but I know of nothing at this time that will carry the same impression.

A word means nothing without being first defined, for words simply express the equivalent thought that is behind them. Humanity must then be made to see the broader viewpoint in the use of these terms; they must be educated up to that standard. The Chiropractor who would use the term "disease" or persist in doing so to meet the preponderance of lay people today, simply stagnates the progress of humanity, and no Chiropractor in the true sense of the word would persist in speaking of "disease" to his patient, but would educate him along this line. When a patient tells you that he has a pain in the liver, then it is for you to announce that he has an incoordination in the liver, and tell him what you mean by the use of that term.

“VIBRATION”

A concrete example of a coordinate condition would be as follows: A certain lobe of the brain is manufacturing 100 per cent of kidney function. A certain set of nerves are carrying 100 per cent of kidney function from the lobe to the brain to the kidneys themselves. The kidneys are receiving 100 per cent of kidney function and are expressing it. This is a coordinate condition.

An incoordinate type would be where the kidney lobe of the brain was manufacturing 100 per cent of function per a normal unit of time, a certain set of nerves was carrying that normal amount of function up to the intervertebral foramina between the twelfth dorsal and the first lumbar, where the subluxation exists, which is producing pressure upon the nerves emitting at that point. From that on the function is not being transmitted, consequently the kidneys are not receiving the normal amount of current. This, then, is an incoordinate condition.

Try and use these terms, start right in with them at the beginning and you will have no difficulty in explaining them to your patients later.

“VIBRATION.”

J. H. CRAVEN, D. C., PH. C.

In considering the efferent half of the normal complete cycle we observed the fact of a direct anatomical connection between brain cell and tissue cell, and have seen that when nothing interferes with the carrying capacity of the efferent nerves there will be a condition known as coordination. But the efferent half is useless without the afferent half of the cycle, for there must be, as Morat says, “In every living being a double current of matter and energy.” The study of the afferent half of the cycle gives us the transitions from periphery to center; therefore, we begin with coordination in the tissue cell, which is normal in function. As these two steps have been considered in the preceding lectures, it will not be necessary to repeat them here. Our first consideration then will be of “vibration,” which we make the burden of this article.

It is interesting to note that all things are in constant motion. In fact, we say life is activity. The worlds are in motion. This we accept. Other things are in motion, which fact is very obvious to us. We are told that even the particles of the steel bar are in motion, even though we do not see their molecular movement. There is motion in every particle of matter. Or, in other words, everything is vibrating, and as man does not live unto himself, but influences and is influenced by others either for good or bad, so we might say no particle of matter lives or exists unto itself, but influences other particles by its vibrations; even the particles of iron can be driven closer together.

The molecular, or we might say even electronic motion, or vibrations, that go on all the time in the tissue cell, are carried

by the afferent nerve to the brain cell, and are then interpreted and innate intelligence then becomes aware of the condition, and as a result of the interpretation of these normal vibrations, the mental impulses are sent to the tissue cell that will keep it in a normal condition.

For instance, katabolism is going on all the time in the tissue cell, which action makes impression on the afferent nerve, and these vibrational impressions are transmitted to the brain cell and interpreted, and innate intelligence then sends the proper amount of mental impulses to bring about anabolism. But this is all done Innately, for educationally, we are not aware of this action. Nevertheless, it is there. There cannot be a vibration in the tissue cell, that is in uninterrupted communication with brain cell, without the transmission of this vibration to Innate Intelligence, any more than there can be a click of the telegraph instrument here without a corresponding click of the one at the other end of the wire, if the two are connected and the current is cut in. Take the dead body and you have change taking place, and you have vibrations, but there is no transmission, for there is no current and no intelligence to interpret.

Even in this idea of vibrations we find the law of cycles. We find even the vibration of the smallest particle of matter completing a cycle; for one vibration is commonly understood, says Webster, to mean the complete movement described by the particle during one period or until the periodic motion begins to repeat itself.

But when something occurs to change these vibrations, or any change in the relative position of the molecules, which would change the vibrations, we would then have the interpretation of the changed vibrations. A change of external conditions will change, or rather, produce other vibrations. To illustrate, we might introduce an odor into the atmosphere of this room. This acts as a stimulus to the olfactory portion of the nasal passages, vibrations of a certain character, velocity, etc., are set up in the tissue cell, and carried to the brain cell and interpreted by innate intelligence. In other words, this external stimulus has disturbed the equilibrium of certain cells and caused them to vibrate, swing to and fro, or back and forth.

Now, these vibrations might be called “educated,” as at least we are made aware of their interpretation. We develop the sense of touch. It is a matter of interpreting the finer vibrations and being able to place a valuation on them as well as the greater vibrations. Now, I do not mean to say that there is no vibration only when we are aware of it educationally, but when the vibration becomes a certain quality and attains a certain rate of speed and violence, then we begin to receive the interpretation educationally, or begin to be conscious of the vibration.

“As the brain cell is receiving the impressions the tissue cell is also expressing the impulse. The proximity of the impulses is similar to a continuous chain or current of force and the same

condition afferently makes this flow of impulses and impressions so constant that if one unit were to lose its place in the progressive work it would allow the value of the action within the atom to decrease, and if a number of them were interfered with, it would make that condition noticeable to man, and if the quantity were voluminous then man would suffer from the lack of them. Rhythmic work in all parts of the body, following as a consequence of the current, providing transmission is normal, is found throughout all parts. One cycloforun, if abnormal, would not be detected by the finite mind, yet the innate mind would at once detect its differences from the normal and immediately begin the process of adjustment, providing that this were a possibility. Innate Intelligence is accurate in all phases of work.”

A noted musician was once directing a great orchestra that was thrilling the vast audience with the music from its thousand instruments. The music was perfect, not a discord, not a hitch anywhere, every instrument seemed in perfect tune, every musician doing his best; but presently in the midst of the performance this noted musician held his baton high in the air and called out “Flageolet.” His trained ear detected the absence of the notes from this, the smallest instrument of all; the music was not perfect to his trained ear, but to those of the audience the absence of the vibrations produced by the flageolet would not be noticed.

Innate at all times interprets all the impressions made by the vibrations in the tissue cell, but is not always able to make the educated intelligence aware of it. But by training, concentration and development, the educated mind may be able, figuratively speaking, to penetrate the secret library of the innate mind and there become aware of certain interpretations that have not before been made known to her, or at least become acquainted with some of the mysteries that seem to make life so complicated; and the more we can become aware of educationally, or we might. say, the more we can become conscious of the interpretations that take place in the innate brain, the broader does our horizon become and hence the broader our views of life. Or it is another way of saying that it is possible to so develop our sensibilities as to be able to get a fuller interpretation and appreciation of the finer vibrations and become conscious, educationally, of this interpretation; and thus get more out of life by having put more into life. There are undoubtedly finer vibrations in life than we have thus far been able to interpret.

The vibrations of the tissue cell, or we might say, the disturbance of the molecules as they change position and form produce at the periphery of the nerve what we call impression, and the character of the impression is determined by the ratio of vibration and the number of molecules disturbed. Remember in all this we are considering the *normal* cycle.

THE PHILOSOPHY OF CHIROPRACTIC

"SENSATION—IDEATION."

J. H. CRAVEN, D. C., PH. C.

The tissue cell being in contact with the afferent nerve, vibrations that take place in this tissue cell are impressed upon this nerve. The function of the afferent nerve is to transmit vibrations, as the function of the efferent nerve is to transmit mental impulses. Therefore, following "vibrations" we have "impression" and "afferent nerve," then "transmission." That which is impressed upon the afferent nerve is transmitted to the brain cell where the mentality resides. The process which takes place in the brain cell is called "mental interpretation." The result or product of mental interpretation is *"sensation."* We might say that Sensation is the result of interpretation of vibrations, while Ideation is the result of the reasoning of Innate Intelligence upon the sensation, although in the strictest sense there could be no mental interpretation without some sort of ideation, but sensation, when compared with ideation, would be the *unit,* while *ideation* would be the sum *of the units.* Again we might call attention to the axiom, "the whole cannot be greater than the sum of its parts." The ideation is the completed picture which Innate Intelligence has of the condition of the tissue cell, while sensation is the process which gives Innate this picture or knowledge. We can best illustrate this thought by using the educated senses.

Some seem to think that the general idea of Chiropractic Philosophy is founded on old exploded and discarded theories, but such is not the case. Chiropractic has taken that which is good in other lines, but has gone farther in the investigations than previous scholars. I will read an extract from "Psychology and Psychic Culture," by Halleck, and you can draw your own conclusions. In defining sensation, he says: "A sensation is a state of consciousness resulting from nerve action. When a stimulation of the retina by light is transmitted by the optic nerve to the brain so as to affect consciousness, the result is a sensation. No one can tell us why nerve action affects consciousness, but such is the fact. Sensations are not knowledge any more than wool is cloth. They are the raw materials out of which knowledge is slowly spun. Sensation accompanies the exercise of the senses and the nervous system in general, when the latter is sufficiently aroused. *Not all nervous action appears in conscious sensation,* since a healthy nervous system is fortunately a machine which obtrudes no more of its business on consciousness than is sufficient to furnish the raw material of knowledge. The capacity for sensation lies at the foundation of all knowledge. Innumerable things in nature cause sensation in the ear, eye, nose, mouth, skin and muscles. Our knowledge of the world is merely the proper interpretation of these sensations."

If you will take the trouble to analyze this paragraph you will see how it harmonizes with the Chiropractic idea. "Sensa-

tions are not knowledge." "They are the raw material." The same author says "there must be a conscious agent fitted to respond to the stimulus." "There must be a stimulus," "there must be nerves capable of transmitting to the brain the effects of the stimulus." In other words, there must be a stimulus producing vibration in the tissue cells at the end organs of special sense this vibration is impressed on the afferent nerve, transmitted to and received by the brain cell where the "conscious agent" resides which is spoken of in the cycle as mentality, the mentality interprets the vibrations, which gives us sensation, the reasoning upon the sensations gives us Ideation. "Our knowledge of the world is merely the proper interpretation of the sensations." We notice that Halleck says "not all nerve action appears in conscious sensation," where then does that nerve action appear that does not "appear in conscious sensation"? If some nerve action is interpreted by the "conscious agent," then all nerve action must receive some sort of interpretation, and that interpretation which does not appear in "conscious sensation" to the Educated Intelligence is interpreted by the Innate.

Our knowledge will depend upon the amount of vibrations we become capable of interpreting educationally. As I have often told you, the development of the sense of touch is not a matter of increasing the number of touch corpuscles in the tips of your fingers or even increasing the number of vibrations, but the proper interpretation of these vibrations; and the greater the number of vibrations interpreted and the more accurate the interpretations, the keener will be our sense of touch.

We know there are certain limits of sensation. There are, beyond a doubt, vibrations which the nerves are not capable of transmitting. A certain amount of stimulus is required to overcome the inertia. When the atmospheric vibrations are not greater than 10 per second, the inertia is not overcome sufficiently to render us conscious of sound. Sound may be heard when the vibrations have reached a minimum of 16 to 30; when they have reached a maximum of 36,000 they are beyond the power of the mind to interpret, until the 36,000 vibrations of the air have passed over into 18,000,000 vibrations of ether, which gives us the sensation of heat. Then there is another jump when the vibrations become 462 billions per second, which gives us the sensation of light.

As the vibrations increase we get the different colors until the vibrations reach 733 billion, which gives us darkness. So we see sensation is limited within a certain sphere.

Sensation is the result of the interpretation of vibration whether received from the organs of special senses or general. According to Baker, the general sensations are classed as *muscular, sensations of injury, fatigue* and *repose;* nervous sensations arising from the state of the nervous system, as when we feel the exhilaration of perfect health or are weakened by care or suffering; vital sensations, depending on the condition of the vital

organs, as those of hunger and thirst and their opposites; the feeling of suffocation.

The special sensations are those of Touch, Sight, Hearing, Taste and Smell. The interpretation of vibrations received from an organ of sense would constitute the sensation, while vibrations received from many organs of sense would constitute ideation. The completeness of the ideation would depend upon the number of sense organs involved. To illustrate: An apple is brought within the range of sight. Vibrations are set up on the retina, transmitted through the optic nerve to the brain and interpreted. That constitutes sensation. We are told this object is an apple. The sound waves produced by the vocal cords set up vibrations in the ear and the auditory nerve conveys these vibrations to the brain and Innate Intelligence interprets them. This also enters into the ideation. Someone asks now for a description of an apple. We say an apple is a round, red object; but now I use the sense of touch. These vibrations are carried to the brain cell and interpreted and this interpretation also enters into the ideation. I use also the sense of smell, and the sense of taste, and these vibrations are interpreted and enter into ideation. As "sensation" follows mental interpretation of vibration, so the "ideation" is enlarged with every added "sensation." Ideation constitutes the knowledge which we have of any object and this is stored away in or retained by the Innate Intelligence. Now, when vibrations are carried to the brain by any of the sense organs coming in contact with an apple, we have presented to consciousness, not only the interpretation of these vibrations, but we have the complete ideation brought to mind by the Innate intelligence. Therefore, if an apple is picked up in the dark we recognize it at once as an apple because we at once associate the interpretation of the vibrations through the sense of touch with the ideation which we have of an apple.

Again we might illustrate in this way. We go down to the river; as the different objects come within the range of vision the interpretation of the vibrations enters the conscious mind and, as our attention is drawn from object to object, the fringe of consciousness is enlarged and we become cognizant of all objects within a given radius. We see the water, the trees, the boats, possibly a wing dam, etc.; we see a boat in which is a party of young people, we hear their shouts of laughter. We may study the surroundings until we have a very complete ideation of the entire situation. Now the boat capsizes, we are impressed with the cries of the young people for help, we go to the rescue. Now our ideation includes more than before this accident. Other vibrations have been produced and interpreted and become a part of the picture which is being formed. After many years we return to the same place on the river bank. Through the law of the association of objects, we "remember," not only this spot, but the circumstances connected with this place. We again in our minds see the boat, hear the laughter, then the cries for help, and

as this all comes vividly before the mind we shudder, it is all so real. This is a practical illustration of how Innate Intelligence works through ideation. In seeing the object that produced the vibrations, the interpretation of which formed the original ideation, there is not only an interpretation of the vibrations from these objects, but also a presentation, through the educated mind, Of the complete ideation that was formed at the time of the first interpretation of these vibrations, and Innate Intelligence recognizes these as being vibrations similar to those interpreted previously, and it only requires the interpretation of any set of these vibrations to bring out, on the canvas of memory, the complete ideation. This answers many questions with regard to the laws of thought and why familiar objects bring back to mind all the circumstances connected with the object. The step *ideation is* one of great importance, for upon *ideation* depends the *intellectual adaptation* of innate intelligence. The power to retain the ideation is a function of the innate intelligence, but the production is always through the Brain Cell, therefore we speak of it with relation to Educated, as remembering or bringing back to mind.

The complete "Ideation" or coordination or normality is retained by Innate, and as vibrations are received and interpreted there is a constant comparison of this interpretation with the ideation; if the two correspond then all is well, and we call the condition coordination; if they do not correspond, then innate begins her process of "Intellectual Adaptation," which is considered in the next lecture.

"INTELLECTUAL ADAPTATION."

Law is hereby defined as being that constant, persistent, insistent, most highly intellectualized force everywhere present, at all times dominant, constantly in action; constantly in formation in all created forms to an end of increasing its knowledge to the end of improvement of its product.

Law always was, is, and always will be, and is beyond the grasp of men to either improve or be improved upon. Its source is unlimited, its breadth without end, its application is in everything.

Intellectual is defined as being that state or process of discrimination in which judgment is used, where insight is observed, discernment made between good and bad, hot and cold, constructive and destructive, where analysis and synthesis are constantly a process of thought. A concrete example would be as follows: The educated man during waking hours puts his foot upon something hot. Immediately the foot is withdrawn. The process of thought established in his educated brain is that the hot iron was destructive of tissue, therefore, as the tendency is always toward type, and the type is life, destructive of tissue is contrary to intelligence, therefore intelligence drew that foot away from the hot iron.

Another illustration: The individual educationally is asleep

at night, educationally unconscious, innately super-conscious. While sleeping, another person tickles the bottom of his foot. Educationally the person does not awaken, but the foot is withdrawn from the disturber. The process of thought was that the tickling was disagreeable to the person and would disturb his sleep, therefore intelligence withdrew the foot that the individual might continue in sleep.

Adaptation is defined as being the process of circumvention as being that of a condition to a circumstance, an adjustment or re-establishment of relations normal and a conformity back to custom. I have just given two concrete examples. The idea of drawing the foot away from the tickler was an adaptation, the taking of the foot away from the hot iron was an adaptation. Placing the lemon in front of your eyes, hearing another person suck that lemon, and having your mouth water, is an adaptation. The idea of crying because another cries is adaptation.

The law of intellectual adaptation is hereby defined as being the acts or movements of man, beast, bird, fish, fowl, vegetable and mineral, to the end of personifying in themselves constantly and persistently the idealistic tendencies of God, who is the recognized source of all intellectual force; adaptation being the process through which matter goes, in shaping itself to the ends, desires and intents of a superior being. Therefore, God being perfection, it is the attempt of man constantly to live up to the ideal, and even though far inferior to it, the transformation through which we are going is the attempt to improve ourselves to that end. Everybody recognizes in God all that I have mentioned in this statement, but man seems to recognize this fact in the church and there gives true credit to all the attributes of God, but immediately upon leaving the church he seems to forget all this and he doesn't recognize in himself the practical possibilities of the theoretical conditions and observations in the churches. As a practical example of the law of intellectual adaptation as personified in large quantities of matter, let me refer to the changing of the color of the hides of animals at different periods of the year. The trunk of the elephant is an adaptation to the necessity in its condition. The claws of a cat are a protective feature. The quills of the porcupine are another example. When in the immediate vicinity of danger, watch the porcupine bristle up his quills and pull himself into a ball. The tail of the Simian family is an adaptation to circumstances, for living among the trees as they do, swinging from branch to branch, hopping from tree to tree, the tail becomes the protective feature he uses. The shell of the armadillo, built up of sections, the topmost piece on the top of his skull, the main shell divided into ten layers and the tail in another, all of which is capable of contracting from side to side and from the front backward, until only a hard, circular shell is exposed, all to the end of protection from danger. All of this is the accumulation of a process by which Innate is constantly and persistently changing mental impulses in dealing with

the external conditions. Thus the law is, perhaps, but millions of mental impulses changing hour by hour, minute by minute, second by second, as the external circumstances change and demand it. In other words, all nature works together. As the winter approaches, the impression goes to the Innate mind of the hare, new mental impulses are established, a new process of function goes downward, gradually changing the fur in color. Proportionately, then, as winter approaches the color of the fur changes. Proportionately as the elephant lives in a country where man gives him his food, just so proportionately does he lose the necessity for having a trunk. Proportionately as the cat becomes the family pet, gradually getting down from the state of a wild to a domestic animal, proportionately does it lose the necessity for its long, sharp, scraggy claws.

Thus the product is one of change after change for Innate Intelligence must be positive of the fact that the change is to be permanent and not merely temporary. Take it with the human family and we can see this law of adaptation, changing hour by hour with ourselves. Cut your skin with a knife, for example. It takes it, perhaps, ten days to heal, but day by day you can see a changing process. Immediately after the skin is cut, the blood flows, and in a few minutes there appears an oily substance upon the top of that blood and that oily substance coagulates and closes up the cut. This is nothing more nor less than a natural glue sent out there for the purpose of closing the opening. Now what occurs? Underneath, there goes on a process of tissue cells coming down from the superior, and tissue cells growing up from the lower edge of the cut, and thus the two lines of tissue cells are growing toward each other, and in a few days nothing is left but a cicatrix.

As another practical example, take the man who goes to the Arctic regions. He grows a heavy, massive beard, his face becomes practically a mass of hair. Upon the portions of his body exposed to the cold there grows a coat of long hair, all to what end? To keep the body warm. If he should expose his body without clothing it would be a process of only a few years until he would be covered with long hair like the bear.

Another example: You are not accustomed to heavy manual work. Your hands are soft and tender. You start in shoveling coal, or doing some heavy work, and the inside of your hands becomes covered with a thick, yellow skin called callous. This callous is live tissue, put there because of a necessity. Innate Intelligence realizes that if you persist in rowing a boat, or shoveling coal, or pitching hay, you need a solid mass of tissue for the purpose of protecting the under structure. Take the blisters themselves. That is an intellectual adaptation. Underneath the superficial skin is put a layer of water. The water is placed there for the purpose of protecting the under structure from the heat of the friction which the skin is encountering in its moving upon the handle of the instrument you are working

with. Blisters are produced from direct friction or excessive heat, commonly known as water blisters or fever blisters. In any event, they represent a natural process of adaptation. Take the common instance of a fracture. A bone is broken. Whether the fracture is set or not, it is but a matter of time until a mass of callous itself unites the two portions of the bone together solidly and welds them together under an excessive heat. This is nothing more nor less than a process of *intellectual adaptation.* In the case of a given dislocation; Innate Intelligence will fill up one opening and make another, build an articulation where before there was none, build a bridge to support a weak place where before there was a shaft, all of which goes to show the possibilities even with bone structure. Supposing you drink a small dose of poison, which enters the stomach. What is the ready response ? You purge the contents from the stomach very violently, or you quickly pass the matter into the intestines and it passes out through the bowels.

Notice the hunch-back individual, the cramping of the chest, the heart crowded over into one little corner and the lungs into another. His chest is so narrow that he cannot take a deep breath, but he breathes just twice as fast to accomplish the same end, that is, the taking in of the same amount of oxygen. Notice another individual with two or three curvatures in his spine. Again we find adaptation. On one side there is a wide intervertebral space and on the other narrow, yet what is narrow above will be wide below so as to accommodate the possibilities of shocks received by that spine.

We have just briefly now reviewed this whole question from a standpoint of structure. We have looked at the whole spine and we have seen a process of adaptation, yet take any one vertebra, and every tissue cell in that vertebra binds itself to the same end that the whole spine does. A spine is made up of twenty-four vertebrae, each vertebra is made up of hundreds of thousands of osseous cells, and each cell is placed in a place and its size is determined and its shape gradually gauged according to the plan of the entire spine, showing adaptability following subluxations. Every cellular movement has a purpose and intent. It takes the aggregate of all these cells to make an adaptability, and no one organ, viscera or structure in your body can go wrong but what all the balance adapt themselves proportionately more or less to circumvent the abnormal condition of the one. For instance: You have one lame foot. All the rest of the body is swung to an end of relieving pressure on the one foot and throw more on the opposite. The liver is sluggish. All the rest of the body works just a little faster to try and accommodate and produce the thing which the liver is now unable to do.

Presuming that there are ten members of a family, and the average wage of each member is $5.00 per week, and it costs the family $50.00 a week to live. Presuming, now, that one member of the family gets sick and cannot work; that member

would starve if the other nine members did not work a little faster, a little harder, a little better to produce $5.00 more income among the nine members. That is the process of adaptation.

Educationally, you and I are adapting ourselves to our business everywhere. We find we are crowded on one side, and we work a little harder at night. We find a way to circumvent the difficulty and get around it. Therefore, you and I, educationally, in our every-day labor are living out the real fundamentals of this law and do not observe it because it is so common and so simple. It is the sum total of these facts working in your body that establishes a law.

Presuming, then, that each tissue cell in your body has a certain function to perform, and has a certain way to perform it, yet further presuming that not every portion of your body is normal at all times, there must be then a certain process of adaptation going on in each cell in that body. The many intents of many tissue cells altogether is equivalent to one law eventually, and that is the law that we observe. Add many of the intents of various cells together and we have a function, add many functions together and you have a system of function, add systems of functions together and you construct the ideal man as you see him.

Then, in the last analysis there is a process of adaptation going on in you, normal as well as abnormal. You will see adaptability in all processes of disease. For instance, the night sweat of the tubercular patient, the diarrhea of the jaundice case, the dry skin of the diabetic patient, the raising of mucus in the catarrhal case, etc., etc.

In your study of symptomatology then watch very carefully to be able to discriminate between the law of intellectual adaptation in its functions and the abnormal or perverted function in itself. Tuberculosis of the lungs is abnormal, yet the night sweat is the normal adaptation to the abnormal tuberculosis. Carrying this idea a little farther, the body is hot and dry, feverish, the skin is scaly and eruptive. To offset this and to bathe and cool the body is the process of adaptation. At night time when the individual educationally is asleep, Innate causes a profuse flooding of the tissue to the end of softening and cooling the tissue cells. In this way she aims to hold her structure together to an end of more nearly conforming to normality in the body.

The following article by Mr. William G. Fitzgerald is a very good illustration of Intellectual Adaptation as shown in the vegetable kingdom:

“Do plants and flowers possess rudimentary powers of reasoning and thinking for themselves, or is sense an attribute of living animals alone ? Up to this hour ‘science has not answered this fascinating question.’ And yet it is clear to every man or woman with a garden ‘to a child’ even, with eyes to see, in our fields, the plants know exactly what conditions of life are best suited for them. And where such conditions of life are

not forthcoming, the plant will strive ‘with all intelligence’ and force to acquire them, even if such efforts entail moving bodily from one place to another.

“Climbing plants with tendrils, such as the vine, ‘have a marvelous sense of touch’ when in search of suitable objects round which to twine; and everyone knows those strange plants, the Dionaea and Drosnera, which lay cunning traps for unsuspecting insects and close about them at length to digest them at leisure.

“Then consider how flowers open and close ‘with such wonderful intelligence.’ Some wait for a certain intensity of light before opening, others unfold only when the temperature has arisen to a certain point. You may test this for yourself by taking a potted crocus from a warm room to a cold one. Everyone familiar with flowers knows that some open obedient to the first morning rays, while others wait until the sun is high in the heavens. Others again jealously hide their charms from the sun and open only as the western sky is suffused with the rainbow-tinted clouds of sunset. Take a common garden marigold that spreads its aureole in the full glare and put it in a dark room; you will see it begin to close as with disappointment.

“Modern science theorizes about the relations of plants and flowers to certain insects that act as pollen bearers. To ‘the close observer’ however, these theories are not satisfactory, for plants reason just as birds or animals.’ Take the ivy-leafed toad flax: I have seen its capsules ripening and the anxious plant literally feeling its way along a wall for some convenient cranny in which to discharge the seeds. No bird in search of a likely nesting place could be more exigent as to conditions. And besides the regular opening and closing of flowers and the action of climbing tendrils, there are many definite leaf movements regulated by light or temperature. Among these I may mention the folding up of the clover; the folding down of the wood sorrel’s leaflets; the semaphore action of the Indian telegraph plant’s leaves; and lastly the shrinking and depression of the sensitive mimosa.

“All these whimsical movements denote intelligent life; but far more marvelous are they when they develop into the real geographic progression, as in the case of common purple orchids. Dig up one of these ‘long purples’ of Shakespeares and you will find that its roots include two smooth, round tubers, one is just forming, while the other dates from last year and is not being drawn upon by the growing stem of nourishment. Next season this also will have withered, while a new tuber will be upholding a new stem, and yet another little smooth ball will be forming on the farther side. Year after year this progress goes on; so that the stem every season uprears itself half an inch or more. The purple orchid is a perennial. It will have moved six inches or a foot in a few years, and similar action, although much more pronounced, characterizes several of our spring flowering bulbs.

“Thus if you plant tulips so that they are shaded by thick

evergreens, the flowers will be found literally to walk away from them into a place of more light. The bulb will send out a white shoot that runs at right angles below the earth until it is several inches away. Near its point a swelling begins and develops into another bulb, which sucks away the substance of the old one; and the following year, if the plant still finds its site unfavorable, it will repeat the process."

This shows nicely how necessity is met with by intellectual adaptation and also how evolution of this character is slow but constantly progressive.

"The movement of garden lilies is much more apparent. Place a bulb Lilium Auratum, the heavy scented golden rayed lily of Japan, in a big flower pot and observe it closely. For a season or two it will retain its position, and then break up into a number of smaller bulbs, equaling or exceeding in number the flowering stems sent up the previous summer. But when these in turn give off stems you will see that each does not at once grow up vertically, but shoots horizontally until it reaches the side of the pot, when it begins to rise. Or you may plant such bulbs in the garden border and put in a stick to mark the spot. In the course of a few seasons you will find that your lilies have traveled quite a distance from the stake. Tulip, crocus and lily strongly object to being crowded and will travel considerable distance in search of pastures new."

PRACTICAL APPLICATION OF INNATE INTELLIGENCE

The simplest questions are the hardest to answer. You read of a man drowning in the river. What do you mean? We all commonly understand what is meant by drowning, but what do you understand by saying a man is drowned? Drowning in its last analysis is death, that is, death is the product of drowning, but what was the actual change that took place between the condition when the man was alive and the man dead? Innate is present in that body when alive, but innate is absent when dead. Was innate forced to leave, or did she leave voluntarily? Did the water force innate to leave, or did innate leave because she could not force the water out? In her struggle to throw out the water, innate recognizes that the fight is hopeless and quits, and I believe in those cases where a man is called drowned, taken on the shore, rolled on a barrel and comes to life, it must be an instance where there is still a corner, as it were, of the brain cell living. Gradually as you force the water out it allows more of innate to utilize more brain and finally she again assumes entire possession of that brain.

In drowning the struggle covers a period of, say, ten minutes before he makes the three rises (here again is your rule of three). Drowning seems to be the gradual removal of Innate Intelligence from the physical because of her inability to work that body to a further usable end. Supposing that we have an ideal in normal man. Every brain cell is working 100% of power, every efferent nerve is carrying 100% and every tissue cell is receiving that 100%. We place this man in contact with a heavy electrical discharge by placing in his hands two electric wires carrying a heavy current. One is positive and one negative. We hear him scream and in a minute's time he has reached absolute death. We say this man was electrocuted, but in the other instance we said he was drowned. What effectual difference is there between electrocution and drowning? Death is the final result in each case, the difference being in the manner of inducing that state and, perhaps, in the time in which it is accomplished. Innate struggles just as much when her physical body is being electrocuted as when drowning, perhaps even more, because the obstacle she is dealing with is even a greater force. The circumstances are the same because innate intelligence was forced to leave the body.

Supposing that this man had a rope round his neck and the trap was sprung and he died. The conclusion must be made that in any form of death, regardless of whether it is a lingering

death as in cancer of the stomach, dropsy of the abdomen, or drowning, electrocution or hanging, the foundational question is the same; that innate makes a struggle to retain her supremacy over every organ or viscus in that body. Finding that she is gradually being forced back, she will continue to hold her own in the regions that she still has to the best of her ability, and try to remodel those to do the work of the one now lost to her. This is a process of adaptation.

In other words, life in its entirety contemplates a co-partnership basis of all organs and viscera. It is a question which you and I cannot answer as to how many organs, or to what degree they can be subnormal and yet retain the normal life in those organs which are normal. Supposing the patient has cancer of the stomach. Every other organ works perfectly. How far can that stomach be eaten by cancer and yet retain the life in the balance of the body? That is a question we cannot answer. We can assume in logic that a large portion of digestion occurs in the stomach, and in so far as digestion is impaired by the inability of the stomach to perform peristaltic motion, induced by the cancer of the stomach, which in turn is induced by the lack of innate currents coming through efferent nerves, which lack has been induced by subluxations, this general impairment of nutrition becomes general, but to what extent can this exist and still permit the individual to retain his innate so as to be going through that process that we call life? If she would continue to reside therein there will be a gradually forced retrenchment until, as a last resort, with a final struggle, she will completely withdraw.

Death, then, is nothing more nor less than a withdrawal of Innate Intelligence from the innate brain of the individual when she finds through interpretation that she can no longer retain her identity through the largest percentage of that body. The form in which she may struggle may be varied. Drowning takes longer than electrocution, and electrocution is longer than hanging. A cancer of the stomach would be even more lingering. So in all considerations we must introduce the attribute of time. Innate weighs the difference between cancer of the stomach running a period of twelve months, dropsy running eight months, drowning ten minutes, electrocution one minute, hanging one-quarter minute—the struggle being more condensed. You watch the body of the person drowning, being electrocuted, or hanged, and you will see the quick, impulsive muscular struggle for continued existence. It is hardly fair to say that the educated man is making this general internal and external muscular struggle, because he is not. Educationally he is resisting, but that in which he resists is so little that it amounts to but a small proportion of his possibilities. It is Innate making that man fight to the end, it is Innate that has drawn those muscles tense in the neck at the time of hanging, it is Innate that is working the kidneys in excess,

as in dropsy. All of which shows a reasoning upon circumstances and an adaptation to them.

The simple cycle is the fundamental principle upon which Innate Intelligence works. You have realized that the simple cycle is a constant union of material with immaterial. The simple cycle is a universal law so far as it represents the Universal portion of the unit of work as applied in all material forms. We could not say that Innate has a stomach, bowels, kidneys or spine, because those are materialities through which Innate works. We speak of the simple cycle being representative of the Universal law. This is true in the vegetable, animal, physical and spiritual realm. We see how it can apply to the vegetable, animal and physical spheres. The Bible is a spiritual book. It is studied from cover to cover and represents the possible spiritual communication between God and man. Man communicates with God through prayer. This is the afferent current. God communicates with man through cycles. This is the efferent current. A coming in between God and man is seen which shuts off currents, causing spiritual incoordination. Repentance implies a removal of that obstruction which means that the man is getting right with God.

The Chiropractor says that man cannot get right with God until his subluxations have been adjusted, thus permitting educated man to get the proper currents with which to communicate and have fellowship with God. That fact is dominant and is a foundation from cover to cover of the Bible. A man cannot get physical health by prayer, but he can get physical health by adjustments. A man cannot get mental health or spiritual repentance until he can get the proper currents to think the proper thoughts and he cannot receive that educationally until the cycles have been re-established between Innate Intelligence and Educated Intelligence. It is a mistake to say that prayer will restore a man's physical health. Restoration of spiritual currents or communication with God spiritually will restore spiritual health, and the object of the preaching of the Gospel has been to get man into right relationship with God, just as the object of the Chiropractor is to get brain into right relationship with the tissue cells.

In this way I can see the application of the simple cycle in the spiritual realm. Prayer applies to the spiritual, not the physical. It takes the same place spiritually that brain currents do physically, but I would not confuse the two, even though the possibility of restoring both lies within the boundaries of Chiropractic.

The Bible says, "If I regard iniquity in my heart, God will not hear me." Jeremiah said, "God's arm is not shortened that it cannot save (efferent), nor his ear heavy that it cannot hear (afferent), but your iniquities (subluxations) have separated between you and God." In this text God is represented as having a perfect supply to meet the spiritual need of man, but because of the interference with transmission it cannot be expressed

mentally or physically. You find John the Baptist says, “Prepare ye the way of the Lord, and make the path straight.” The path is the spine, which should be made straight, and the Bible says that God is anxious to express Himself and to bring man in right relationship with Himself, but because they will not adjust their wrongs, He cannot.

Coming back then to the original question as to what constitutes death, there can only be one answer—the separation of Innate Intelligence from the matter.

INSTINCT PROOF OF GOD, SUPREME INTELLIGENCE BEHIND IT, SAYS DR. JOHN.

MUST EXPLAIN LAWS OF LIFE.

UNCONSCIOUS DIRECTION OF ACTIONS TOWARD BETTER DEVELOPMENT INDICATES MORE THAN HEREDITARY INFLUENCE AND NATURAL SELECTION.

Intelligence of all kinds comes from God, according to Dr. John P. D. John, former dean of De Pauw University, who addressed an audience last evening in Grace Methodist Episcopal church. He spoke on the subject, “A Glimpse of God in Instinct.”

“The horse *sometimes* reasons; likewise the dog, cat and various other animals,” he said. “An animal makes use of reason when it profits by its own experience.

“There are three kinds of animal actions in which means are adjusted to ends. These are reflex, instinctive and rational.

“*Reflex actions are beyond the control of the will and are generally beyond the sphere of consciousness.* The beating of the heart and the chief process of digestion, circulation and respiration are instances of reflex action. The intelligence in those actions does not belong to the animal itself.

NATURE OF INSTINCT.

“Instinctive actions are under the control of the will and the animal is conscious of them. All the animals of the same species under the same circumstances do the same things in the same way. *They work according to a plan,* but they do not perceive that it is a plan. Each animal does its work just like every other animal of its species, and just like its ancestors have done and like its posterity will do after it. This class of actions embraces the greater part of the volitional work of the lower animals; such as the cell building of the bees, the nest building of birds and other forms of animal industry. In these cases the animals *seem* to proceed consciously to adopt means to ends, *but*

they do it blindly. In this class of actions the animal does not benefit by its individual experience. It strikes out on no new paths.

"Rational actions are those in which the animal profits by its own experience and strikes out on new paths."

Numerous instances were given by the speaker as illustrations of the different kinds of actions. There is intelligence manifested in each kind of action, he said. The intelligence of the reflex action is obviously not that of the animal itself, for it is not conscious of the action. The intelligence of the rational act is evidently that of the animal itself, for it profits by its own experience:

INTELLIGENCE BACK OF LAW.

"Supposing that we grant the laws of heredity and natural selections are all the terms of a problem and that they can account for all the phenomena of instinct," he said. "*Then what is to account for these laws themselves,* in which, by hypothesis, inheres all the intelligence manifested in the realm of instinct? The intelligence in instinct remains, and *we have only shifted it from instinct itself back to the laws that evolved it.* We have not annihilated the intelligence manifested in the bee by taking it away from the bee itself. If we take it from the bee we must put it somewhere, for it exists. Is it enough to say that the intelligence vanishes since instinct is remanded to the realm of blind law? Is it just as easy to account for instinct itself as to account for law.

"A law is the outcome of intelligence. If instinct be the product of law alone it must necessarily be the product of the intelligence back of law and on which law must rest."

The speaker then told of the third explanation of instinct.

MUST CONCEDE GOD.

"It is intelligence in the animal, not of it," he said. "*Back of instinct is law and back of law is the law giver.* And who is the law giver but God? The intelligence of instinct is the intelligence of God. *The laws of nature are the thoughts of God;* and if instinct be only the outcome of law, it is the direct product of God's thoughts.

"How near we are brought to the great author of our being when we contemplate the wonderful actions of even the lowest orders of the animal world. If the instinct of the bee or the butterfly points us to God, what shall we say of human instinct, that intelligence in man that is not his own? *What shalt we say of those impulses that lead us outward and upward to the great author of our being?*

"If the bee, guided by an impulse not its own, finds its way back to its unseen hive, may not we, following the innermost instincts of our beings, find our way to the unseen God?

INSTINCT PROOF OF GOD

"There is an instinct within us that responds to the call of God. *There is an invisible chord within us that vibrates at the touch of God. There is a mysterious depth within us unfathomed* but by the infinity of God. There is a life within us unwaked *but by the voice of God."– The Sioux City Journal,* November 18. 1914.

RESUME OF THE NORMAL COMPLETE CYCLE

We will now go over the entire subject in a general way. A sort of a resume of the transition that takes place in the normal expression of life in the body.

The first step, "Universal Intelligence," is a very comprehensive term; the Power thus referred to is universal in every way and represents all things intellectual. When individualized in organized composite structure we have Innate Intelligence, the life within the body which is responsible for all vital, intelligent action. The third step, coming close to man, is his "Mentality," representing the plane upon which all the activities of Innate Intelligence takes place. The fourth advance is that from the mental to its product, the creation. The fifth stage, brain cell, is a material agent, and is the place where all impulses are transformed and all vibrations are interpreted; it can be readily seen that it is the only immaterial center in the human body. Inasmuch as all man may do must be first thought of within his brain, it follows that this is the center of thought and the beginning place of all judgment that dominates actions; as all nerves radiate from or toward the brain, that this is the hub of nerves which transmit all impulses, it necessarily follows that the brain is the seat of all that physically must have a center. Briefly, the brains are the centers, physically, mentally and spiritually, for the creation of all immaterial currents and material actions. After dealing with the immaterial units of power, you will notice how we blend the same again and again with the material. It is the constant intermixing of the visible with the invisible; the concealed with the conspicuous; the indiscernible with the observable; the indistinguishable with the distinguishable. *Transformation* of the immaterial through the material follows next. "Transformation" to what? Of this supreme, all-pervading power so that the innumerable units of power are concentrated within the dynamo of man as thoroughly as we know they are condensed in the generators of the electrical plant and from there sent out over wires. These foruns now become a utilizable product in man. You and I know that such a power exists because we have seen it lift trees, tear them out by the roots, and perform thousands of other antics when placed into action, guided by man. We have known that mountains were formed by "Nature" but torn down by man in the concentration of its own power in the form of electricity which is utilized by machinery—Culebra cut in Panama is an example.

It is a fact, many times demonstrated, that we live by the application of this power, for has not "Nature" always been recognized (in some one of a thousand ways, according to the depths of your superstitions) as the great "all" in man that did everything to him that we should all hold in either awe or fear and yet how signally this entity has been overlooked as a companion whose friendship we should have cultivated, instead of looking at him from afar as in the years past. The product of this transformation is the *mental impulse* just as "electricity" is so-called when the units of energy are sufficiently concentrated into one place to have a definite voltage. When sufficient units do gather in the proper media (have their "creation") they become mental impulses which will work for us throughout our entire body, providing there is nothing to hinder their transmission, hence expression.

The next step is propulsion. Each brain cell contracts and from it goes forth its product, the impulse. With the same condition of creation being incessantly formed and a continuous procession of these units of impulses being sent out over the paths of nerves, we call the aggregate a *current* of impulses proceeding from a specific place to precise landings with explicit commands to fulfill. It is the sum total of the direct formations that make the exact product what it is. It is the individual units as well as the current which are propelled. We cannot have propulsion through *nothing*, therefore we have the *efferent nerve* coming from the brain and going to the tissues, "efferent" as it is always radiating *from* a center.

The function of the "efferent nerves" is to transmit the current of impulses from the point where they are transformed to the point where they are expressed. These nerves are, like many other current conveyors, in direct contact with the place of creation of the current to the point of expression. Regardless of where the tissue cell is in the body, it has its direct connection with one or both brains by means of a nerve or brain fibre. The passage of mental impulses through an efferent nerve is called *transmission.* "*Transmission*" indicates that there was a something to transmit and a place to transmit it to. The currents are transmitted to the tissue cell regardless of where or what kind.

Nerves are in some relations similar to pipes. They have an origin at the boiler and then through direct channels convey the water, steam, oil or whatever to the radiator or machine utilizing such. There must be direct contact of pipe from the place where the water is heated into steam to the place where that action expresses its function. "Tissue cells" are at the external end of the nerve fibre, the same as an electric globe is at the periphery of the electric wire. Again we refer you to the electric wire wherein efferently there exists a wire between a dynamo at one end and an electrical device which expresses the electricity at the other. Carefully observe the creation, transmis-

sion and expression in that work, and you will find a close running mate to it in man.

The tissue cells act as a passive committee of one to receive that impulse ("reception") or those impulses as they come. Following the acceptance, specific action takes place; this is typically the *physical personification* in which the *tissue cell personifies the object for which the mental impulse was created or 1 lade in the brain cell.* Personification is the *expression of* the personal thoughts of the intelligence behind. It is the realization that our Educated minds have that *life is* still present in that body. Life is only known, judged or weighed by its quantity, quality and other attributes expressed by any action of matter. We must have something to express and a place to express that something. That "something" is the mental impulse which was conceived because of a necessity, the ways and means of which were intellectual in every step. It was the adaptation that was expressed intelligently through the physical medium. The character of expression receives a special name to designate its qualifications, such as secretion, excretion, calorification, etc. The technical name for expression is "*function,"* hence in logical order it must receive its scientific term.

As long as Innate currents can go through the processes enumerated, without being hindered in any way, then that normal function, which personifies the creation, is known as equilibrium, coordination, harmony—"Harmony" *between the creation and expression.*

I have taken you through the efferent material *and* immaterial intricacies of a normal complete cycle. I shall now reverse this order and start with coordination, as being expressed at tissue cell, and carry you through the intricacies as brought up in the afferent half of the same cycle.

We start with coordination, then *tissue cell,* and *vibration.* Every action makes certain numbers of atoms or molecules change position and form and it is this disturbance of atoms at the periphery of a nerve which we call *impression.* The character of the impression is determined by the rate of vibration and the volume of atoms disturbed. "Vibration" expresses the quantity of transposition that takes place between the various qualities and kinds of atoms and molecules.

This can be further compared to a telephone system wherein there is a constant current of forces being sent over the wires, especially when you are connected with the party you want; then the current is flowing freely between your phone and theirs, in fact, this is what occurs when "central" connects you with them, she "cut in the current." As soon as you talk you cause transposed action of the same units of electrical energy (which vary in form and rate of vibration) so that when "a" vibration reaches the other party they receive it for what it is, the letter "a," etc. This can be illustrated again with sweeping, wherein you are setting into action units of power which cause certain atoms or

molecules of dust to fly through the air. Normal vibration follows normal action. The degree of volume of the interchange depends upon the intensity of action.

Action of tissue cells calls for transposition of its protoplasm, therefore the transposition of energetic units must correspond. That distinctive "action" is its function, hence we have had expression preceding this step. When vibration reaches the periphery of *afferent nerves,* it sets in motion protoplasmic atoms of those bodies, hence it ceases to exist in the form of vibration any longer but from that on is an "impression," or, we might say, becomes vibrational impressions. "Afferent" *nerves* always going *toward* the brain. The vibration would never reach the brain if it were not for the transmission of that impression. "Transmission" must show something to be transmitted and must further have a *destination. A message is not a message unless it had a starting point,* a path to go through, and a place to be delivered. The impression finally reaches the *brain cell.* The protoplasm atoms of the brain cell open and receive the impression; this process is called reception. The "reception" and propulsion processes of the brain cell are much like the actions of the heart, wherein that viscus expels and receives, known there as diastole and systole, when speaking of the times of rest and action. There exists a similar action within brain cells the same as in any and every other expression in any tissue cell. During the period of passive reception, this impression is received within the portals of the "mental" establishment. We again call your attention to the linking or making as one the mental with its action in the physical. The mental activity has action (when in relation with the physical) the same as any physical propensity has action (when in relation with the mental), and it is the action of the immaterial upon which the material has received that is the *mental interpretation.* The product of interpretation (using this word in its fullest sense as set forth by Webster) is *sensation.* Sensation is the conclusive knowledge that intelligence places upon some one impression—ultimately all sensations work to one finish—determining whether it is beneficial or detrimental to the common good of the body. The receiving of impressions from many sources, such as the eye, ear, nose, hands, tongue, etc., and all combined to one ultimate conclusion and the sum total of these sensations from many places would be an *ideation.* Without *Innate Intelligence* all of this would not have been possible.

The interpretation of vibrational impressions showed a circumstance that had to be dealt with. Without this our object of these cycles would be useless, but the knowledge has thus far been gained that "Here, is a condition that must be dealt with intellectually, therefore the necessity to act pleasantly, or unpleasantly, quickly or slowly, strongly or weakly, with harsh or safe measures, etc., upon the things sensed either internal or external to the body." We do similar things with the Educated; why not in a more dignified, forcible, voluminous and effective

manner with the Innate mind ? It is this adaptation which represents the Internal accommodation that takes place to the external thing which is detrimental or needful to the atoms of the body. For instance, I stand heavily upon one foot. While I sway, yet impulses are being variously distributed just enough to keep the various muscles in a state of "tonic" equilibrium. ("Tonic" is used although a misnomer in its conception.) There is a normal adaptation through the complete normal cycle and a lack of it in the abnormal or incomplete cycle. Your educated thoughts did not keep the muscles equally or unequally contracted over both legs, in fact, to try to study one leg when it is performing its functions is usually enough to stagger many medical men, let alone the governing or controlling of its functions. Innate Intelligence is the fellow that governs those functions. It is that intelligence which regulates the flow of the currents efferently to each particular place she sees it is needed.

As the brain cell is receiving the impressions the tissue cell is also expressing the impulse. The proximity of the impulses is similar to a continuous chain or current of force and the same condition afferently makes this flow of impulses and impressions so constant that if one unit were to lose its place in the progressive work it would allow the value of the action within the atom to decrease, and if many of them were interfered with it would make that condition noticeable to man, and if the quantity were voluminous then man would suffer from the lack of them. Rhythmic work in all parts of the body, following as a consequence of the currents, providing transmission is normal, is found throughout all parts. One cycloforun, if abnormal, would not be detected by the educated mind, yet the Innate mind would at once detect its differences from the normal and immediately begin the process of adjustment, providing that were a possibility. Innate Intelligence is accurately in all phases of work.

As long as currents are working in complete harmonious cyclic order, there can be only one possible result—the cell fulfills the duty for which it was originally intended. It does nothing else and could not if it wished. There is only one possible issue and that is that that tissue in composition and all phases of actions is normal, healthy.

We have carefully laid our foundation for the *ideal*, the supreme test by which we wish to measure everything. After all, comparison is what produces reason, and following reason we have the better or worse judgments. What is "pleasing" to us is the "right" opinion, what is "unpleasant" is the "wrong" thought. All persons have their physical ideals, that they try to imitate. "He is the personification of honesty, manliness, ability, etc.," is, perhaps, your manner of saying that he is your ideal. We feel that there must be a standard, something toward which we can work. It is well known that the best of laws, rules and principles are not always lived up to, unexpected accidents deprive

us of what we should normally have. But where is the person that has defined *"normal condition"*? The physicians aim to make a man well, but what *is* "well"? What is "health"? Who has as yet set us a standard for which we could work? Where is the student, artist or philosopher that has, to date, set a goal that every person works for, educationally, and should work for Innately through the expression and then finds it in writing and has the practical work to substantiate his statements ? We search through the therapeutical records for the measure that he intends we should work by, but we find it woefully absent other than "Try to get a person as well as you can, and then dismiss him." We look to osteopathy, next to the youngest boy in the field, and by far the most egotistical for his age, thinking that surely they must have a gauge, criterion, exemplar, type or model that they are aiming to improve the expression of the human family upon. They claim to have a new *science.* A "new science" calls for new principles and laws, or "new" interpretations of the universal law. Does it embrace a new philosophy or the same old therapeutical, superstitious, mythical observations, with a new dress? Alas, the latter is only too true. Are we thus to leave the case to the physician or osteopath who have not set a statement to say when his patient is well ? His patient may feel better and think himself normal, but *is* he? Without a set gauge, who can tell?

We look to Chiropractic and we find that its model is perfection, its gauge is exact, its measure the full one, its criterion the Maker himself, the rule is that of the supreme law, the type is without a flaw, therefore we can justly say that its standard is a basis upon which all the rest depends. We have a creation which is always perfection, the next consideration is to see that each intermediate step is equal. Our efforts are constantly being directed toward one destination. I have, in the preceding cycle, set a standard, its normality is well defined. "Normal" is a word that we can use and know just what boundary lines it has and just what quantity, both in the material and immaterial, it should express "Abnormal" both in the immaterial forms as well as the material atoms and molecules. It expresses some basis to the mind of every Chiropractor. To therapeutists, though, it suggests an unfathomable muddy hole in the ground filled with superstitious devils of unconquerable size and most horrible forms. It shows that there is an ideal that *he* (the Chiropractor) is giving adjustments to establish in that body. It not only means the restoration to normal of one function, but all. It means that he is setting a pace not only in philosophy but in demonstrable results which are already speeding with such a pace that no measurement can be kept; tearing such holes into the therapeutic walls that armies can pass through and draining the fanatical sloughs until their depths appear before us, and at the bottom, and in the water itself, we find our best friends and the prettiest creatures that man has ever seen.

"REFLEX ACTION" CYCLE.

Is it possible to offer a reflex action cycle to overthrow the simple cycle? Let us try to reason upon a basis as laid down in any physiology supposed to teach the "functions" of a human living body.

1. Stomach.
2. Food.
3. Stimulation.
4. Excitation.
5. Electrical Impulse.
6. Sensory Nerve.
7. Ganglion.
8. Reflection (Reflex action).
9. Motor Nerve.
10. Electrical Impulse.
11. Stimulation.
12. Reflex Action.

A circle within a circle is worked out without any definite starting or ending place. You see much of "something" going anywhere without definite objects. You see a certain impression being made but it has no definite place to be deposited. Any one of a thousand fibres can receive it, juggle it from one place to another, and it just depends upon the hypothetical fancy of each student to tell which ganglion will receive it next. It might, through a series of wild flights, eventually land within a ganglion in the liver. An impression may start at the foot and through an indeterminate length of time play tag through any one or all of the 119 brains (ganglia) and then finally drop into the appendix and be lost until the surgeon's knife, aided by a $300 fee, will locate it. Great is the science of medicine. It is the case of "the crazy loon chasing itself around the block," the absence of an intelligence is also noticeable. "Pneumonia" "just happen" in the ranks of therapeutics and spiritualists, where one or the other is the whole thing, but they are intellectually deduced when united as one.

NORMAL COMPLETE CYCLE—POSITIVE VS. NEGATIVE

Efferent Half.	*Afferent Half.*
Universal Intelligence (positive).	Coordination (neutral).
Innate Intelligence (positive).	Tissue cell (negative).
Mental (positive).	Vibration (neutral).
Creation (neutral).	Impression (neutral).
Brain Cell (negative).	Afferent Nerves (negative).
Transformation (neutral).	Transmission of vibration (neutral).
Mental Impulse (neutral).	Brain cell (negative).
Propulsion (neutral).	Reception (neutral).
Efferent Nerve (negative).	Mental (positive).
Transmission (neutral).	Mental Interpretation (neutral).
Tissue cell (negative).	Sensation (neutral).
Reception (neutral).	Ideation (neutral).
Physical Personification (neutral).	Innate Intelligence (positive).
Expression (neutral).	Intellectual adaptation (neutral).
Function (neutral).	*Universal* Intelligence (positive.)
Coordination (neutral).	

POSITIVE VS. NEGATIVE.

Positive—Having a real position, existence, or energy; existing in fact; real, actual; opposed to negative.—Webster.

Negative—The opposite of positive, having no real existence or definite movement.

Positive and negative factors should be considered in every proposition submitted anywhere in any line. Many times it is dealt with as a known quantity; at other times they are acted out without consideration.

The terms positive and negative have not been universally applied to the cycle, because of their having more or less of an established connection with present studies of currents through material form. In electricity the “positive” is the efferent, the “negative” the afferent. When applied to the current alone we shall make the same distinction as electricity—the positive current, efferent; the negative current, afferent. We shall use the “positive” when referring to the intellectual currents, afferent and efferent. The “negative” is the material or substance through which the positive currents pass. It is the unity of positive with negative (energy through matter) that gives us a neutral and

equal distribution or division, as either is not alone, nor is either one all, but one-half of the unity of the two. Without the positive the negative would continue to be negative, it could have nothing to give, offer, construct or issue because of the absence of that "positive" attribute which creates. Without the negative (matter) nothing could take definite shape or be formed to an end that would show the utility of negative things. When the positive is drawn, absorbed or concentrated into the negative, or surrounds the negative with positive, then we have an interblending of one with the other, a joint relationship of opposite character, not antipodal but necessarily harmonious, until *each* loses its identity, when both are working at normal in quantity, quality, speed, etc., according to normal circumstantial adaptations, *we could have no positive or negative terms to use.* One will have lost its identity with the other and vice versa, and out of the two, both being normal, has been born a greater or third identity—the neutral, or state of quality—*Health.*

In everything, the preeminently man, we have the two prominent factors. The positive-energy and negative-matter. When the person is dead, no life, no currents. The positive current is ever circulating through the negative matter. When the person is dead, no life, no currents in composite number. When all signs of activity of positive existence are minus, we say the body is negative; that is, he has assumed the original form of all matter which is without positive circulatory currents. Where the positive current has gone to when it does not exist in a negative body is a problem which man has yet to solve.

We can refer to the state of being a man as a more positive or more negative one. We do this, comparatively, when we size up two or more functioning persons. One person may have more positive through negative action than others. Another person has little negative action, showing less of the positive in the negative. We say the healthy, active, ambitious, energetic man is a *positive* speaker, a *positive* doer, etc. We are but referring to the comparative state of equality or unity of the two.

We can see in such cases the duality of positive plus negative, equaling the neutrality of the positive that is going through the negative. The state of being in this man at such time of good health is neutral. He is the third party. Neither the positive nor negative halves predominate. They have lost their identities to make the normal, psycho-physical, equal being.

Take the person that is sick—a partial flow of the positive current through his negative matter—we call this disease—inequality—incoordination, between positive and negative. There is more negative than positive. Educationally we recognize the negative quantities, we observe the negative side of this as well as other diseases. We think we are wise when we describe the negative conditions of chemistry, urinalysis, bacteriology, anatomy, etc. But we are far from telling much truth. We have overlooked the absence of *positive* that should re-enter that over-

amount of negative, restoring it to a state of neutrality. In other cases we have overlooked the excessive quantity of positive per the quantity of negative given it to work through, naturally the negative is carrying an overload—excessive function exists. Again a portion of the positive is absent through a portion of the negative. That which is absent in both states may be equal in quantity of each, yet the sum total of those two parts of the unit are not equal with all the rest of the positive and negative parts of the same units.

The paralyzed arm is negative. The currents behind the subluxation are positive. To get the two together, in the arm, is to make that arm a neutral producer with neutral products. It was predominating with negative; after adjustment it is neutral. The corpse, while an extreme example, is similar; is absolutely negative, it does nothing, expresses nothing, it is not a real existence, etc. To give it "life" (commonly called) is to restore positive currents which immediately places the negative matter into the third state—a neutral one.

"Neutral—Not engaged on either side, not taking part with or assisting either of two or more contending parties."—*Webster.*

In a state of health, *ideally considered*, the current and its existence would be manifested, although its individuality would have been lost. It, like the stomach, would be a thing we would not know we had until something with it got wrong. The negative, if healthy, would perform its functions without so much as a necessary thought upon our part, therefore would not require our attention, showing that it is lost to the state of being negative. The neutral state would be the only existence that could or would exist as soon as Chiropractors can restore the full positive conditions to the full negative ones and when this is done we have made a neutral existence.—*Health.*

Chiropractors are making the positive neutral with the negative; the negative equal to the positive, and the positive and negative as one coordinate whole, not only in one part that we recognize as incoordinate, but in all parts with all divisions and all sections as one positive and negative composite unit.

ABNORMAL COMPLETE CYCLE—POSITIVE VS. NEGATIVE.

Efferent Half.	*Afferent Half.*
Universal Intelligence (positive).	Incoordination (not neutrality).
Innate Intelligence (positive).	Tissue cell (not neutral infunction).
Mental (positive).	Equivalent vibration (equivalent vacillation).
Creation (neutral).	Equivalent impression (equivalent vacillation).
Brain cell (negative).	Afferent nerve (negative).
Transformation (neutral).	
Mental Impulse (neutral).	
Propulsion (neutral).	

Concussion of forces (more external abstract than negative).
Subluxation (negative—not normal).
Interference with transmission (not neutrality).
Tissue cell (negative).
Personification (excess of positive or negative; minus of positive or negative–not neutral).
Expression (excess of positive or negative; minus of positive or negative—not neutral).
Incoordination (not neutrality).
Equivalent transmission (equivalent vacillation).
Brain cell (negative).
Reception (equivalent vacillation).
Mental (positive).
Interpretation (equivalent vacillation).
Equivalent sensation (equivalent vacillation).
Equivalent Ideation (equivalent vacillation).
Innate Intelligence (positive).
Intellectual Adaptation (equivalent vacillation).
Universal Intelligence (positive).

NORMAL COMPLETE CYCLE—ABSTRACT VS. CONCRETE.

Efferent Half.	*Afferent Half.*
Universal Intelligence (abstract).	Coordination (abstract). (concrete.)
Innate Intelligence (abstract).	Tissue cell (concrete), Vibration (abstract).
Mental (abstract).	Impression (abstract).
Creation (abstract).	Afferent nerves (concrete).
Brain cell (concrete).	Transmission of vibration (abstract). (concrete.)
Transformation (abstract). (concrete.)	Brain cell (concrete).
Mental Impulse (abstract). (concrete.)	Reception (abstract). (concrete.)
Propulsion (abstract). (concrete.)	Mental (abstract).
Efferent nerve (concrete).	Mental Interpretation (abstract). (concrete.)
Transmission (abstract). (concrete.)	Sensation (abstract). (concrete.)
Tissue cell (concrete).	Ideation (abstract). (concrete.)
Reception (abstract). (concrete.)	Innate Intelligence (abstract).
Physical Personification (abstract). (concrete.)	Intellectual Adaptation (abstract). (concrete).
Expression (abstract). (concrete.)	Universal Intelligence (abstract).
Function (absract). (concrete.)	
Coordination between (abstract). (concrete.)	

NORMAL COMPLETE CYCLE

ABNORMAL CYCLE—ABSTRACT VS. CONCRETE.

Efferent Half.

Universal Intelligence (abstract).
Innate Intelligence (abstract).
Mental (abstract).
Creation (abstract).
Brain cell (concrete).
Transformation (abstract).
(concrete.)
Mental Impulse (abstract).
Propulsion (abstract).
(concrete.)
Efferent nerve (concrete).
Transmission (abstract concrete).
Concussion of forces
and concrete opposing each other).
Subluxation (concrete).
Interference with transmission (abstract).
Tissue cell (concrete).
Reception (abstract).
Excessive or lack of personification (either concrete or abstract in concrete or abstract).
Excessive or lack of expression (either abstract or concrete in concrete or abstract).
Excessive or lack of function (either abstract or concrete in concrete or abstract).
Incoordination (between abstract and concrete).

Afferent Half.

Incoordination (between abstract and concrete).
Tissue cell (abstract abnormal in concrete).
Equivalent Vibration (equivalent abstract).
Equivalent Impression (equivalent abstract).
Afferent Nerve (concrete.)
Equivalent transmission
(equivalent abstract).
(equivalent concrete.)
Brain cell (concrete).
Reception (abstract).
(abstract Mental (abstract).
Interpretation (abstract).
(concrete.)
Equivalent sensation
(equivalent abstract).
(concrete.)
Equivalent Ideation
(equivalent abstract).
(concrete.)
Innate Intelligence (abstract).
Intellectual adaptation
(equivalent abstract).
(equivalent concrete.)
Universal Intelligence (abstract).

CYCLE OF SOUND

Concussion of forces.
Atmosphere.
Transportation of concussion.
Vibrations.
External Ear (concentrator that receives volume.)
Tympanum intensifies or reduces the volume of the vibration.
Vestibule assembles the vibrations into definite orders.
Cochlea and semi-circular canals, from which vibrations touch the nerve peripheries.
Tissue cell.
Reception.
Impression.
Afferent nerve.
Transmission of impression.
Brain cell. Intellectual Reception.
Mental.
Mental interpretations.
Sensation or sound.
Ideation.
Innate Intelligence.
Universal Intelligence.
Adaptation through the other half of the cycle depends upon whether that interpretation be for the mutual good or not.
Universal Intelligence.
Innate Intelligence.
Ideation.
Mental.
Creation.
Brain cell.
Transformation.
Mental Impulse.
Propulsion.
Efferent nerves, leading to different divisions of ear.
Transmission.
Tissue cell.
Reception.
Physical Personification.
Personification.
If detrimental, repulsive, expulsive impulses will issue forth.
If pleasant for our good Receptive impulses will issue forth.
Expression.
Function.
Coordination or incoordination.

Two words, out of many in connection with the human body, that are much abused, are *"nerves"* and *"senses."* They are the least known by the medical or osteopathic professions. They are hit, spat upon, and laughed at more than any others. They are the butt of all ridicule because they are supposed to be the most important and yet just why they should be is unknown, and because of this important knowledge being absent, almost a dictionary of misnamed terms has had origin. It is in this connection that I wish to draw forth the various steps and the proper application of the right words with the right meanings at the proper time. Cycles are subject to graduation, and each step has its time and that is what we want to bring in where it belongs. It is not uncommon to have a standard medical work refer to

"sound as received by the ear," and many such incongruities. "Sound" is the mental product, although many authors speak wrongly of it.

The cycle of taste, feeling, smell, etc., or any other sense, would be the same as this with the exception that the place of original expression would change accordingly.

If man be correctly based and builded upon scientific lines, and these cycles be a correct study, then I firmly believe that one or more cycles, either individually or in combination, exists for everything that man may do or be connected with. The cycle of sound is but the analyzing of one condition through its various mental and physical processes.

CYCLE OF CONCUSSION OF FORCES AND CAUSES OF DISEASE.

1. Universal Intelligence.
2. Innate Intelligence.
3. Material medium.
4 Accident.
5. Awkward application of concussion of forces.
   A. 1st Class 33%. Subluxation.
   2nd Class 66%. Dislocation.
   3rd Class 100%. Fracture.
6. Pressure upon nerves.
7. Lack of current—cause of disease.
8. Disease.

1. Disease.
2. Material medium.
3. Palpation.
4. Knowledge of subluxation.
5. Intentional scientific reversal of concussion of forces.
   B. 1st Class Replacement of subluxation.
   2nd Class Setting of dislocation.
   3rd Class Setting of fracture.
6. Restoration of liberation of mental currents.
7. Ease of coordination.
8. Innate Intelligence.
9. Universal Intelligence.

In type "A" the traumatic force was greater than the resistance. Its application in an awkward manner was what made the subluxation.

In type "B" the external energy is greater than the resistance, but its application is scientific, done after the direction of the subluxation, dislocation or fracture has been determined, hence it corrects *with the same degree of* spontaneous force that the other put out. It is but a reversal of the injurious application to the beneficial. Like for like, reversed. Perversion changed to verification; abuse to proper natural use; abnormal interpretation to normal interpretation; distortion to healthful manifestation; corruption to correction.

In a former part of this work we have mentioned, and spoken at length, of one phase of the concussion of forces. I wish here to speak of another.

Points 2 and 3 are the intelligence in connection with the

material medium. These two must be together to make one intellectual unit. To produce external forces of sufficient volume to come in contact with this body and make an abnormal condition, would be to have what is commonly known as an "accident." A casualty only exists in so far as the external forces injure the structure of one or the other body.

The "accident" is applied in an awkward manner; the fact that an injury is sustained is proof. The concussion of forces that have been awkwardly applied is always of varying degrees. I am not capable of dividing them exactly, because they will vary with each person, be he strong or weak, but we shall, to better illustrate the subject, separate the quantities into three amounts to compare with the three states of traumatic conditions resulting from their application. These three causative conditions have always existed wherein the three effective conditions have been present. I do not, nor does D. D. Palmer, claim to have been the originator of any one of them. This law has always existed and there have always been perversions of it ever since the time of the first vertebrate. But to him must be given the credit for the beginning of the particularization on the subluxation. He discovered a few scattering segments of that law. Surgery did know a few insignificant phases about the fracture and dislocation, but the subluxation was a mooted question, sometimes spoken of in hesitating terms. Anything which was a subluxation was, in general terms, a dislocation. Nondiscriminating likes were made The P. S. C., through itself and graduates, in the past thirteen years, has made the "subluxation" especially of vertebrae, famous.

The blow that is equivalent to thirty-three per cent will subluxate a vertebrae or other joint in the human body (partially separate one articulation from the other). If the blow is sixty-six per cent it will dislocate (completely separate the articulations) the joint. If the blow is equal to 100 per cent, then the condition that follows is that of a fracture. To reverse the order, the blow (100 per cent) that would make a fracture could make a dislocation or a subluxation. The concussion that will make a subluxation is not of sufficient force to make a dislocation, nor would the dislocation blow make a fracture. With these facts before us we can readily see why it would not be unusual to find one person with a subluxation of a lumbar vertebrae, a dislocation of the right hip, and with all, a fracture of the femur. Following all of this it would not be surprising to find a "running sore," "eczema," "paralysis," "rheumatism," etc., etc., gradually beginning to appear in that leg; and then the patient, the family, friends, and physicians "wonder why."

It is true that the Chiropractor has only to do with a subluxation, but in deciphering the underlying law and its perversion in relation to the subluxation, we might as well evolve the same law thoroughly and bring out facts that are unknown to the medical profession about dislocations and fractures. They do not

know that when a person falls there is a certain amount of intellectual adaptation going on internally; that certain forces are being directed to certain places for particular objects or resisting certain injuries from the external. They do not know that the external forces were greater than the internal, and that fracture was one of the inevitable results. Grant him all credit for having the anatomical knowledge of the abnormal relationship, I still must maintain that he does not know *the first step* of the physiological connection, the philosophical association, or anything of the wise, conclusive, or rational combinations that are necessary to bring this about. It is for that reason that we must even supply him knowledge on things which we cannot as yet do—the setting of dislocations and fractures, although better able to do so.

"Lack of current is the cause of disease." The first time this subject was discussed or advanced to a body of Chiropractors was at the U. C. A. convention in 1907. Heretofore Chiropractors had maintained that "subluxations were the cause of disease." I know of no better or quicker way of disproving that than to ask: "What would happen if we were to subluxate a vertebra in a corpse ?" Would his remains have a disease ? Would his dust be abnormal? No. Why not? Because he was not there and his corpse had not the presence or absence of currents, any more than the electric light has or has not the currents when it is not connected with the dynamo. Would the light come on if I turned the button? Would the car move simply because I opened the controller? Would the motor run because I pulled the switch into place? No. Why not? Because of *the absence of current.* It is the quantity, quality, speed and other attributes of the intelligent foruns with which the currents move that makes abnormal functions. Disease is but disease of the functions, and "Functions" but represent what the tissues do when guided by intellectual power. This latter substance we could not have without currents. It is the amount of current which determines to a nicety the amount of light or motion you will get in anything electrical. So it is the same truth with anything in connection with man. The current gone, death results. The current there, life is the product. *A partial current ? And incoordination (disease) is the result.* "Lack of current, the cause of disease," is only too true from every standpoint you may wish to consider.

With the afferent half of this same we reverse the order. Go exactly opposite to what it was. Instead of applying awkward motion, *the P. S. C.* teaches "its boys" to be handy, dexterous, skillful, adroit with their hands, to save movements and economize on time, to be aggressive, progressive, without stumbling. The world respects a handy workman who is not hitting his thumb instead of the nail head. The same is true with every correction of a fracture, dislocation, or subluxation, regardless of where located in a human or animal body.

Knowing that abnormal conditions exist, it is for us to palpate the spine, find the causative subluxation and adjust it. Just how to adjust it is the science and art of this philosophy. "Seems easy, looks easy" and *is* easily given when it is done in any old manner or fashion, but even the simplest movements sometimes represent a most thorough preparation.

This Chiropractor has studied the concussion of forces in the production of subluxation, dislocations and fracture; therefore, it becomes a simple matter to introduce the opposite for their correction. He utilizes the same degree of force, but instead of applying it awkwardly, clumsily, he applies it scientifically in the opposite direction and the Innate recoils there to correct the subluxation.

If the condition was a dislocation, he would utilize sixty-six per cent of force, and the result would be a "set" location. If the condition was a fracture, he would utilize the 100 per cent and the product of his effort would result in a "set" fracture. The surgeon has utilized this knowledge without being able to analyze just *how* he did it. Did you ever watch a surgeon set a fracture? He gets the patient into a relaxed condition, either by suggestion or anesthetic. When prone, he will set the abnormality with that quick and rapid movement that makes him a success, or the absence of which makes him a failure. He very rarely pulls, tugs or strains at a joint to get it set.

The Chiropractor utilizes the same rigid, quick, speedy motion that never fails to get the recoil from Innate in adjusting the part that is out of place, only he works more rapidly than the surgeon. A bungler at this work would use slow, tardy, lazy shoves, pushes or thrusts, to get it into place.

With the knowledge of these small details comes the success of *The P. S. C. Chiropractor* in delivering the work that is demanded of him. I have often heard physicians say, who were in our clinic as visitors or students: "When are you going to do something to your patient?" My reply: "I am all through." They have said to that: "I did not see you do anything." I was through by the time they would get started to see what I was going to do.

If the absence of currents is the cause of disease, then the restoration of the same currents means the return of the normal, coordinate, "healthy" condition. In adjusting the subluxation that is what the Chiropractor accomplishes. We cannot make man more than what his creator intended he should be, but we will remodel him so that he will have more nearly normal expression in the future than he has had for years. We would not increase the weight of a man who was normal at 150, but if his abnormal weight is 265, we could *restore* him to 150. The ability of the Chiropractor is not more than a restoration to normal whatever that may be, in each individual. We do not forget that each material being is capable of doing so much and no more therefore, each man is a standard unto himself. We could not

judge one man by another except in a general way, and it is impossible for one man to say just what another man must be to be normal. We can positively say what we *think* he should be, but that does not make it so. Innate is here again our reliable guide. We aim to set the machine right and let the normal power express itself as it will. To accomplish nothing more than this is to make of a man a standard within himself.

We have gone somewhat into the causative factors that produce the subluxation which results in the partial absence of currents which make the disease what it is. You will notice that the word "cause" is used only in three connections: First, the *cause* of the subluxation (which is the concussion of forces); second, the *cause* of the diseases (the partial absence of currents) ; third, the *cause* of health (the restoration of currents).

When man attempts to return a subluxation to its right place, he has more to deal with than a certain quantity of matter. He could tighten a bolt with a monkey wrench, but that bolt has no power of resistance, therefore it is a simple matter. With man, he has an intelligence which deals with external things in an adaptative manner, therefore the process known as "intellectual adaptation" must be taken into consideration. Do something that is detrimental and it will be resisted with terrific force; bring on something that is good and it will be accepted with good relish.

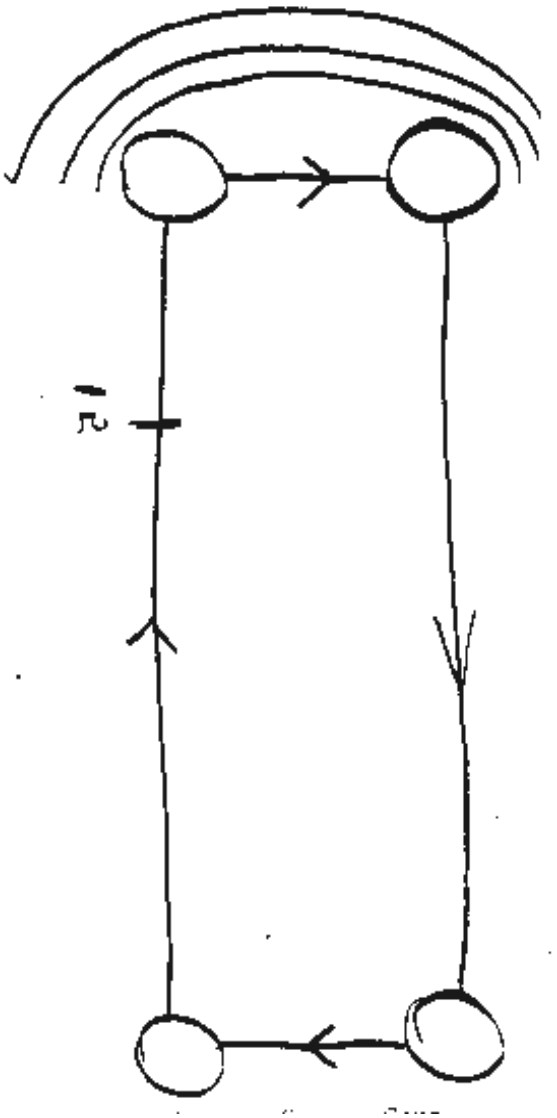
ABNORMAL CYCLE.

Efferent Half.

1. Universal Intelligence.
2. Innate Intelligence.
3. Mental.
4. Creation.
5. Brain Cell.
6. Transformation.
7. Mental Impulse.
8. Propulsion.
9. Efferent Nerve.
10. Transmission.
11. Concussion of forces. (Awkwardly applied.)
12. Subluxation.
13. Interference with transmission.
14. Tissue cell.
15. Reception.
16. Excess or lack of personification.
17. Excess of lack of expression.
18. Excess of lack of function.
19. Incoordination.

Afferent Half.

1. Incoordination.
2. Tissue cell (abnormal in function).
3. Equivalent vibration.
4. Equivalent impression.
5. Afferent Nerve.
6. Transmission of equivalent vibrations.
7. Brain cell.
8. Reception.
9. Mental.
10. Interpretation.
11. Equivalent sensation.
12. Equivalent ideation.
13. Innate Intelligence.
14. Intellectual adaptation.
15. Universal Intelligence.



ABNORMAL COMPLETE CYCLE

ABNORMAL CYCLE

It will be noticed that in the *Abnormal Complete Cycle* the successive steps from "Universal Intelligence" to the "transmission of currents" are the same. We will not mention them again but spend more time on the distinctive features which make this cycle different from the normal. Impulses are propelled through efferent nerves and concussion of forces cause a subluxation which produces pressure on this very delicate tissue, the nerve fibre, by the more solid tissue being pressed against it. What I mean by "concussion of forces" is this: I step up to you, and with force behind this arm, drive it into your abdomen. You did not educationally see or sense the fact that you were to be struck until after the blow had been delivered, after which you turned *with a jerk* and tried to defend yourself. The Internal (Innate, through her creation, transmission and expression) offered resistance to the intrusive blows. Two forces clashing resulted in a concussion. I can offer no better explanation than this in addition to what is already contained in *The Science of Chiropractic*, Vol. 3, which deals with this subject under "Recoil." In coming down stairs, you think there is *one* step, you are prepared for it accordingly and, with a jerk, followed by a jar and possibly a shock, you find that *there were* two. You are shaken from head to foot. There is an example of how concussion of forces arise. There was more space to drop through than you thought. There was an effort on the part of Innate, to overcome the force of gravity in order to maintain equilibrium, hence "concussion of forces." It is the expression of mental impulses following the transmission that offers the greatest resistance to the external forces, or the inability of the internal currents to offer expression that makes them unable to offer resistance, hence the reverberations create a new subluxation or make a former subluxation worse. Subluxations must *have* a traumatic origin. The coming together of the external with the internal forces is what produces the concussion and causes the subluxation, regardless of location. Innate Intelligence has wisely tried to protect the spinal cord against such occurrences by making three spaces, the subarachnoidean, the subdural and a small one internal to the pia mater of the spinal cord. Each of these is filled with a fluid which diminishes the jars that may occur. The liquid acts as a reducer to concussive blows. The vertebra in a subluxated form would not be so bad were it not that its normal or abnormal position is what determines the normal or abnormal size of the lumen through which further currents ought to be transmitted. It is the lumen which determines the quantity of flow that can get to the tissues. It acts in the capacity of a gate which is normally open or abnormally closed, allowing equivalent transmission. This subluxation makes these intervertebral openings smaller, pinching the nerves, crowding them; the capacity of the tube that filled it before is made smaller, therefore less transmission.

How many of these fibers are impinged is one associate factor which determines the degree of the disease. Nerves are

soft substances, bones are hard. The former are easily squeezed by the latter and then that continuous current of mental impulses, in addition to the degree of the pressure and the number of fibers involved, is impeded; the result is *interference with transmission.* We will produce that by drawing a line across that efferent nerve. (See illustration.) From P't 1 to P't 10 we have the current normal; from P't 11 on there is trouble. P't 14 is tissue cell. If the pressure is light it will act in the capacity of a rheostat. ("Rheostat, a contrivance for adjusting or regulating the strength of electrical currents, operating usually by the intercalation or resistance which can be carried at will."—*Webster.* It increases the voltage and the action varies between a rapid and slow, regular, jerky, weak or strong, even to spasmodic functions. The "receptive" ability of these cells is now reduced. The absence of the first forun is what determines the first lack of reception, and thereafter each lack of parcycloforun portrays just how much or lack of receptiforun shall take place. The *"Lack of Personification"* (depersoniforun) means that we have a lack of expression (defaciforun). Following this we have a lack of the particular function or functions that are absent according to the attributes mentioned above. It may be a lack or an excess of heat, an absence of sweat or an excess of it is too little urine or too much. We might continue this diagnostic (fortune telling) phase endlessly. We term this state, lack or excess of action, *incoordination* (incoordiforun). "Disease" is a recognized word in the medical and osteopathic ranks and has a certain literal meaning. We have our interpretation of the word, meaning a diseased state between creation and expression, but even with this we do not want to use it, because many times we would be unable to offer the explanation for its meaning as we understand it, therefore we shall use a term which implies more—incoordination. To have "incoordination" we must have two things between which exists this condition. When we use the words harmony or inharmonious, coordination or incoordination, we do so with the thought in mind of the triunity existing between the points of creation and the point of expression. There must be a oneness between these three immaterialities (creation, transmission and expression) and the three materialities (brain cell, nerve fibre and tissue cell) to have health. The Chiropractor never refers to the incoordination between various sets of muscles. Creation must be as expression may be needed to meet the circumstances, or the expression must be in exact accordance with the creation. To have this condition the conveyors, the nerves, must act normally in transmission, and it is that (passive) state which we find absent in these abnormal conditions.

One of the given symptoms of abnormal efferent transmission where the afferent is normal, is "pain." One tissue cell portrays a lack of action (dappliforun). Lack of vibration follows (devibraforun). If the protoplasmic atoms are jerky in action, then so will be the afferent transposition of vibrations, hence the units

of energy will take on the same rhythmic speed and qualities. If the cell works slowly, then the vibration corresponds. I strike the table ten times and you, with eyes closed, agree that it was ten times, no more no less. I strike the table once and you agree. Why ? The vibration varied. You can even tell which ones were the loudest or the softest. So in the human body. The Innate mind (mentiforuns) has created boundless work to be executed, but transmission is interfered with, therefore the superior mind cannot perform her duties in one or more cells. Only the supreme mind is capable of deducing those minute facts. The Educated or Conscious mind is limited, and is not great enough to detect the minute characteristics that the other half of man can do. Therefore the Innate Mind will detect little wrongs, even to the extent of sensing one tissue cell should it be abnormal; in fact, the latter mind does not detect abnormalities until they are of large volume and great consequences, showing the comparative difference.

Picking up the return or afferent half of this cycle, the next important abnormal step is that of *equivalent vibration.* The vibration always corresponds to the action. Passing quickly we recognize the various passive and active states of the *equivalent impression, afferent nerve, equivalent transmission, brain cell, reception* and *mental.* Then occurs the *interpretation.* So far as the *process is* concerned, it is the same with the abnormal impressions as with the normal, the difference being in the presence or absence of the quantity to pass through the process. The vibrations dealt with vary, but the qualities of the vibrations passing afferently now are abnormal.

"Interpretation" of what ? The vibrations that were set up in the tissue cells impressed on the afferent nerves and transmitted to the brain cells. We could not expect interpretation of something that was not received. Suppose the cellular action was eighty per cent of normal, the impression would be eighty per cent of normal, therefore the result of the interpretation must be equivalent sensation. One hundred per cent sensation from the interpretation of an eighty per cent impression is impossible. The equivalent ideation would be the natural result of the combining of the equivalent sensations and "pain" in the stomach, in the bowels, etc., etc., is the product. Drawing an illustration we might say the picture was not a good one. The film has been exposed, the picture made, it has been taken to the dark room and put through all the processes of development, has even been printed on paper with the hope that it would print up good, but a scrutiny shows that some of the essentials necessary to express perfect work are totally absent; therefore, the work is referred back to the expert as defective and not worth making pictures from; therefore, the photographers blame the "stock house" for sending out inferior goods. When "pain" is the interpretation after the development of impressions, and they "come up bad"

and such is permanently existing in the human body, the physician blames the skies, air, animals, birds, flies, toads, lizards, rattle snake juice, etc., etc., for not having been in the inners of this man enough to have poisoned him sufficiently so that this condition could not have existed, therefore the absence of these concoctions shows to him they must be supplied. To a logical photographer it shows the fault lies in his lens or camera, not in the stock house, the chemicals or any other party. If we will fix his camera then the best of work is a possibility. To the P. S. C. Chiropractor it shows the defective actions of the tissue cells, and well knowing what makes normal action, he adjusts the parts and that condition which Educated mind calls "Pain" will be developed when the conditions are such that they can not have the material to develop them with.

The "pain" is purely a mental condition, just as pleasant, happy, unhappy, morbid, jolly, etc., are but mental, immaterial, abstract terms, but *without the physical such impressions could not have been originated.* It is the grossest folly to ignore the physical in this condition, for upon that depends whether these impressions will have been created or not, and the state of the physical is what determines the impressions, and in return the state of the physical is determined by the quantity of currents that are being expressed, and again both depend upon their one creator, therefore all starts and ends at creation, the one basic element that all recognize in common. I agree the insane person is purely insane in the "mental part," but what manifests that? *The physical.* Without the physical you would not know she was insane. To ignore the essence is to ignore the after interpretation. *Pain is,* as the Christian Scientists have stated purely in the mind, although there must be the physical to make the impression. They utterly ignore the physical when pain or other abnormal mental states are under consideration. "There is no life, truth nor intelligence in matter" is only too true, but without the physical *none of us would be an established fact,* even in the minds. It is impossible to separate either one or the other and consider them alone. I do not know how it is possible to have pain without a physical representative of the cause. Pain is, then, the mental interpretation of external physical abnormal conditions.

PRACTICAL CYCLE.

PARALYSIS.

A "paralysis" is an incurable disease in the medical profession, we shall take it as the type of incoordination to be amplified and show how easy it is to Chiropractically make a complete circuit.

PRACTICAL CYCLE

Efferent Half.

1. Universal Intelligence.
2. Innate Intelligence.
3. Innate Mental.
4. Creation.
5. Innate brain cell.
6. Transformation of energy.
7. Mental Impulse (of unlimited quality).
8. Propulsion of motor mental impulse.
9. Efferent nerve fibrillae arising at the brain, periphery at right arm.
10. Transmission of Motor mental impulses from brain to arm.
11. Adjustic concussion of forces inwardly applied, and centering at A. P.
12. Subluxation at A. P.
13. Interference with transmission of the intellectual motor mental impulses on R. S. (limited quantity).
14. Tissue cells of arm.
15. Reception.
16. Lack of personification.
17. Lack of expression.
18. Lack of function.
19. Incoordination between Innate Intelligence and arm, condition termed "paralysis."

Afferent Half.

1. Universal Intelligence.
2. Innate Intelligence.
3. Innate Mental.
4. Creation.
5. Innate brain cell.
6. Transformation of energy.
7. Mental Impulse (of unlimited quality).
8. Propulsion of contractive mental impulse.
9. Efferent nerve fibrillae arising at brain and periphery at right arm.
10. Transmission of contractive mental impulses from brain to arm.
11. Adjustic concussion of forces at A. P. Direction is Right Inf.
12. Innate contraction of recoil.
13. Subluxation adjusted.
14. Restoration of transmission of intellectual mental contractive impulses on R. S. going to R. arm (was limited, *now* in unlimited quantity).
15. Tissue cells of arm.
16. Reception.
17. Normal cellular personification.
18. Normal cellular movement.
19. Normal function movement.
20. Coordination between Innate Intelligence and arm, a condition termed "health" by the physician, but "coordination" by the Chiropractor.

The transmission of these cycloforuns becomes at once the positive and negative currents of all magnetic healers. It becomes the poles that many metaphysicians work to equalize. Instead of trying to give the sick body a current from a well body by the laying on of hands, aim to restore the internal normal current that is within the body if it could but have expression. This is

much easier, more satisfactory, quicker and is a permanent method. Many magnetic healers have studied and delivered specific, pure and unadulterated Chiropractic, and they maintain that these cycles clear many unsolved problems that have always existed as to what they did without knowing how it was done or upon what basis.

We notice no changes in this cycle from others until we reach the character of impulse which will be transmitted, and in this instance they are "motor mental impulses," as they have the function of Motion to perform. I have a severe fall, concussion has its resistance at A. P. in the spine. Subluxation follows. Interference with the free and unhindered transmission of the intellectual motor mental impulses occurs on the right side, and the consequence is that we now have a limited quantity of impulses flowing efferently into that arm. Whereas before I could raise that arm with strength and vigor whenever I wished, now it is with difficulty that I can barely move my fingers.

Non-expression indicates interference with transmission; interference with transmission means absence of action, and the physician diagnoses this condition as "paralysis." Not recognizing the physical representative of the cause of this condition, he endeavors, at the shrine of the disease, to restore life to the withered arm through the aid of poisonous drugs, but this proves to be a gigantic failure, and the case ends as it began, with no more knowledge as to the cause of the disease after many physicians have spent their lives vainly seeking that which is always most obvious.

The osteopath recognizes the presence of "Nature" but fails utterly to find the avenues through which she works, therefore deals with the condition blindly, doing nothing specific which will result in the restoration of transmission.

The Chiropractor is a scientist, therefore he knows just *what* to do; he not only knows *what* to do, but he has the Philosophy, and therefore knows just why that must be done; he not only knows *what* and why, but he has the *art* and is therefore qualified to do what is to be done. Hence his work is scientific and specific. The fundamental principles and laws underlying this Science-Philosophy and Art—are the same in every individual; therefore, as soon as he sees the patient he knows what and where the cause is, regardless of whether the condition has been named "paralysis" or something else.

I would rather have the honor of locating one cause than naming one thousand diseases, for with the one I could do more good. Suppose the Chiropractor enters the room blindfolded; the ears muffled, therefore no words pass between them; the patient awaits him; he will analyze each and every effect back to cause, locate every subluxation and then, with patient prone, will "give him his daily life," through adjustments, and in a short period of time the man is well. All of this can take place without one word passing between them from the first day to the date of

dismissal as well. That *is science.* The symptoms, regardless of location, quality, quantity, size or any other expressive attribute, are nothing more or less than incoordination between the tissue cells of the arm and the power which was made in the brain cells. The Chiropractor knows that, and equalizes them–the process is simplicity personified.

The detailed explanation would be interesting, therefore is given. We will omit the repetition of the designations and pause only at the new terms and condition. In that Innate Brain Cell there is an unlimited creation of energy, mental impulse is of unlimited quantity, there is a propulsion of these impulses, and the efferent nerves carry them from the brain to the periphery or cells of this arm. Subluxation existing, it behooves us to reverse that also; this we do with *"adjustic concussion of forces,"* not an awkwardly applied blow, not even a bungling possibility of a misslip, but on the reverse, every ounce of force utilized is bargained for and proportioned into its respective place. The Chiropractor knows what was abnormally done and how; he can now comprehend what is needed and he applies that quality, quantity and direction of force necessary to assist in putting the vertebra where it must be; by so doing he has opened that inter-vertebral foramen on the right side of that vertebra and as soon as Innate recoils, that vertebra is adjusted. As soon as the subluxation ceases to exist and the pressure on those efferent nerves is released, the transmission of those currents on the right side going to the right arm, will be restored, and with the restoration of transmission comes the restoration of function. Must we apologize for doing such work? Must we beg for permission to aid our fellow man? Such work need not offer pleas, justifications, etc., for its existence.

Did you ever make a comparison between the electric light and the arm, and the origin, transmission and expression of currents of each? The two are the same in the respect that when the light is "on" it is alive, and when "off" it is "dead," according to whether the current is reaching the medium through which expression can take place or not. When *function is* "absent" in its tissue cells the current is also absent. When but a weak current is on, then but restricted action, disease. Man's every part is subject to the same conditions of currents and actions, the same as every electrical device depends upon the quantity of electricity to determine to a nicety the quantity of action. Notice the electric fan or the street car. They have been constructed so that you can get different degrees of speed (action) by the amount of current that you throw into them. The same is true with man in his every division. Shut off the current, in small or large degrees, and lack of action (disease) is the inevitable result. The current was limited when the subluxation existed, but since the adjustment the power is unlimited and the arm moves with the same force and avidity as before. The cells receive the impulse and then we have restoration of normal action, and we

broadly say “the function has been restored in that arm.” What have we done? Restored coordination between the Innate Intelligence and the arm; they are equalized, a condition titled *health* by the physician, but the Chiropractor knows it as *coordination.*

POISON CYCLE.

We are often asked to account for the *why* of poisons in the form of nicotine, laudanum, vaccine virus, antitoxin, antidiphtheric serum and other foreign venoms, becoming a “habit,” and *how* it will produce subluxations which we can adjust. It is necessary to complete the logical cycle to prove the contention.

1. Universal Intelligence.
2. Innate Intelligence.
3. Innate Mind.
4. Creation.
5. Innate Brain Cell.
6. Transformation of energy.
7. Mental Impulse (of unlimited quantity).
8. Propulsion.
9. Efferent nerve fibrillae arising at brain and periphery at tissues (depending upon where the poison was introduced—lungs in inhalation; stomach with water or foods; arms, legs or other localities with hypodermics, bowels with injections, etc.).
10. Transmission of contractive mental impulses from brain to above-mentioned tissues.
11. Introduction of poison into tissue (at periphery of nerves)
12. Impressions (chemically induced) arising from where poison was introduced equivalent to what it has been impressed from according to “strength,” quantity and “deadliness” of character.
13. Transmission of (chemical) impressions, afferently.
14. Reception, Mentally (of the chemical impressions).
15. Interpretation. Proving the damaging qualities of the object impressed.
16. Intellectual adaptation, mentally.
17. Responsive creation of (mechanical) forces to adapt with.
18. Transmission of (mechanical) forces.
19. Reception of these forces at tissue cells.
20. Adaptative action of tissue cells. The “force” (equivalent to “strength,” quantity and quality) of the poison has now been subjected (mechanically) to resistance, which has been expressed through adaptative actions, induced by a reasoning intelligence resident within that body. If internal forces predominate over the mechanical foruns, then the latter must give way. If the reverse is true, then the mechanical is the loser in this

concussion of forces. There are foruns in each, the mediums being transporters. It would be almost impossible to conceive of both forces being equal at any one given stationary place, at one continuous time sufficiently long to make it a consideration, although if health (perfection) did exist, the mechanical would always be equal to the chemical. It is the unequal states that make greater the resistance of the tissues, hence the concussion centers at the nearest base, which is some vertebra in the spine. This concussion is significant in so far as it shakes the foundation. To strike the top of a monument would be to inflict no damage unless by so doing it made the base tremble. Every object has one base; in man this is the vertebral column. The legs move from it, the arms do the same; in fact, it is “the backbone of man.” Every other base in mechanics must be stable; in man his base is composed of segments which move one upon the other. This is another added value which the base of man has over every other base. To cause a viscus to vibrate or to be shaken to a certain extent leads to no harm to that organ. It induces temporary displacement, but immediately it resumes its old place. To drop a pebble in the ocean is to cause no harm other than to displace the particles of water on all sides; but when these waves reach the nearest fixed matter on the shore then the very rocks can be torn asunder, due to the tremendous creation of forces miles away, the water being the medium of transmission. The spending of adaptative forces may be greatest at the point where they are expressed, but so long as this expression is in a movable organ, then serious damages are out of the question so long as that organ assumes an approximately perfect state. This force being spent at some distant place may radiate over a certain area, terminating at a base, and while the volume, of force may have been somewhat lost during transmission, yet it is still of sufficient quantity to do material damage to the fixed point, which in man is one in number, the vertebral column. Therefore any concussion of forces, whether mechanical vs. chemical or vice versa, will always have a central point at their finish, which is the spine, and even then it centers to some one vertebra. The amount of concussion of forces spent is of no material value as a damaging factor unless we consider *how much is spent at the base*. The waves of violent vibration in the distant viscera create no permanent trouble until those waves reach a base, the vertebral column; then its segments tremble and become dislodged. The effort against the other has been violent; it was the mechanical struggle to throw out, purge, extirpate, the chemical. This is but another form of traumatic injury through a mediate It is a case of one non-intelligent force invading a body which is under the control of an intelligence; the latter finds it detrimental to the good of its structures, therefore makes violent attempts to evacuate it, which it done. The fundamental as laid down in a former page of this lecture has still been utilized.

21. Subluxation (mechanical).

22. Chronic interference with transmission of (chemical or mechanical mental impulses) intellectual mental contractive impulses at some one of the many places mentioned above.

23. Tissue cells.

24. Reception (in excess or lack of).

25. Lack or excess of cellular personification.

26. Lack or excess of cellular expression.

27. Lack or excess of function.

28. Incoordination between Innate Intelligence and tissues, a condition called chemical "habit," brought about through mechanical displacement shutting off the transmission of the chemical making impulses. The permanent adaptation of the abnormality represents the creation of the "habit."

RESTORATION OF POISON CYCLE.

In restoring the abnormal condition studied in the previous lesson, to a normal condition we begin in our progressive steps with Universal Intelligence and find the first ten steps identical with those of the Normal Cycle. However, this consideration takes us into both the efferent and afferent halves of the cycle. As we note, No. 11 takes place at the periphery and thus begins on the afferent half. From here to the thirteenth step the process is going afferently toward the brain. From here on we have the efferent adaptative process. Then intellectual adaptation takes place on the part of Innate Intelligence in the brain cell and the efferent transmission of the adaptative impulses follows with the result that abnormal condition is restored to a normal condition through the restoration of transmission.

The steps that follow are self-explanatory:

1. Universal Intelligence.

2. Innate Intelligence.

3. Innate Mind—Mental.

4. Creation.

5. Brain Cell.

6. Transmission of energy.

7. Mental Impulses (of unlimited quantity).

8. Propulsion of normal contractive impulses.

9. Efferent nerve fibrillae arising at brain and periphery at tissues (depending upon location same as No. 9 on the opposite of this cycle).

10. Transmission of contractive mental impulses from brain to above-mentioned tissues.

11. Introduction of (mechanical) adjustic concussion of forces at (mechanical) subluxation.

12. Impressions (mechanical) arising from point of introduction of adjustic movement (equivalent to what it has been impressed from).

13. Transmission of (mechanical) impressions, afferently.

14. Reception (mentally).

15. Interpretation (mentally).
16. Intellectual adaptation (mentally).
17. Transformation of (mechanical) forces to adapt with.
18. Transmission of these (mechanical) forces.
19. Responsive physical adaptation (mechanically).
20. Innate (mechanical) contraction of forces.
21. Subluxation (mechanically) adjusted.
22. Restoration of transmission of intellectual mental contractive impulses (chemical as well as mechanical) between the brain and tissues. Was limited, *now is* unlimited quantities.
23. Reception by tissue cells.
24. Normal cellular (chemical) activity, personification.
25. Normal cellular (chemical) activity, expression.
26. Normal function, Movement.
27. Coordination between Innate Intelligence and tissue, a condition termed "health" by the physician, but "coordination" (between Innate and mechanical actions, therefore normal chemical valves) by the Chiropractor.

HABIT—POISON FORMED.

J. H. CRAVEN, D. C., PH. C.

The foregoing gives a foundation upon which to base our conclusion with respect to the formation of certain habits known as "drug habits," in which we might include the use of tobacco, etc.

What is the Philosophy of such habits?

For the sake of clearness we will take a single concrete example which will be indicative of all others. Take the formation of the tobacco habit. The poison is taken into the mouth vibrations are set up in the tissue cells and impressed upon the afferent nerves, transmitted to the brain and interpreted. Innate Intelligence recognizes these vibrations as having been produced by a substance which can not be utilized in the metabolism and therefore must be excreted. The process is at once begun, but the individual becomes very sick. This is Innate letting educated know that this tobacco is detrimental to the issues of the body and therefore should not be taken into the system, but educated does not heed the voice of Innate. Some person says "Just keep on, and in time this will not make you sick." So you continue to use the tobacco. Now, if you persist in taking this poison into the body, Innate will meet the condition as best she can. Therefore, she begins a systematic process of adaptation in the following way: Realizing that she can not prevent the poison from being placed in the tissues, she will now produce through the functioning of the glands of the body a secretion which will neutralize the poison, and when this is done, then the tobacco does not make you sick. You can take a reasonable quantity and Innate supplies the antidote. This, of course, takes time, show-

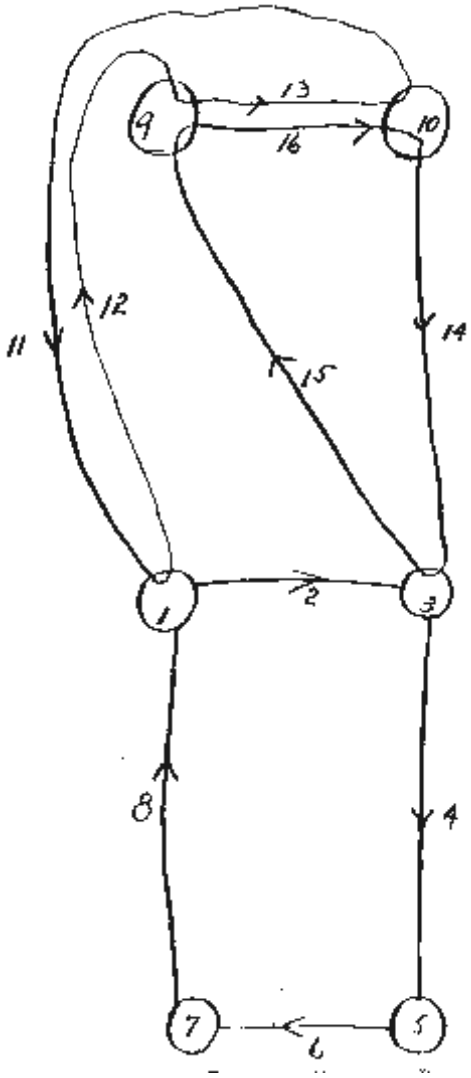
ing that time always enters as a factor in all processes in the body. Now the habit is formed: There is an appetite for the tobacco. Internal secretion meets introduced poison, the poison is neutralized and a coordinate condition maintained through this adaptation. Now we change our consideration; we do not introduce the poison, but the secretion is formed just the same. If the individual who has been accustomed to using tobacco stops the use of it, he has a strong craving, an appetite for the tobacco. Why this craving? Why this appetite? This secretion, which was adaptative, now becomes a poison, for it does not find the poison which it is to neutralize. Therefore, the secretion, being created to meet an unnatural condition, becomes a poison in the absence of that substance for which it is an antidote, and calls for the poison, the same as the poison called for the antidote in the beginning. The appetite is the cell of Innate for the poison to now neutralize the effects of the secretion, and this appetite remains until there is a re-adaptation to the normal condition. That is why they take men to institutions and give them all sorts of baths to get rid, as they say, of the poison; it is only a matter of giving Innate time to know that the poison is no longer being taken into the body. Therefore, the adaptative secretion is not necessary, and as soon as re-adaptation takes place or, in other words, when Innate no longer secretes the antidote, the appetite disappears and the habit is broken.

NORMAL INNATE BRAIN TO EDUCATE BRAIN CYCLE.

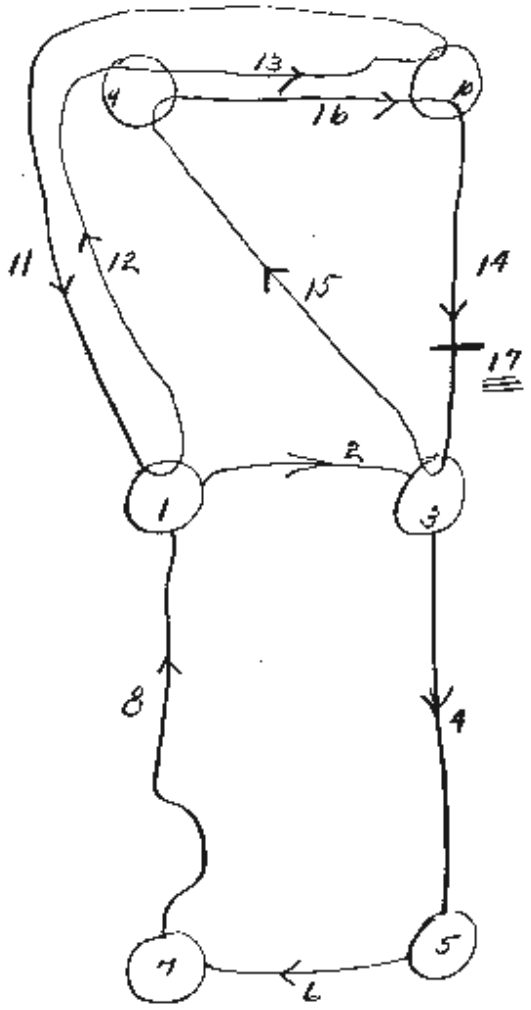
In the consideration of the normal and abnormal "*Innate Brain* to Educate Brain Cycle," as well as the cycles for Diseases of the Senses," we are laying the foundation upon which much information is gained in the lecture on "*Insanity.*" We would advise that you carefully go over these cycles and then refer to the typical examples in the various definitions of sleep, both normal and abnormal. You will notice that these explanations clear many mysteries that have never been approached before. It will answer any psychological problems of the century, past, present or future.

1. Afferent (Educated) brain cell.
2. Intercommunicator between brain cells.
3. Efferent (Educated) brain cell.
4. Efferent (Educated) brain nerve.
5. Efferent (Educated) tissue cell.
6. Expression, hence impression.
7. Afferent (Educated) tissue cell.
8. Afferent (Educated) brain nerve.
9. Afferent (Innate) brain cell.
10. Efferent (Innate) brain cell.
11. Efferent (Innate) brain nerve.
12. Afferent (Innate) brain nerve.
13. Intercommunicator between brain lobes.

INNATE BRAIN TO EDUCATED BRAIN CYCLE



NORMAL INNATE BRAIN TO EDUCATE BRAIN CYCLE.



ABNORMAL INNATE BRAIN TO EDUCATE BRAIN CYCLE

14. Efferent (Innate) brain nerve.
15. Afferent (Innate) brain nerve.
16. Intercommunicator between brain lobes.

Description—Educated brain lobes (Nos. 1 and 3) are nourished and kept in normal functioning condition by impulse which comes from Innate Lobe 10. The impressions go from 1 to 3 to Innate Lobe 9, which intercommunicates with Lobe 10, and the circuit is complete.

ABNORMAL INNATE BRAIN TO EDUCATED BRAIN CYCLE.

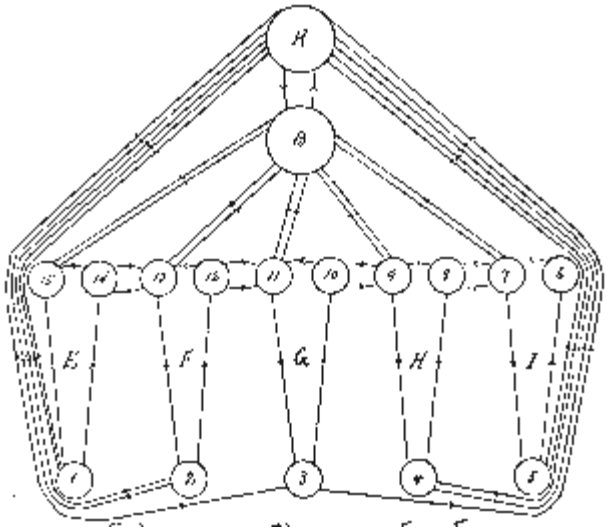
1. Afferent (Educated) brain cell.
2. Intercommunicator between brain lobes.
3. Efferent (Educated) brain cells.
4. Efferent (Educated) brain nerves.
5. Efferent (Educated) tissue cell.
6. Expression, hence impression.
7. Afferent (Educated) tissue cell.
8. Afferent (Educated) brain nerve.
9. Afferent (Innate) brain cell.
10. Efferent (Innate) brain cell.
11. Efferent (Innate) brain nerve.
12. Afferent (Innate) brain nerve.
13. Intercommunicator between brain lobes.
14. Efferent (Innate) brain nerve.
15. Afferent (Innate) brain nerve.
16. Intercommunicator between brain lobes.
17. Subluxation Atlas or Axis upon Innate efferent ram nerves which transmit intelligent power to the Educated efferent brain cell. Transformation in 3 is abnormal. Expression in 5 will be criminal in character, against self or somebody else.

COMBINATION OF SENSE CYCLES.

(I am indebted to F. A. Small for the following cycle. His careful observation of our work along this line, as a student of The P. S. C., has made it possible for him to elucidate another step in this work.)

Schematic Chart (see drawing, Fig. 1) showing that each sense is a Cycle and the five senses are all combined or linked together, that Educated Intelligence has control over one-sixth of the entire body and Innate Intelligence over five-sixths; also that man may be considered quadruple, having an Innate Brain, consisting of two lobes, thinker and doer, and an Educated Brain, consisting of two lobes, thinker and doer, through both of which Innate Intelligence (a segment of Universal Intelligence) furnishes (when not obstructed) 100 per cent of power called mentiforuns. These mentiforuns (mental impulses, mental force units or force units of mentality) comprise the *something* that is furnished by Universal Intelligence to each and every living object,

be it plant, animal or man. At this early day it is very much to use as electricity is to the electrician. For instance, we have a circuit of copper wire, nothing in the wire of any noticeable



nature; attach to this wire a battery and we know at once that there is being transmitted through this wire *something* that was not there before the batteries were attached. We can feel it; we can taste it; we can connect electric globes to it and light is expressed. We put on more batteries (dynamos) and we have a force (more can taste it; we can connect telephones to it and talk over it;

force) to run street cars and even trains. We have been able to harness this *something*, which we call electricity, and by its force have accomplished great things; went so far as to have found an ethereal space in the atmosphere through which this something will travel or be carried for hundreds of miles—wireless telegraphy.

Ask an electrician what this *something is.* He can not tell you and he will say the dynamo does not make it, only gathers it from the atmosphere, the heavens, the universe; gathers it from that which is around and about each and every one of us, always and at all times. It is created, *transmitted* and *expressed.* I would then say that this something running our physical bodies (Innate Intelligence) is very much like this *something* the electrician calls electricity, only electricity is to Innate Intelligence as a molecule is to electron.

We do not claim that this *something* which controls and runs our body is electricity, but we have seen fit to give it an added attribute—Intelligence, Innate Intelligence—which is a segment portion of Universal Intelligence (God).

These mentiforuns being a force, therefore must be capable of doing something, which function is to carry any percentage of vibraforuns up to its capacity, to every portion of the body, at all times. When there is this constant and unmolested flow of 100 per cent of mentiforuns we term it "ease"; when obstructed, we term it "disease, incoordination, ache or pain." Considering the above chart as normal, we find the Ideation is the produce of the interpretation of a combination of various vibraforuns in the Educated Brain Cell thinker; that the Innate thinker and doer of each sense are linked together as a cycle; also each Innate Doer is in turn linked as a cycle with Educated Thinker and Innate Memories, thus making a connecting cycle between Innate Brain and Educated Brain.

That whenever any one of these different sense tissue cells comes in contact with vibraforuns, they are received to the extent of the per cent coming in contact with and picked up by the mentiforuns, whose function is to do this carrying, and are taken to the Innate Thinker of this sense, which has the power to think it over, interpret and discriminate.

If, after interpretation of this vibraforun, by the thinker, it is favorable and wishes action, it impresses it upon the Doer of this same sense cycle. The Doer, being under the commander (the Thinker), acts, sending these various favorable, Innately interpreted vibraforuns to the Educated Thinker. It, like the Innate Thinker, has the power to think it over, interpret and discriminate, which it does, forming the Educated Ideation, which is educationally interpreted as an impression stored away in the Innate Memory, after which at any time brought in contact with any of these same kind, quality and quantity of vibrations" produce this same Ideation.

The Thinker now has the Ideation, same is impressed upon

the Educated Brain Doer, with instructions to do, and the efneuro-foruns are carried to tissue cells, which act in accordance with Educated Thinker's command, thus completing the cycle.

We must understand that the tissue cells combining to make these sense cycles are very numerous, each one being within a cycle unto itself, and all connected together, or a cycle within a cycle, all doing its work when normal capable of carrying 100 per cent vibraforuns, as represented by an individual fibre.

In case of an impingement a certain number of these fibres are cut off; then the total amount of vibraforuns are not as many as there would have been if all the fibres were in normal condition; in other words, vibraforuns did not come in contact with all of the tissue cells, but only half of them had the power to pick them up, thus making a diseased condition of the sense of sight, blindness; of hearing, deafness; in other senses it is termed by M. D.'s, "paralysis."

This cycle shows how the Innate mind receives the individual impressions and then creates of them ideations for the acceptance of the Educated mind and then it is left within the discretion of his mind to act upon them in a pleasant and unpleasant manner but by the time this mind has received them the Innate mind has already acted upon them if she deemed it that a better and quicker action was necessary. This plan of procedure could be much modified by "A" being changed to "C," and "B" to "D," and let "C" and "D" represent the equivalent lobes of the Innate lobe. This would call for a change in the 14, 15, 13, 12, 11, 10, 9, 8, 7 and 6, which would be the same functions but of the Educated brain. It but reverses the brains in their positions. This gives the Innate brain the time to receive impressions received by the individual Educated brain lobes.

IDEATION AND ACTION—NORMAL CYCLE.

Example: Beefsteak is being fried. Tissue cell No. 2 (smell) receives 50 per cent of beefsteak vibraforuns, these go afferently to Innate thinker (No. 12), it interprets, accepts and impresses it upon its doer (No. 13) with instructions of propulsion, which it does to Educated Brain thinker (B) and also to the other Innate thinkers (14, 12, 10, 8 and 6), which has a chance to think it over, interpret and discriminate, registers or files away so to speak, in the Memory of each, the impressions received. We, for the first time, then, have an idea, the smell of frying beefsteak, which is educationally interpreted, stored away in Innate Memory, so that if we ever again receive the same kind, quality and quantity of vibraforuns, by comparison with the first impression received and stored away, we will know it as beefsteak vibraforuns and we sense it as such. This is done, and we find that thinker i4 accepts, says "it is good" and impresses its doer (No. 15) to send these vibraforuns to Educated thinker. Thinker No. 10, receiving the same vibraforuns, accepts, says "it

is good and impresses its doer (No. 11) to send same to Educated thinker. Thinker No. 8 receives and acts in like manner.

We next see and hear the beefsteak frying for the first time; tissue cell No. 4 (in the eye) receives the light vibraforuns and tissue cell No. 5 (in the ear) receives the sound vibraforuns, each vibraforun going afferently to their respective Innate sense cycle Thinkers Nos. 8 and 6, which accept and inform their Innate Doers, Nos. 9 and 7, to send them to Educated Brain Cell thinker.

We next pick up the steak with our fingers and taste it; tissue cell No. 3 (in the fingers) receive the touch vibraforuns and tissue cell No. 1 (in the mouth) receives the taste vibraforuns and the same is carried as the above, and these educationally interpreted impressions are selected, registered or filed away in one of Innate Memory's pigeon-holes. Then our educational interpretation and Innate memory will at once be aroused when any one of these same sense cycles receives this kind, quality and quantity of vibrations. We now see our Educational Ideation is the interpretation and memory is only with Innate Intelligence. It is by these impressions with which the soul and comparison progresses.

When the Innate Doers of all these senses have sent their different beefsteak vibraforuns to Educated Brain Thinker, it interprets and registers, or files away, the impressions with the Memory for future comparison. Educated Brain Cell Thinker, being favorably impressed with the beefsteak vibraforuns received from all the Innate sense cycles, making of them a complete Educated Ideation, whereby we educationally know the smell, taste, feeling and have the impression or ideation of seeing and hearing the steak fry. At once does Educated Brain Thinker inform the Educated Doer of the idea with the instructions for it to get the various combination of muscular cycles busy and get the steak.

1. Tissue cell in mouth.
2. Tissue cell in nose.
3. Tissue cell in finger
4. Tissue cell in eye.
5. Tissue cell in ear.
   - E. Sense taste.
   - F. Sense smell
   - G. Sense touch
   - H. Sense sight.
   - I. Sense hearing.
   - A. Educated Doer.
   - B. Educated Thinker.
   - A. Educated Doer
   - B. Educated Thinker.
14. Taste innate thinker.
15. Taste innate doer.
12. Smell innate thinker
13. Smell innate doer.
10. Touch innate thinker.
11. Touch innate doer.
8. Sight innate thinker
9. Sight innate doer
6. Hearing innate thinker.
7. Hearing innate doer.

1. Touch sense cell in kidney.
2. Touch sense cell in heart.
3. Touch sense cell in stomach.
4. Touch sense cell in lungs.
5. Innate touch sense Thinker of kidney.
6. Innate touch sense Doer of kidney.
7. Innate touch sense Thinker of heart.
8. Innate touch sense Doer of heart.
9. Innate touch sense Thinker of stomach.
10. Innate touch sense Doer of stomach.
11. Innate touch sense Thinker of lungs.
12. Innate touch sense Doer of lungs,

A COMBINATION OF INNATE TOUCH SENSE CYCLES.

Replacing A. B. of Educated with C. D. of Innate, or it is the sense G. of the chart in combination with others of like kind only from different organs to show how all organs are Innately connected together that they continually work night and day "involuntarily" or unbeknown to us educationally. Touch Sense Cycle G has a touch sense cell in every portion of our body, in every organ, as stomach, heart, liver, lungs, large and small intestines, all the glands, etc., all working in unison, and they in turn are linked with Educated brain.

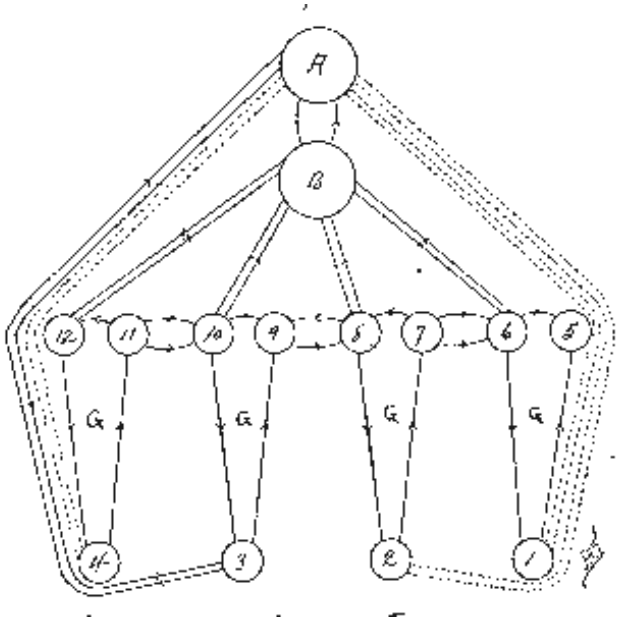
Note the action Innate Intelligence displays when something objectionable is taken into the stomach. Substance comes in contact with touch sense cell No. 3 in stomach, the ever constant mentiforuns pick up these objectionable vibraforuns, take them to Innate thinker No. 9, which says "it is good" for action, but the matter is no good for physical body," and informs the doer No. 10 to send the knowledge gained to the other Innate thinkers, 11, 7, and 5.

Innate Thinker No. 11 informs its doer (No. 12) to work faster. At once breathing is increased. Innate Thinker No. 7 informs its doer (No. 8) of the same fact, and the heart works faster, increasing the pulse rate.

Thinker No. 5 informs its doer (No. 6) likewise, and the kidneys are more active, serous circulation is in the above manner made known to the facts, they put their combined efforts together to throw this now objectionable secretion into the excretory channels of the body. Carrying this a step further, Innate Thinker No. 6 (of the kidney) informs its doer No. 6 to have the kidney work faster to sap from the system the serum so as to get the objectionable substance out of the body as soon as possible. Innate Thinker No. 11 (of the lungs) realizes if more work is to be done, we require more fuel (oxygen), and so informs its doer (No. 12) to work faster, so we breathe faster. Innate Thinker No. 7 (of the heart) has this extra amount of fuel (oxygen) to carry, so informs its doer No. 8 and the heart beats faster, so you see they put their combined efforts together to throw this now objectionable secretion into the liquid excretion of the body. While this is going on Educated Thinker I, being always in connection with these sense cycles, has received from Innate doer No. 10 the Innate touch sense cycle of the stomach a message that this objectionable substance in the stomach is of such a quality and quantity that it is impossible to get rid of it through her various Innate ways of dispelling such, so the Educated thinker (B) instructs its doer (A) to use the few various Educated muscular cycles to give what aid it can in getting it out of the stomach and so we say (educationally) "we are sick at the stomach." Innate has by this time vomited. Innate Intelli-

gence always realizes every expression, but only calls Educated Intelligence into commission when needed as an additional external assistant.

All of the above is nicely illustrated in the administering of 1/100 gr. of strychnine, which is medically recognized as a heart



stimulant, and which only shows to us that Innate Intelligence is trying to get out of her physical body that which Educated man thought she wanted to help her in her work—in short, it is man dictating to God. Carrying this a step further, while this is going on, Educated Thinker 13, being always in connection with these sense cycles, has received from Innate Doer No. 10 of the Innate Touch Sense Cycle of the stomach, a message that this objectionable substance in the stomach is of such quality and quantity that it is impossible to get rid of it through her various Innate ways of dispelling such.

We then educationally interpret the message concerning the extremely abnormal condition as pain (an interpretation of incoordination); we say we are sick at our stomach and educationally make necessary preparation, as we know Innate will cause Innate muscular contraction, expelling this objectionable substance.

These combinations of various cycles are throughout the entire body. The jerking away of the finger from a hot stove or the foot from the prick of a pin are examples and are not "reflex actions," but the will of the all-wise Intelligence—Innate.

CYCLE FOR A DIS-EASE OR DIS-EASES OF THE SENSES.

1. Universal Intelligence.
2. Innate Intelligence.
3 Mental.
4 Creation of that unlimited force which goes to the ears, eyes, nose, mouth and other tissues.
5. Brain Cell.
6. Transformations of unlimited energy that will perform the muscular contraction in the ears, eyes, nose, mouth and other tissues.
7. Mental impulses intellectually stamped.
8 Propulsion of force.
9 Efferent nerves leading from brain to tissue cells in the ears, eyes, nose, mouth and other tissues.
10. Transmission of energies to the ears, eyes, nose, mouth and other tissues.

1. Diseases of ear, nose, mouth or other tissue, regardless of location or position.
2. Tissue cell of ear, eye, nose, mouth or other tissue.
3. Equivalent vibration at ear, eye, nose, mouth or other tissue which corresponds to limited expression.
4. Equivalent impression at ear, eye, nose, mouth or other tissue is made.
5. Afferent nerves leading from ears, eyes, nose, mouth or other tissues to the brain.
6. Equivalent transmission of that equivalent impression.
7. Brain Cell.
8. Reception of that characteristic impression.

11. Concussion of forces awkwardly applied.
12. Subluxation.
13. Interference with transmission of power to ears, eyes, nose, mouth and other tissues, limited forces.
14. Tissue cell of the ear, eye, nose, mouth, and other tissues, which receive the limited power.
15. Reception.
16. Excess or lack of personification, expression and function.
17. Dis-eases of ear, eye, nose, mouth, or other tissue, regardless of location or position.

9. Mental. The place where this impression of limited quantity is put through a cross-examination.
10. Interpretation is the product of the cross-examination and is found wanting.
11. Equivalent sensation. This may be a “pain,” “ache,” “feeling bad,” “feeling lazy,” “indisposed,” “nervous,” “nervous headache,” “distress,” the fact that you “feel bad” shows its deviation from the normal in function, that is, a disease of the senses.
12. Equivalent Ideation. The sum total of these “feelings” from several parts of the body, as “I feel good for nothing,” “I am all in today,” which are “diseases” of the Senses.
13. Innate Intelligence.
14. Intellectual adaptation with “accidental” or “international internal” recoils as best can be given, sometimes to accomplish much (if the subluxation is slight) and other times to accomplish nothing if the subluxation is great.

How to form a cycle which would bear upon “diseases of the senses” seemed impossible at first. Some of the students said it could not be done because “it would be using abstract terms entirely.” This basis proved to be erroneous, because it must needs have the physical and immaterial together to make the cycle. This disease deals chiefly with the afferent half of the cycle, that is, so far as “sense” is concerned, but the abnormal efferent had to exist to make the “abnormal sense” a possibility. The Universal Intelligence, Innate Intelligence, and mental are the same in each and every cycle that is discovered. We have

brain cell; then transformation of foruns into mental impulses that were stamped with intellectuality, then propulsion of these mental impulses. Efferent nerves have their point of origin at some corresponding lobe of the brain to that for which function it is intended to personify, leading to the particular tissues in those portions of the body having one of these "sense" functions. Some go to the eyes, nose, and to all other tissues that are given to receiving impressions.

Concussion of forces enters into the consideration very prominently. Because of concussion, subluxation occurs and interference with transmission of power to those places mentioned. From that point on, limited function for those tissues is the consequence. Their normal action now becomes abnormal in some one of the nine primary functions, or we may have any combination. Power is restricted; energy is hindered; force is impeded.

When current is shut off from passing through a "controller" on a street car the car is "dead." The speed current is being resisted at the controller. If "on one point," then the car goes just so fast and no faster. If "on five points," then it goes that much faster, because the resistance is reduced. When the controller is "wide open" the car is going at its normal speed because the full normal current is running through the motor of the car; there is no restriction from the "overhead" to the underground" wire, thus coordination is established between the dynamo where foruns are absorbed, then carried through wires to the motor in the car which expresses electricity made miles away.

These tissues do not nor cannot express their normal function because they are not getting the amount of power they should have. The result is, eyes, nose, mouth or ears became diseased. We may call it strabismus, hypermetropia, myopia, deafness, or any one of the innumerable names which meet the fancy of the investigator.

It is the reversing of this cycle or taking the afferent half that brings to view more prominently the real condition of "disease of the senses." The efferent half has led up to the conditions that made possible the afferent half. In the use of the word "disease" is meant a condition of not-ease, incoordination between the periphery and the hub from which all radiates.

We shall quickly retrace our steps by reversing the order. Progressively we have the *tissue cell* of the place or places affected and the *vibration* which will be equivalent to the amount of mental impulses expressed. Equivalent impression must be accordingly made, which is received by the *afferent nerves,* and *transmission* then takes place. This does not mean that more impressions can be transported than were made. If the vibration was sixty-five per cent of what should be normal (100 per cent), then that much and no more transmitted to the *brain cell. Reception* takes place. We would not expect a reception committee to entertain twenty guests if only ten appeared, therefore

the brain cell can only act upon what it receives. No use in expecting a stomach to digest pie when it gets none. The *mentality* of man acts upon what is before it. The *interpretation is* normal, but the quantity and quality of the material to be translated is faulty.

The *equivalent sensation is* the product. Sight is dimmed, hearing is defective, taste is not keen, feeling is numbed, smelling is not sharp, nor perhaps any one of these is entirely absent. This interpretation may manifest itself in consciousness in the educated mind as an "ache" or a "pain," etc. This may cover a period of time, as in chronic cases, or it may be very curt, emphatic, and to the point as in acute conditions. You cannot feel unless you have something to feel with, and you must have something there to feel. The discrimination between various feelings is between what should be normal in the tissue cell and what is abnormal in some one of these organs wherein the impressions have started. This afferent mental condition of unrest is typical of disease (dis-ease) of the senses. The Senses are certainly at ease in the meaning that they are interpreted as they should be. The unequal condition lies between creation and interpretation. In one place 100 per cent of function was manufactured, but the return report shows that only a fraction of it gets to the place for its duty, hence the condition of inequality.

Following the fact that the individual was "*blind*" in one eye, "*deaf*" in one ear, "could not smell" on one side of the nose, "numb" in one hand and arm, there is still a broader view. The various corresponding lobes of the brain will receive their appropriate impressions and then each will be interpreted. The protoplasmic transposition of cells will be abnormal, hence the afferent transpositions of foruns will correspond. As a consequence, the impressions from the tongue will be abnormal, hence interpretation must correspond, and they will be, "This does not taste right, it is peculiar; I tasted sugar and thought it was vinegar." The impressions from the opposite side of the nose will be differently interpreted, one side will offer the opposite to the other, after interpretation. This side of the nose smells perfume, and the other thinks it is anything but perfume. The impressions arising from the two arms will be at variance. On and behind all of this is an accumulation of all these ideas under one common understanding, one mutual realization of the conditions of the firm. Heretofore we have been considering the individual product of one lobe of given function; now we shall consider the many lobes as a unit. It will be a constant inventory so that on a moment's notice the proprietor will know just where his firm stands, whether bankrupt or far from it; *ideation.* Ideation is the majority understanding that the proprietor has of his store, in its varied multitudinous departments, that your Innate has of your general condition, that you have (in a measure, Educationally) over your body. It is the impressions arising from the various

places when sizing up the situation broadly. Following the *Innate Intelligence is* the *intellectual adaptation.*

"Adaptation" can only take place where there is a something to adapt to. (See lecture on Intellectual Adaptation.) "Adaptation: To make suitable; to fit; or suit; to adjust; alter so as to fit for a new use."—*Webster*. An individual retires without covers and wakes up to find that he is warm under two or three blankets. There was adaptation that took place during his sleep (see definition in lecture on Insanity) and showed intelligence. Let these adaptative accommodations and conformities come to the surface. It will do you good. Innate's motives for inducing many of these *intellectual* adaptations are in many instances to adjust vertebral subluxations. Many times she aims to correct and without question, does correct, a large share of them either in our waking or sleeping moments, yet when they are too bad she cannot handle them. The human race would be worse off if it were not for the member of daily adjustments that Innate adaptation unknowingly (to the Educated mind) gives to us. There are very few but what get one or more adjustments every night during sleep. I refer to the acute mild subluxations. When they become chronic, that shows the inability of the internal appliforuns to handle them and also shows that they were so excessive that they were beyond her individual help to move them comparative to the medium she has with which to work against them. The result is that while this individual is lying perfectly relaxed, there will be an attempt by Innate to adjust these subluxations with these adaptative recoils and if the subluxation is not great, he will get well. While asleep there will be an internal adjunct concussion of forces going on which will adjust that vertebra. These are not accidents, they are *intentional* upon the part of an adapted intelligence. Hundreds of patients are sick, take certain medicines and get well in some instances, die in others, but that knowledge which determines whether Innate does or does not adjust the subluxation is what puts us in a position to recognize that much that the physician assumes the credit for really belongs to Innate, for it was she that was adjusting the subluxation and thereby made the man well, not the nostrum peddler who wonders how it was. Many a person goes to bed with a raging acute toothache or even a chronic "sick" or "nervous" headache "to sleep it off," and when they awake the headache its gone. This occurs many times where no medicine or adjustments (through the second party) are given Should medicines have been given, the doctor claims the credit. When a Chiropractor gives an adjustment and the individual is made well in a few minutes, he would be prone to claim the credit if he did not know that it was the internal recoil (Innate's adjustment) did the work. Antipodal to that, many persons go to bed feeling well, but during their dreams or somnambulism produce subluxations and awake with a headache, ache or pain here or there. An adjustment given by a Chiropractor will readily correct that. There

are many cases where a person becomes paralyzed for years and by accident falls down stairs and after lying there five or ten minutes gets up and walks away without his crutches. So often do these accidents occur that I am preparing a book to deal exclusively with this subject. These are *accidental adjustments.* It is when it gets outside of the possibilities of one body to correct itself that Innate Intelligence cannot replace it. Where you do not want to take the risk of falling from Washington's Monument to get well, come or go to a Chiropractor that understands his business thoroughly and then he, with the assistance that Innate, by restoring the vertebra to normal position by degrees, a little bit every day, will give us, in two or three weeks or a month or two will have this current restored and you will go away with the usual smile. We have studied Innate Intelligence's ways and are opening the channels according to methods which she has taught us to do so she can go on with her work. You have easily and quickly recognized that any efferent abnormality, either pathological or traumatic, is equivalent to having a condition of disease of the senses.

While every complete cycle does unite the sense with the function, or, to better express it, does unite the afferent half with the efferent portion of the cycle, yet some smaller details must be brought out to make the subject clearer, and with that object in view we offer the cycle that follows.

In a measure it but repeats some of the foregoing, but it is the reason *why* of some of the stages expressed in another manner that assists the student in seeking perhaps the same subject a little deeper:

CYCLE OF UNION OF SENSES WITH FUNCTIONS.

1. Universal Intelligence.
2. Innate Intelligence.
3. Mental.
4. Creation.
5. Brain cell.
6. Transformation.
7. Mental Impulse.
8. Propulsion.
9. Efferent Nerve.
10. Transmission.
11. Tissue cell.
12. Reception.
13. Physical Personification
14. Expression.
15. Function.
16. Coordination.

The above presents the logical form of the cycle as starting with the Intelligence and ending with the expression. What we must now do is to show the connection that exists in logical form

between the senses and the action, for instance of walking, in which it is well known that a person will plod with his eyes closed. He says, “He walks slowly and feels his way,” because “he cannot see,” but these explanations (that do not explain) do not tell us why he does this. There are reasons why and these we will decipher in this subject.

1. Universal Intelligence remains the same behind the parcycloforun of sense and behind that of function.

2. Innate Intelligence.

3. Mental.

4. *Creation* not only of outgoing power to move the muscles utilized in walking, but also of the power necessary to interpret the incoming impressions and then energy to unite the two together.

5. *Brain cells* not only of that lobe which propels outward, but also those various cells in those different lobes which receive impressions from the manifold locations as the eyes, ears, nose, mouth, etc.

6. *Transformation* of ethereal foruns to the mental level (mentiforuns) not only in the afferent but efferent portions of the brain, and under the former is included all the lobes which have to do with the changes of impressions to interpretations making the sensation and ideation, and under the latter is included all the changes of energy that make the various forms of functions, such as calorific, excretory, etc.

7. *Mental impulses,* the efferent half; *impressions,* the afferent half; the union of the two at all times in all divisions is necessary to make of man a thorough and complete working subject.

8. *Propulsion,* efferently, *from* the brain. *Reception,* afferently, *toward* the brain. Transmission efferently *and* afferently through the nerves, reception at the brain and tissue cells.

9. Efferent nerves from those lobes which propel to those nerves which transmit to the tissue cells of the tiscelforuns which have to do with motion. Afferent nerve which has to do with entering those lobes which receive impressions of senses, coming from the tissues which receive impressions of sense. As an example, the eye, through impressions and mental interpretations, sees an obstacle in the way of the feet, hence union is by way of an intercommunicating brain system and is most complete, for the cycle is a double one. One cycle was completed when its impression was received and interpreted and a responsive impulse sent back to the eye, but the knowledge thus gained was utilized in another direction by the command of Innate to send out more power to the feet to remove them from the obstacle, which was done, then came back the impression telling Innate that her message had been fulfilled. Thus the intelligence gained through one cycle is utilized to better express another, the explanation being that of a cycle within a cycle and a double cycle to accomplish one object. Cycles are thus so constituted that they work

in unison all to eventually accomplish the issue for which we were made, self-preservation.

10. *Transmission* in both directions from all places peripherally to all respective lobes of the brain.

11. *Tissue cells* not confined to the expression of the impulses in the movement of the feet, but also the reception of vibrations, of which the impression is the product, not only from the feet, but also from the various organs purposes made for that division of labor.

12. *Reception* upon the part of Innate of all impressions and upon the part of the tissue cell of the impulse; thus do the combinations of cycles work hand in hand as one unity of thought, in fact their guidance is but one in number and that of the best, Innate.

13. *Physical personification* in the muscle to avoid the obstacle that the eye had sensed first and had the privilege of notifying Innate of that fact before the feet had come in contact with the obstacle to realize its presence. Function in the feet proves the accuracy of connecting the impression of the eye *with the impressions from the feet,* which originate in every spot where the foot is placed as it touches the ground. Instead of having one source from which she was receiving impressions it is now two.

14. *Expressions* in the brain is the interpretation, in the tissues is the action, function.

15. Fu*nction,* the name given to the action accomplished. Thoughts are a function expressed as much as the contraction of a muscle. One is as necessary as the other and both represent creation, transmission, and expression, therefore, one should be regarded as being as important as the other, but medical and osteopathic sciences recognized no other than physical functions.

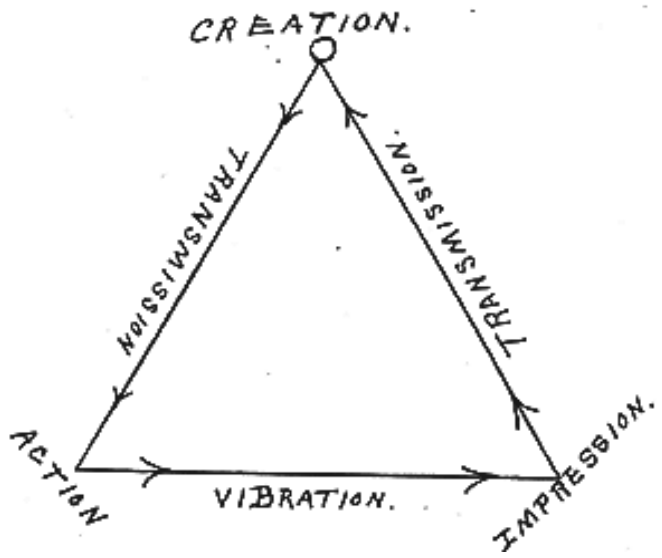
16. *Coordination* is the necessary step to show that as impressions are being normally received so are they being normally interpreted and as they are explained, so can Innate adapt (within the brain) the functions below to accommodate the body to the circumstances. On the reverse, we might start with the various lobes, afferent and efferent, and show that they are all working in harmony, thus the product of conception is perfect; hence all points balance, coordination in all divisions. When all cycles of all senses and all cycles of all functions are working normally, then all goes well at all stations, thus what she sees or feels peripherally is what she adapts herself to peripherally after her intelligence, within the many lobes of the brain, has had at her command all cycles to complete the triunity of purpose.

PHYSIOLOGICAL CHANGES OF THE ABNORMAL CYCLE UNDER ADJUSTMENT OF RESTORATION OF INCOORDINATION TO COORDINATION.

Having studied the normal cycle with the abnormal cycle we must again establish the changes, physiologically studied, to know

just what actual transitions take place when a person is sick, the Chiropractor adjusts his spine and he gets well. But what are the successive steps ? This we answer in the following cycle:

In presenting this cycle we have accomplished what no physician has done with medicine; shown you, by detailed analysis in what manner the one does restore the other, in logical form. This is a thing that cannot be done with medicines upon the human body. No physician is yet capable of showing how poisons will make a sick person well, or a well person sick. It is one of the problems which "happen," the explanation for which he cannot substantiate or even approximate without dealing crudely with "Nature."



A particular phase of this study is the "Restoration" referred to. The Chiropractor does not "stimulate" or "inhibit" a single function, organ or part of the body, material or immaterial. He does not do what medicine or osteopathy aims to do. No medicine has any effect unless it incites or discourages. I know of no form of treatment but what aims to stimulate or inhibit. If the physician does not succeed in either of these lines he will have accomplished nothing which he considers of value.

You can conceive from the study of Nos. 10 to 12 that there is a current waiting to go through, and in 13 there is not a current, the intermediate subluxation is what the Chiropractor adjusts; with that accomplished he has *restored* to 13 what 10 has for that purpose. He has not added or taken away, he has but

allowed what was there, full freedom. It is like turning the key in a door, the door is unlocked; if the prisoner then has sufficient strength to turn the knob and open the door, he is a free man—we have set free what was on the other side.

To better understand these meanings, I shall quote *Webster:*

"Stimulant—An agent which produces a *temporary increase* of vital activity in the organism, or in any of its parts; sometimes used without qualifications to signify an alcoholic beverage used as a stimulant (physical). *To excite; to irritate; especially to excite the activity of* (a nerve or an irritable muscle), as by electricity."

"*Stimulus*—A goad, hence, something that arouses the mind or spirits. That which excites or produces a temporary increase of vital action, either in the whole organism or in any of its parts; especially *any substance or agent* capable of evoking the activity of a nerve, or irritable muscle, or capable of producing an impression upon a sensory organ or more particularly upon its end organ."

"Inhibit—*To check; to hold back; to restrain; to hinder."*

"Inhibition (Physical). *A stopping or checking of an already present action; a restraining of the function of an organ;* or an agent, as a digestive fluid or ferment, etc."

"Restoration—The act of restoring or *bringing* back *to a former place, station, or condition;* the fact of being restored; *renewal;* re-establishment."

Efferent Half.	*Efferent Half.*
1. Universal Intelligence.	1. Universal Intelligence.
2. Innate Intelligence.	2. Innate Intelligence.
3. Mental.	3. Mental.
4. Creation.	4. Creation.
5. Brain Cell.	5. Brain Cell.
6. Transformation.	6. Transformation.
7. Mental Impulse.	7. Mental Impulse.
8. Propulsion.	8. Propulsion.
9. Efferent Nerve.	9. Efferent Nerve.
10. Transmission.	10. Transmission.
11. Concussion of forces (awkwardly applied).	11. Adjustic concussion of forces.
12. Subluxation.	12. Innate contraction of forces.
13. Interference with transmission.	13. Subluxation adjusted.
14. Tissue cell.	14. Restoration of transmission.
15. Reception.	15. Tissue cell.
16. Excess or lack of personification.	16. Reception.
17. Excess or lack of expression.	17. The circuit re-established.
18. Excess or lack of function.	18. Normal personification.
19. Incoordination (disease).	19. Normal expression.
	20. Normal function.
	21. Coordination (health).

The observations of the left half of this cycle are the same as we noticed in the abnormal complete cycle. To repeat them is not necessary.

So far the conclusions are the same for this case as they would be for any pathological state. With the efferent half under adjustment we start with that. The Chiropractor's observations of this case remain the same. *Universal Intelligence, Innate Intelligence, Mental, Creation, Brain Cell, Transformation, Mental Impulse, Propulsion, Efferent Nerve, Transmission.* Now he brings on the *Adjustic Concussion of Forces,* the recoil of which was utilized to put the vertebra into position. He *has restored the transmission* between the brain and tissue cell passing through what was formerly an obstruction existing at this point and this tissue cell receives the impulses and we have *re-established this circuit,* restored the transmission of the currents, and we have a normal personification, a usual function, coordination or health. Be it remembered, the Chiropractor does not give the body anything, or take away anything; he wishes to *reconnect what was there.* He does not stimulate or inhibit; he wishes to see *restoration of currents,* immaterial units of power that wish to pass through one channel and cannot because it is dammed.

His entire aim is to do nothing more than the person who turns the button on an electric globe. The electricity comes on which was not there a few minutes or hours ago. You turned it off because you were going away and now that you have returned you want and need the light, therefore, turn the button and you are satisfied. You do the same with an electric fan. The fan not running shows that the current is absent. Turn on the current, *restore its transmission,* and the fan performs its normal functions. Man is an electrical plant within himself. Within him are many dynamos (generators), millions of wires (conductors), and many motors (expressors), and should be studied as such *from head to foot.* Must you put a man in jail, must he be maligned and mistreated for telling the people how to do this simple duty? Is it not to the interest of all to see that they learn *what* to do and then *how* to do such things ?

The foundation is simple, easy. Do you call such works miracles? What is a miracle. *Unknown law.* "Nature" performs no miracles. What she does is governed by law. There is no miracle even to man, if by miracle is meant the abrogation of the law. The natural law never has been and never will be broken. So when biblical history repeats some present day "wonders," He simply laid his hand on the human body and turned the lever controlling the law known to Him, but unknown to his bystanders who regarded Him with awe. The Chiropractor guides man into and through this unknown law. This does not mean man is not sometimes balked in the final achievement of his purposes, but if so it is because of his ignorance of the law beneath it, for in the knowledge of Universal law and its application to man all things are possible. Men, as they rise toward

the arch-natural, or the higher degrees of the life following the application of Chiropractic, will rise into the realm of knowledge of how to daily perform these so-called "miracles."

The Chiropractor can accurately tell where the subluxation is by having the patient describe the symptoms, regardless of whether dropsy, "blood poison," or scrofula, etc., because the location of symptoms always tells the location of the cause. Or he may reverse the order; take the patient and without a word of description of the case, tell him where his symptoms are, by the knowledge that he has gained from a careful palpation of the spine, of the location of causes (subluxations). He does not agree to, nor can he always tell the degree of symptoms, because that will depend upon the various degrees of pressures, and number of fibres and character of functions involved. Discrimination, elimination and subtraction will reduce any particular case to its component values. We tell what vertemere, dermamere, myomere, viscemere, etc., in the human body would be involved. We number it and tell whether it contained more than one zone or not. Elimination would prove the functions involved, efferent as well as afferent. Having deciphered the entire case down to certain conditions in precise areas, then that proves the location of the exact cause or causes without a question.

Having accurately located the subluxations which are encroaching upon the lumen for the nerves; having deciphered which vertebra is out of alignment—in brief, having located *the cause,* not guessing at it, *but knowing*—we shall adjust it. By so doing we have reversed the lack of current to a normal flow of impulses.

The patient invariably asks that stale question, "How long is it going to take?" The conditions or restoration depends upon the removal of the cause. When a cause is adjusted the patient will get well. The disease will not, in fact, cannot progress, therefore from that moment on the progress up the hill begins. The "length of time" before he is well depends upon how far down the hill he was when he had learned enough to get the cause adjusted.

RESTORATION CYCLE.

J. H. CRAVEN, D. C., PH. C.

That which caused the normal cycle to become abnormal was a concussion of forces centering at some point in the spinal column causing a subluxation; this in turn producing pressure upon a spinal nerve and interfering with the transmission of mental impulses from brain cell to tissue cell. In order to have the abnormal cycle restored to a normal cycle and the incoordination changed to coordination this pressure must be removed so that the carrying capacity of the impinged nerve may become normal. The progressive steps which accomplish this are: *Adjustice con-*

cussion of forces; Innate contraction of forces; subluxation adjusted; restoration of transmission (tissue cell; reception); *circuit re-established.* The concussion of forces which caused the subluxation were applied in a certain direction. The adjustic concussion of forces must be applied in the opposite direction. To illustrate: If the concussion of forces were so applied as to subluxate the vertebra P. R. I. (posterior, right and inferior) then the adjustic concussion of forces must be applied in the opposite direction. A. L. S.

The adjustic concussion of force is accomplished by a quick move of the adjustor's hands. In this restoration cycle we have a cycle within a cycle and, to understand the next step "Innate contraction of forces," we must consider this "cycle within the cycle." When the adjustic concussion of force is applied to the subluxate vertebra, vibrations are set up in the surrounding tissues and transmitted to the brain cell and interpreted. Innate Intelligence is aware, through the interpretation of vibrations, previously received, that an abnormal condition existed here which reduced the carrying capacity of the nerve, thereby interfering with the transmission of mental impulses, but she had no power at her command with which to correct that condition; Innate Intelligence always being limited within a certain sphere in the body. Through the interpretation of the vibrations produced by the adjustic concussion of force, Innate Intelligence becomes cognizant of an external effort to correct this abnormal condition of the physical body, and a process of adaptation is started, which consists of the transformation of the created force in the brain cell into motor mental impulses, and these are sent out through the efferent nerves to the tissues surrounding the subluxated vertebra, which has now become loosened, we might say, from its moorings by the adjustic concussion of forces and Innate Intelligence through the expression of the motor mental impulses utilizes that which has been done at the point of subluxation. This is an adaptative action on the part of Innate Intelligence and is called *Innate contraction of forces*. It is this Innate contraction of forces which really corrects the subluxation. We may apply an adjustic concussion of forces to the vertebra of a dead body, but we get no adjustment, for there is no "life" or "power" within to respond to the external application of forces. This *Innate contraction of forces* accomplishes the desired end which is subluxation adjusted, and we can have no *subluxation adjusted,* except through this adaptative action of Innate Intelligence. After the subluxation is adjusted the *restoration of transmission* comes as a natural consequence. Now we have a normal current of mental impulses flowing freely from center to periphery, from brain cell to tissue cell. Therefore, we can say the *circuit is re-established,* and it is only a question of time until the abnormal condition produced at the tissue cell during the time the current was obstructed will be restored to the normal condition. The progressive steps of this restoration will be a *retrac-*

ing of the successive steps that lead to the function disorder or pathological condition. Retracing is the process of going backward, and restoring the condition as it was in the beginning. Retracing implies that we are in a state in which we were not originally, and indicates that that original state is preferred to the one in which we now find ourselves. The process necessary to get back to that state may be painful, but if the former state is preferred to the present one, then the process is worth while. In the vegetable kingdom there must always be death before there can be life. The acorn must die and lose its identity before there can be an oak produced. Retracing is one of the most important issues with which the Chiropractor will have to deal in his practice. This shows that the strength of Chiropractic rests in the fact that its philosophy is complete, paying special attention to the facts which are so common and familiar that, ordinarily, scientists have stumbled over their simplicity. It is only reasonable to suppose that as tissue has been destroyed so must it be repaired. If tissue has disintegrated, as in cancer, the reparation which takes place under adjustment will be a simple retracing of the steps that were taken in the disintegration. The following illustration will give an idea of what is meant by retracing:

Suppose we are living in a healthful place on the mountain and we decided to visit the valley below, or, for the sake of the illustration, say the low swampy country. We begin our journey down the mountain and we pass many interesting places, but as we near the swamp our health is influenced by the miasmic poison in the atmosphere. After we have lived in the swamps for a while we fall sick because of the influence of this poison through the inability of Innate Intelligence to bring about adaptation in the body because of subluxations which interfere with transmission of mental impulses. Then we decide to go back to our mountain home. As we “retrace” our steps we pass the same objects that we passed when going down, and we have much the same experience, only this time our health is improving, and after reaching home we soon regain our former comparative good health. This simply illustrates the fact that as we went down through successive steps we must go back or retrace those successive steps.

But in retracing from incoordination to coordination the consideration is of necessity altered. We have tissue that is abnormal in function or pathological in structure, and as pain is produced in the destruction of the tissue, so will there be pain in the repairing of the tissue. As symptoms are only indications of certain processes going on within the body, so the symptoms of reparation in retracing will be similar to those produced in the destruction or disintegration. A bone is broken and pain is produced in the process; now in the mending of that fracture there will be “knitting pains” which are the symptoms of reparation. If the finger is mashed or a piece of flesh cut out there will be an itching sensation during the process of healing; we

call this sensation an “itching sensation” because the vibrations produced in the reparation are not violent enough to be called pain, as they were in the process of destruction, but you have exactly the same principle, for if these vibrations reach a certain velocity their interpretation would also be “pain.” Now the same thing is true in the entire body, whether we consider an insignificant bruise in the flesh from trauma or an incoordination in the liver, kidneys or any other organs of the body. When the normal condition becomes abnormal and then the abnormal condition is restored to the normal condition, it must be through a process of retracing, for there can be no *restoration* without *retracing.* We might illustrate the resemblance between symptoms of retracing and symptoms of destructive processes going on in the body with the following homely illustration:

A house has been condemned and is being razed. When it is partly destroyed the owner decides to repair it. Now the process of destruction stops. New material is brought on and the workmen begin to rebuild. We will suppose, for the sake of the illustration, that a picture was taken before the process of destruction was started, and successive pictures are taken at intervals, showing the progress made. Now after the reparation is started we do the same thing. When the building has been completed, the last picture will resemble, very much, the first picture that was taken. Now as we look at these pictures, the workmen having been kept out of the picture, also the old material during destruction and the new material during reparation, it will be readily determined just what took place during the entire process; but we must look at the entire set of pictures to be able to reach an accurate conclusion. So it is with the symptoms of retracing. Might as well judge what process was going on in the house by looking only at one picture, as to try to judge between symptoms of reparation and symptoms of destruction by observing the condition of the patient at any one time. The entire situation must be taken into consideration and comparison made.

RETRACING.

A common question is retracing. When I think of the term it takes me back to school life, where we were given a drawing printed on paper with heavy black lines. We were required to place a tissue paper on top, go over it with lead pencil and retrace onto the tissue the lines underneath. We had this idea of retracing so instilled that when out of school I used to take pictures from newspapers, colored pictures out of magazines, and retrace and recolor them. Whenever I think of retracing it gives me an idea of going over a picture, line for line, shape for shape, dot for dot, with the idea of duplicating the original. Sometimes I used to impress the original onto another piece of heavy paper, retrace the outlines and fill in on heavy paper. We used to buy

transfer pictures in a book—the rabbit, cat and dog—and retrace them onto glass. Retracing brings to mind the thought of reproducing something in exact likeness of the original.

To retrace is to duplicate or make a complete, accurate copy of an original, in another form. In art we have copies of original paintings. It does not take much of an artist to copy but it does take an artist to make a reproduction from nature. Anybody can measure line for line from an original, but the originator was retracing, even though the eye was the medium of doing so.

Taking this idea into man, it brings three phases of thought, which again shows the rule of three. The original is the first, the second is the introduction of cause and third is the disease. All are transformations from one stage to the other.

The Chiropractor comes into play in his study of these conditions, and as you liberate currents there are these same attributes that come to mind; they are: First, the question of time; second, the amount of material; third, the amount of force; fourth, the degree of ease; fifth, the degree of cause; sixth, the degree of concussion of forces, seventh, the degree of subluxation; eighth, the degree of disease; ninth, the degree of corrective forces; tenth, the size of the disease; eleventh, the area of the disease; twelfth, the depth of the disease, thirteenth, the degree of intellectual adaptation taking place between ease and disease; fourteenth, how much educated man has interfered with natural conditions and modified them; fifteenth, how much the vertebra has changed shape and form during the progress of this time in this change from ease to disease; sixteenth, how accurate the Chiropractor palpates and adjusts. These attributes enter the consideration of retracing.

All tracing or retracing from abnormal to normal, or normal to abnormal, shows steps degrees and amounts. Man is a finite creature. He reasons finitely, weighs things in pounds, measures electricity in kilowatt hours; measures everything according to a standard educationally framed. In infinity there is no measurement. Electricity is without measurement, matter without computation, space without figures, force without criterion. There are no standards, steps, degrees, and no relative amounts infinitely or innately. But we, to get some idea of comparisons good and bad, what is in or out of the book, to get a standard to form an idea of what is right that is in the book or wrong that is out of it, are things which we educationally compare and put into thought. Naturally, then, we cannot appreciate time without a clock. Father Time knows no beginning or ending, yet we measure time from when born until we die in so many years hours and minutes.

Suppose at twelve, noon, our patient is normal. At 12:30 the individual falls. At 12:30 to 20 seconds past 12:30 there is a concussion of forces taking place. At 12:30-21, one second later, the concussion of forces has reverberated through his body

for 20 seconds, there is a subluxation. At 12 :30-21 the foramen has been decreased, and at the same time is a pressure upon nerves existing, the circumference or diameter of these nerves has been decreased and there is a lack of transmission of currents through these nerves.

Then, at 12:30-21 to 1:30 o'clock, the patient, describing his condition, says: "My neck is on a wrench." At 1:00 o'clock to 2 :00 you ask: "How are you feeling ?" His reply is: "My neck is hot." From 3:00 to 4:00: "My head and neck are hot." From 4:00 to 5:00: "The muscles of my neck are contracted." Between 5:00 and 6:00: "I have a feeling of uneasiness in my head and the muscles of my neck are still contracted." 6:00 to 7:00, he describes his condition as that of a headache; 7:00 to 8:00, neuralgia headache; 8:00 to 9 :00; splitting headache; 9:00 to 10:00, raving headache; 10:00 to 11:00, the temperature is 105; 11:00 to 12:00, your patient is insane. At midnight your patient has reached the maximum of his possibilities, according to the maximum of the subluxation produced. The maximum of symptoms cannot be greater than the maximum of the subluxation makes possible, but it takes time, through what apparently seems a degree of space, to start from the maximum of subluxation beginning immediately after with a minimum of symptoms and working up to the maximum of symptoms. In this hypothetical case we have assumed that it took twelve hours to go through those steps. Your patient remains in that condition until you are called one week later. For seven days he has remained at the maximum of possibilities with a maximum of subluxation. Between midnight of the first day and midnight of the seventh he has fluctuated up and down the scale between the minimum and the maximum, ranging around between what might be called the latter one-third of the maximum possibilities. That was induced according as the vertebra shifted, as he would cause it to. That is the way they reason. It is his ravings, moving, twitching, jerking, rolling in bed, relaxing and contracting, thus making possible fluctuations.

Seven days later you are called and adjust the subluxation. Your patient will go down the ladder as he went up. Apparently as you observed steps from maximum possibilities to minimum proportionately as you reduce the maximum cause of the subluxation to the minimum and back to a normal position of that vertebra.

The character of the attributes that we have mentioned, sixteen in number, will fluctuate and vary. The time between the steps may not be exactly the same as going up. One step that took an hour to go up may take one minute, two hours or two weeks to go through. The degree in which they came up may vary going down. What appeared to be a violent degree going up might go down in a mild one. The location, in what appeared a neuralgic headache in a certain place, might, in the process of going down, be in a different part of the head. The quantities

of material or the quantity of force involved might fluctuate up or down between the minimum and maximum possibilities. In proportion, as you release the subluxation, release this pressure upon nerves and restore the transmission of the currents, will the patient's possibilities or symptomatology fluctuate from maximum to minimum.

You can see where your adjustment today is good, it might be excellent, and the ground covered in going down would be fast. Tomorrow your adjustment might be fair, the patient "bucked" or contracted, and the subluxation was adjusted just a little. Then for a period of 24 hours the going down would be slow, there would be apparently little change. The next day the adjustment was good again, and go down faster. In the first day's adjustment you might have covered two steps, the next day maybe only a certain percentage of one, on the following day with a good adjustment you might have gone down four, and so the speed with which the patient retraces depends upon your speed in adjusting the subluxation.

One subluxation produced in one minute or less may make what it may take weeks to correct in an acute case. I can take an insignificant match, a small piece of wood with sulphur on its end, and burn down a building that it would take six months to rebuild. So can an excessive heat burn the shape of a vertebra, melt it, run it over other vertebrae, it may take a year to rebuild that vertebra back to normal. It does not take long to do much damage, but it takes time to rebuild to perfection. One subluxation produced in one minute may make a condition it would take weeks to correct—in an acute case. One condition produced in ten years may be corrected in a few months, thus reversing the process in a chronic case. Each case is individualistic to itself. You cannot foretell, as a Chiropractor, in advance, what things are going to occur in that person what progress you will make, what steps are going first and which last. You can tell approximately the order in which they will go. Educationally, you are attempting to explain how Innate will work, what she will work with, what degree she will work, and Thon is infinite, we but finite. Innate, in Thon's absence, is the cause of the perversion, because the work is shut off by apparently noticeable degrees, as ease is made disease, then it is Innate in Thon's presence which causes the reconstruction, because the work is returned proportionately as you adjust the subluxation, make it possible for Thon to get through to work at the place needing to be worked. We do not know when or where Innate will work, we can simply presume. To what per cent Thon will utilize forces in one place in contra-distinction to another, we do not know. Innate is a mechanic and may decide to pull all forces into the least expected place. That may be the most necessary place for concentration of forces first. We, educationally, might think it the least necessary, whereas what appears to us as the most necessary is not true. It is for Innate to judge where, when,

what per cent and how to do the work. It would be foolish for us to assume, as educated Chiropractors, that we knew these things that we want to know to tell our patients so they will know, because they ask the question and they presume because we have studied we know. But we know nothing more than they do. We don't want to guess, because to a person of wisdom that makes liars out of us, and we don't care to be considered in that class. Therefore, we do not guess, we have nothing to presume to guess upon.

Remember this, and bear it in mind with every case you get—I don't care whether catarrh of the nose or gout; a corn on the toe or baldness on the head—if that case does not retrace, go down as it went up, that case is a failure in your hands and you will never deliver the things you want, the patient will never get what he came for. The case must retrace. It is the absolute law of intellectual adaptation and cannot vary. But there are fluctuations in possibilities of how, when and where that we cannot understand. If that case does not retrace it is not within the fault of the patient. The fault is in you and your adjustment, within you and your palpation, within you and your interpretation of impressions you receive from your palpation, taking it for granted, of course, that in the last analysis Innate Intelligence says the body is worth reworking and retracing upon. Sometimes she may decide the building is not worth rebuilding, therefore give it up as a useless task.

Listen to the stories of patients under adjustments; as they take adjustments week after week, month after month, they will tell and recall aches and pains, swelling and stiffness here and there that they have not felt for years, months or weeks. They may say: "I haven't had this stiffness in my knee for four years. Four years ago I had that, therefore I am getting worse I am going back to the old condition I had four years ago. It is time for me to stop taking adjustments—they are doing more harm than good." This is a process of retracing, degree by degree.

In a typical case of insanity, where the insanity grew, health will return much as the tide goes back from the shore as you watch it hour by hour. It is not jerky, but so thoroughly steady that it can not be noticed in several hours or days.

It is necessary, then, for you as a Chiropractor to explain to your patient this process. They must expect it, so as not to be alarmed when they see it coming or feel it working. It is natural it must be. If a case does not report these things, then you can be discouraged, for the case is not retracing. If it does work, put a smile on your face and keep the case if you possibly can. That IS what you work for, it is law.

We will take a typical case the mucous membrane of the nose. We have a subluxation, as a consequence, C plus. The mucus begins to run, individual fills four or five handkerchiefs a day. Eventually the mucus begins to dry. Then there comes

from the nose a frothy material, looks like the yolk of eggs beaten. The case runs along, this matter turns to a light yellow color; later it is dark yellow; then a light green; more time and it is clerk green; eventually it is formed into scabs in the nose, and he says he has droppings of mucus from the nose into the mouth or throat. If those scabs are examined they are found to be of a dark greenish color, very solid, having the core the same, as a boil, around which, under the microscope, appear circular outlinings of accumulation of mucus as it attaches and dies. When it gets to a certain size it fills the cavity where it was and is forced out and another begins the same process. When we get to that point we have catarrh of the nose.

Reverse the process. Under retracing we must reverse it, must go down as it came up, instead of beginning at the effect and going down, the Chiropractor goes back to cause, therefore adjusts the fourth cervical subluxation. This reduces the pressure, increases the current, reduces the inflammation. Now, what occurs? The scab begins to soften and gets back to the dark green, steps gradually down to the light green, to the dark yellow, to the light yellow, to the frothy material, then to running. The mucus was more or less dry, yet becomes more moist all the time. We finally reach the stage where the individual's nose is running again and he says: "I am worse today than I was three weeks ago when I came to you. Then I never used a handkerchief, I didn't have to; today I am filling four or five. I haven't had that condition for eight months. I am going to stop taking adjustments." He is discouraged, despondent. The thing he came to you to stop you have brought back. He paid his money for nothing. There is where you must explain retracing process. Eventually, after this running stops, the C plus gets less, the mucous membrane becomes normal and, finally, health is reached, which was the point started from in the beginning.

Before you can picture in your mind retracing, you must have a picture of something to retrace back to, and that is the original. Who makes this original; who makes health that you want to get that mucous membrane back to; who are you going to call upon for the force to do those things with; where is a blue-print of a normal mucous membrane of a nose ? It lies alone within the possibilities of Innate Intelligence. Providing Thon can get there, it will reconstruct just as you think needed. Under adjustment you adjust cause to permit Innate Intelligence to again trace out in the mucous membrane the thing that was there once, was not there for awhile, but will be again, because Thon retraces steps from bad to good. That is typical of every condition going on in your body that is not normal.

Retracing, then, is a part of the great plan of man in his exemplifications of this law of intellectual adaptation, if it can work, and we make even that possible. Therefore the principle of retracing is in accord with all practice and with all facts of man as a normal being. It is in accordance with knowing and

contradicts the theories of stimulation and inhibition that we commonly find classified as education in books. It is not for us to lean too strongly on books, for the principle under which they work is sometimes wrong. Throughout all of the theories, ideas or principles (if they can be stretched so far as to be called that) of medicine, you won't find any which anywhere simulates retracing. The physician has no such step as that in view. When he treats a case of catarrh, the idea is to stimulate or inhibit, take the effect as it is and if absent, increase it; if in excess, reduce it.

There is no attempt, no conclusion so definitely reached as to expect the case to retrace back to a standard within the unit, and that standard the foundation upon which man is builded–Innate Intelligence.

Therefore, the premise upon which Chiropractic works is the retracing process of abnormal to normal function is classified as thoroughly scientific, in accord with knowledge, and proven in our clinics. When you want facts for comparison with conditions, facts which are in true accord for comparison with theories, let us go to the source of science, and those you do not find in books.

RECAPITULATION.

PHILOSOPHICAL CYCLE—REGARDING THE TRANSMISSION OF FORCES.

Beginning with tissue cell and going toward Innate Intelligence:

1. *Tissue Cell*—Expresses the function of the intelligent force.
2. *Impression*—Creation of vibration following expression.
3. *Afferent Nerves*—Convey the vibration from tissue cell to brain cell.
4. *Transmission*—Act of conveying the impressional vibrations from periphery to center.
5. *Brain Cell*—Receives vibration and later on expels it to its motor lobe.
6. *Reception*—Of the vibration or impression by the brain cell.
7. *Mental*—Interprets the character, quantity and quality of the vibration.
8. *Interpretation*—The process of resolving the impressional vibrations into their component relative values.
9. *Sensation*—The result of the interpretation of vibration.
10. *Ideation*—The connection of this interpretation with others from different localities; to assume one general opinion, to produce unital harmonious action in many places at once; for instance, the two arms coincide in action as do the legs.
11. *Innate Mental*—The residence of knowledge of vibrations and where the force is utilized to produce thoughts.
12. *Innate Intelligence*—The unlimited storehouse of this intellectual power.

BEGINNING WITH TISSUE CELL AND GOING TOWARD INNATE INTELLIGENCE.

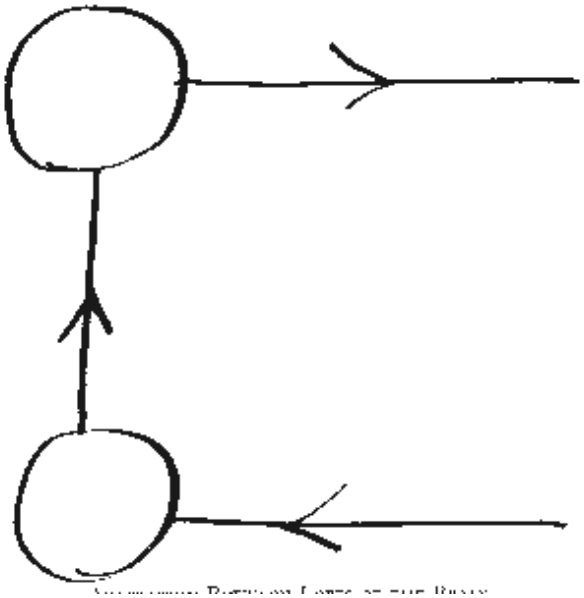
The *Tissue Cell* expresses not only one but many functions in all ligaments, viscera, tissues, in fact, into every atom of the body. *Impression*, afferent acceptance of vibration in the periphery of nerves following efferent expression; it is the registration of the number of units of force that were in action in ether and also registering their volume and velocity. *Afferent nerves* convey the vibration from tissue cell to brain. *Transmission* is the conveying of those impressions from tissue cell to brain.

Brain cells are of two kinds, at least in function. One might be called the afferent or receiver, the other the efferent or propeller. Innate Intelligence reasons through the one and acts through the other. Therefore, we might speak of them as *thinker* and *doer*, not, of course, with the idea that the brain cell has any power within itself to think or do.

Brain cell receives the vibrations and Innate Intelligence interprets them and through the knowledge thus gained will produce adaptative action in "doer" brain cell.

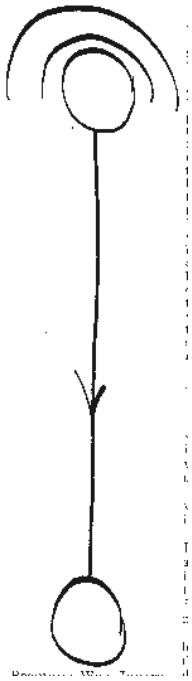
Passive reception of the vibration which is now an impression. A close distinction must be made between the passive and active functions. Reception and interpretation, etc., are purely passive attributes, therefore we must discriminate. Mental not only interprets the character, quantity and quality of the vibration of energy, but tells where it came from and how and with what speed it came, and thus the mental knows just what is going on in every part of the body all the time. *Interpretation is* the process of reading the message to determine whether the thing sensed is good or bad. Every part of a human body is

sending impressions for interpretation all the time. This constant afferent current is like a multiple telephone switchboard where thousands of subscribers are trying to get connection with some other person, although there would be more fibres in one adult than in many switchboards. *Sensation, the result of* the interpretation of vibration as regards its good or bad qualities. *Ideation,* the connection of this interpretation with others from different localities to assume one general opinion, to produce one harmonious action in different places or throughout the entire body at



ADAPTATION BETWEEN LOBES OF THE BRAIN.

once. For instance, the complete study of any of the systems in the body, the digestive system, urinary system, etc.: Do they run according to regular methods; are they classified and planned according to the space allowed for them; are they compact and could man make so great a machine with so little material in so small a form and, with all, so perfect in its running ability? Are they not healthy and well if they get current? Are they not regular, all to a dot, in their orderly systematic action: *Innate Mental,* the home or place where thoughts gather, congregate around the fireside and consider things for the good of the



BEGINNING WITH INNATE INTELLIGENCE, THE ISSUE IS REVERSED

body on the coming day. It is also the place where thoughts are manufactured. *Innate Intelligence,* the unlimited storehouse of this intellectual power.

Having received the knowledge of interpretation, it is of little value unless received for a purpose, which is self-preservation. To do this means that responsive action must follow. The response, with intelligent force of the proper character, always follows the ideation, sensation, interpretation, reception and transmission of the impression. The past division of study took successively the definitions for each passive or active function, one thinker brain cell to the doer brain cell. We have broadened our consideration by bringing in the thought of adaptation, which will be according to the interpretation and is necessary to constantly circumvent obstacles in Innate's path.

BEGINNING WITH INNATE INTELLIGENCE, THE TISSUE IS REVERSED.

1. *Innate Intelligence*—The storehouse of creative power having each atom of force imbued with the attributes of personification and intelligence.

2. *Innate Mental*—The seat where individual response *begins* its formation.

3. *Creation*—The product of Innate mental, as every thought is a creative factor in the sense that it performs a new action today that never existed before. Each function expressed now is being met differently than before.

4. *Brain Cell*—The material habitat of this intelligent force and the corporeal element which induces transformation and transmission.

5. *Transformation*—The

conforming of creative Innate mental intelligence to the proper consistencies as called for and necessary to bring about adaptation.

6. *Mental Impulse*—The product of transformation.

7. *Propulsion*—What the brain cell does to the mental impulse when it contracts.

8. *Efferent Nerve*—The conductor of intelligent power from the brain to the tissue cells.

9. Transmission—In efferent nerves, is always in one direction—*from* the center. The power leaves the brain for the tissue cells.

10. *Tissue Cell*—

11. *Reception*—That act performed by the tissue cell to receive the intellectual force that has been directed to it.

12. *Physical Personification*—Ideality and individuality become a reality. The Character is, in expression, the counterpart of what did exist following its transformation, and each successive step has been a means of direction and conductivity rather than one of physical interpretation. The physical act always discloses the like character of the mental impulse providing transmission be normal.

13. *Expression*—The action following the reception at the tissue cell of the intelligent thought power.

14. *Function*—The name given to the special character and kind of physical personification that has been thus expressed.

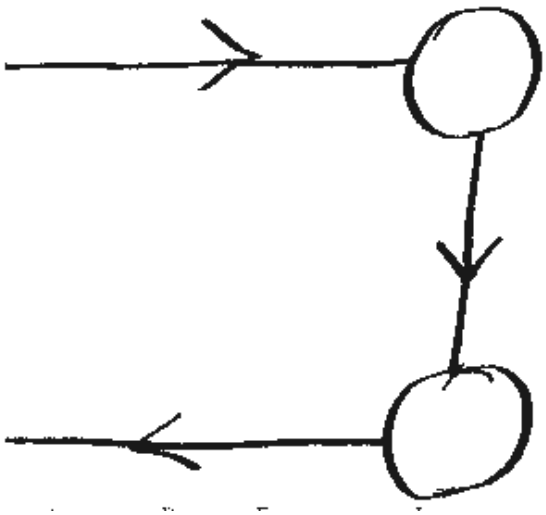
Innate Intelligence is the storehouse of creative power having each unit of force imbued with the attributes of intelligence and personification. We have at this efferent tissue cell physical *personification*. "Personification"—of what? Mental impulse that follows ideation and individuality that exists in mental form, thus becoming a physical reality—personifying the personal thoughts of Innate. The physical act always discloses the character of the mental impulse providing transmission be normal.

We have made definitions for all contingencies arising from tissue cell passing afferently to the brain; we observed the adaptative processes there, passed over and down the efferent nerves and have reached the cells again, but still we have a gap which we cannot afford to leave open, that of the relationship between the impulse and the impression. We have studied the passive and active forms of the processes through which the material and immaterial act in unison to make man what he is—the greatest study existing.

We have the tip of the efferent nerves and now we have the tip of the afferent nerve. To place both of these fibres into a tissue cell and give it current would be to "turn on the light" if the term could be so used, as in electricity. It would be "connecting the current"; you have re-established the connection, hence normal conditions exist. Given a dynamo and a motor and two wires, one efferent from the dynamo to the motor and the other afferent from the motor to the dynamo, we have an established current, hence normal electrical function.

If you would use as much good common sense—horse sense—about yourself as you do about things around you all the time—you would be a great deal better off.

Adaptation follows expressed action (the execution of certain commands to motion), hence vibration must follow. An impulse is but an exact quality, quantity and form of continuous transposition of units of energy passing efferently through a nerve to finally reach a definite place. Once this transmutation reaches the cell its atoms will act in the same "quality, quantity and form." After cells have acted this "form, quantity and quality," they give issue to an equivalent shifting of units of energy which



ADAPTATION BETWEEN EXPRESSION AND IMPRESSION.

when received at the efferent end of a fibre, displace the atoms of the cell which "quality, quantity and form" travels to the brain where it is recorded and interpreted. As the nerves go in pairs and with the efferent resides an afferent fibre, it must follow that one receives as the other expresses, hence little action, slight vibration; great expression, much vibration occurs and transmission conducts them to its superior officer, the brain, where they are passed through the changes previously spoken of. The afferent is as a receiving instrument for vibration, uttered by the mouth, the mouthpiece of the telephone, as it were. The person at the other end receives the vibration, puts it through an inter-

RECAPITULATION

THE COMPLETE CYCLE.

pretation, gives forth a responsive volume of adaptative vibrations through the mouthpiece at that end; you receive them at the transmitter at this end, you interpret those vibrations and so the cycle continues until the object for which you "called up" that person has been accomplished.

Every act following the expression of this creative intelligent force through a medium, means the liberation of certain vibrations. These are impressions, the character of which will be recognized and known after they reach the mental and are interpreted. This principle *of* vibration and consequent impressions holds good in every tissue cell in the body, whether coming from or going to Innate or educated brains.

You talk in a whisper, impressions are made as of a whisper, they are transmitted as such, the interpretation is likewise and you "hear" in a whisper. If you talk in a loud bellowing voice, you hear it accordingly. What is the difference between the two? *Only in the degree of vibration* that each makes and you hear it as it is made. The same atoms of ether are shaken, but in one case they are set in more rapid oscillations than in the other. Every function and its interpretations make a similar circuit. Let the function be feeble, or not enough of it, or its quality be damaged in transit, and sure enough we must not be so unreasonable as to expect perfect impressions to be made from imperfect actions any more than a photographer would be expected to make perfect prints when he had an imperfect negative.

THE CYCLE COMPLETE.

First, we started with tissue cell and led you to the workings of the brain and mind; second, we developed the impressions and showed how it was done; third, its responsiveness followed and we watched the progress of that detailed work and watched the expression; then fourth, brought out the intermediate actions that occurred and that brought us back to where we started, having completed the cycle.

Jokingly one day in class, the subject arose about gray hair, and the impossibility of a Chiropractor doing anything with it. The subject was discussed thoroughly. As a matter of fact, it is a disease as well as any other abnormal condition throughout the body. Jokingly, someone said: "If so, you ought to make a cycle using

that as your basis," never thinking that it could be done. The next morning I presented them the following:

We bring into this cycle a difference between "brain cells." Heretofore we have referred to them in a general sense. The doer brain cell is the one which sends power efferently. The thinker brain cell is the one which receives afferently.

PHILOSOPHICAL CYCLE OF GRAY HAIR.

In the change of color of hair, secretion is the function involved. Nutrition and other functions being carried on as before. As a single hair can turn gray without the adjacent ones undergoing this change, the action of the particular pigment cells supplying this particular hair must be interfered with. We have all seen cases where patches of the hair had changed in color. Cases with several colors of hair on one head. Feverish cases lose their normal condition which changes to that of an abnormal after the fever has subsided. Chiropractors have changed this abnormal color back to the normal. You have known cases that have received a fright and the hair changed color in a night. You have well known paralysis to appear in a few minutes following a shock or fall. Gray hair, or a changing of any other color is but a paralysis of that function. The Chiropractor adjusts the cause of any of these conditions. The cycle of function would be:

Efferent Half.	*Afferent Half.*
1. "Doer" brain cell.	1. Tissue cell.
2. Impulse.	2. Impression.
3. Efferent fibre (secretion).	3. Efferent fibre (secretion).
4. Propulsion.	4. Transmission.
5. Transmission.	5. Brain cell (thinker).
6. Subluxation.	6. Reception.
7. Lack or excess of transmission.	7. Innate mental.
	8. Interpretation.
8. Pigment cells.	9. Sensation.
9. Equivalent reception.	10. Ideation.
10. Lack of excess of expression or function.	11. Transmission.
	12. Brain cell (doer).

In the following cycle we make no comments other than to speak of this as a pathological condition. It does not involve adjustments, restoration or anything in that order.

Having been over this ground before in a general way, this cycle will give you another form of its practical application. Study in any phase is of no value unless brought to the use of some particular function.

MECHANO-ELECTRICAL

CYCLE OF GRAY HAIR, CONSIDERING THAT THE GRAY HAIR IS A PATHOLOGICAL RESULT.

1. Innate Intelligence.
2. Innate Mental.
3. Creation.
4. Brain cell.
5. Transformation.
6. Mental impulse.
7. Propulsion.
8. Efferent nerve.
9. Transmission.
10. Concussion of forces (awkwardly applied).
11. Subluxation.
12. Lack of transmission of secretive impulses.
13. Tissue cell.
14. Reception.
15. Lack of personification.
16. Lack of expression.
17. Lack of function, hence no pigment, no color and gray hair.

1. Tissue cell.
2. Equivalent impression.
3. Afferent nerve.
4. Equivalent transmission.
5. Innate brain cell.
6. Reception.
7. Mental.
8. Interpretation.
9. Equivalent sensation.
10. Equivalent ideation.
11. Innate Intelligence.
12. Adaptation.

This cycle speaks for itself.

PRACTICAL CYCLES OF GRAY HAIR.

1. Mirror.
2. Reflection.
3. Gray hair.
4. Dissatisfaction.
5. Resolution.
6. Locomotion.
7. P. S. C. Chiropractor's office.
8. Examination.
9. Palpation.
10. Adjustment or fixation.
11. Color restoration.
12. Mirror.
13. Reflection.
14. Satisfaction.
15. Congratulation.

MECHANO-ELECTRICAL CYCLE.

Foruns plus cells = life.

Cells—foruns = death ("death" is life of a lower form than ours).

Layer plus layer of earth = strata.

Strata plus pressure or weight (gravitation) = compression.

Compression = change in form. The pattern changes to correspond to environment—intellectual adaptation.

Foruns plus cells (of right kinds) form all the subterranean vegetable and mineral formation.

Coal grows and increases in quantity, underground, as does woods above. Compression is going on simultaneously with expansion, one below and the other above. This is the cycle of deep and superficial changes of earth that are constantly being transposed. Condensation is the reducing, deep under the ground, of much into smaller space: expansion is the unfolding process, superficially, of little into much.

Wood, the product above ground, and coal, the product below, as well as gases and some other minerals, will burn, giving vent to heat as one attribute. There are others, but for our illustration we shall deal with the foruns that are liberated during the process of expansion under the expression of preceding heat units. We have to do with the burning of food or coal in so far as it is daily used to an end. Steam itself is not power but foruns plus steam = "steam power." The same kinds of foruns are in steam as in electricity. Electricity is a more voluminous state of condensation or concentration of foruns, passing at a greater rate of speed than we find in vegetation or even steam; consequently, to get electricity, we start at the low state of quantity of foruns plus mechanical actions of engine cells and step the quantity of foruns to a higher degree. We make machinery which the low vibration can run and have that machine equal to a product which makes greater condensation of foruns in other materials possible. Foruns are utilized in the commercial world in concentrated form, condensation being the product of liberation of other foruns.

Electricity is a "natural power," although in its original state it cannot be commercially utilized; therefore, man steps it up or down by mechanical devices. "Steam power"—"water power" and other natural expressing forces are utilized by man to make greater electrical powers. The smaller or more utilizable "natural" force processes move the first machine, which is especially adapted to concentrating a greater volume of foruns in smaller space. Steam or water power runs the dynamo which makes electricity. Dynamo absorbs in volume, its product is electricity.

Speed of expression = quantity of delivery following a given unity of transmission.

Review: Water plus heat plus boiler = creation of "steam power."

Boiler plus pipes plus "steam power" = transmission of "steam power."

Engine plus pipes plus "steam power" = expression of "steam power."

Dynamo plus engine plus expression = absorption of electrical units.

Wires plus dynamo plus absorption = transmission of electrical units.

Motor plus wires plus transmission = expression of electrical units.

Multiple absorption of electrical foruns = absorption of electricity.

This cycle presents a mechano-electrical cycle as it is utilized in and by mechanical things wherein electricity is the power utilized to run the machine. There is a class of practitioners and a theory of electro-therapeutics. This cycle does not substantiate the theory under which they are working. The currents in man

are made in man by special intelligent factors in specially prepared places. Any electrical current or electrical foruns which may be added to or applied by man to man is like applying the roughest, crudest, immaterialities and expecting the best product. Electricity is an ignorant, uneducated, unintelligent power. Mental impulses are educated and intelligent in their creation, transmission and expression, therefore it is impossible to expect the rough electricity to do the work of finished mental impulses. The transformation which universal foruns go through is purely an internal function and is so superior in its work that educated man cannot supplant or assist its making with electrical devices of any sort. The mechano-electrical cycle cannot be applied to man.

Iron cells plus more foruns = boiler and pipes.

Foruns plus heat plus water— = "steam power."

Foruns plus boiler plus steam— = retained "steam power."

Boiler plus pipes = continued passageway.

Foruns plus pipes plus retained "steam power" = retained transmission of "steam power."

Cells plus foruns = iron and other metals.

Iron or other metals plus more foruns = engine.

Pipes plus engine = continued passageway.

Foruns plus engine plus retained "steam power" = retained transmission of "steam power."

Cells plus foruns = iron and copper (negative material t6 receive but positive material to expel).

Iron or copper plus more foruns = dynamo.

Dynamo plus expressed "steam power" (dynamo action) = absorption of foruns.

Speed of absorption = quantity of absorption per given unit of time.

Cells plus foruns = copper.

Copper plus more foruns = copper wire.

Copper wire plus centripetal connections with dynamo (continuity of matter) establishes the continuity of transmission of foruns.

Speed of transmission = quantity of delivery following a given unit of absorption.

Cells plus foruns = electrical device.

Any electrical device plus more foruns = expressing medium.

Expressing medium plus connections with periphery wires (continuity of matter) establishes the continuity of expression of foruns.

Abstract		Concrete
Multiple Foruns	.....	Atoms
Foruns	..... Multiple	Atoms
Foruns	.....plus.....	Atoms
	or	
Multiple Foruns	..... plus Multiple	Atoms

Continuity of foruns plus continuity of atoms = electricity in dynamo.

Absorption, induced by mechanical movement of the dynamo, means continued absorption, steady continuity = a current of foruns passing into matter.

Wires, continuity of matter and continuity of foruns, proves the continuity of both with the dynamo. Wires transmit, they do not absorb; they take through matter what comes to it.

Motor, continuity of matter and foruns = a motor to express action. The cycle, starting from absorbing cell to expressing cell, must be both efferent and afferent.

Multiple absorbing cells = a dynamo.

Multiple transmitting cells = wire.

Multiple expressing cells = a motor.

Electricity plus more electricity = the passing onward of circuits of electrical current.

The progressive phases, analytical and synthetical steps necessary to reach the uppermost steps, would be as follows:

Universal Intelligence.

Multiple Complete Normal Cycles.

Products.

1. Water; 2. Vegetables; 3. Metals; 4. Psychophysical man. The educated portion of No. 4 utilizes any or all of Nos. 1, 2, 3 to the end of accomplishing an evolutional change—hence, thoughts materially expressed.

Cells plus foruns = water.

Cells plus foruns = iron.

Cells plus foruns = wood and coal.

Wood or coal = more foruns = heat.

Water cells plus more foruns = steam.

SEXUAL CYCLE.

The Sixth Sense.

The five usual senses are smell, taste, hearing, touch and sight. Many classify a sixth sense—sexual—as different than that of feeling. Every one is important in their portion, place and duty to the make-up of man. He can get along without one or two. There are people living chaste lives, that don't know sexual sense. In that respect I might ask, from a functional standpoint, which is most important, seeing, touching, hearing, tasting, smelling or sexual feeling? You can live and exist without some and yet all have their place in our economy.

We do not feel repugnant in speaking about sight, talking about function of cycles or the anatomy of eyes and optic nerve. There is no hesitation upon the part of the most modest woman, in an anatomy, physiology or philosophical class about the problems that confront her on or about sight. We talk freely, in classes, at dinner table, in meetings at home, discuss them, try

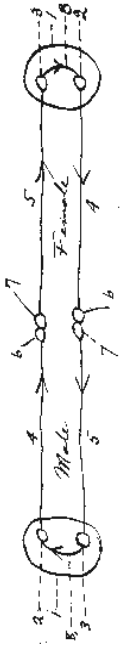
to solve the problems. In fact, take a delight in going into the five senses, trying to elucidate what we confront, yet what attitude do we take upon this sixth sense? There seems a repugnance in discussing the problems on this subject.

In homes, as brought up, fathers and mothers had no hesitation in telling you to say good things; smell roses and not poisons; to hear good music; don't listen to curses. Don't touch liquors; drink water. They tell you what to think and what not. But, the sixth question, taboo. The only time the father and mother; the wife and husband seem to dare to discuss this sixth sense is in privacy. There seems a hesitation; a holding back as if it would pollute the mind to discuss freely the problems that he must some day face. You think nothing of talking about stomach, spleen, liver, esophagus, larynx, pharynx, rectum, bowels and intestines and talk it freely as a matter of instruction. Yet, when it comes to talking sex, you drop your face into a book blushing. Why? You fall into traps as your parents have done. There is no logical reason why you should not as openly, squarely and orderly touch upon that question as any other. You don't because your parents didn't. You ignore because your parents did. You wear your parents' dead shoes. Crawl out, be a man and woman, know what constitutes each, learn and study it right. Better hear and know than to pick up errors.

Nine-tenths of patients that come to you, be they male or female, infant to father and mother, grandfather and grandmother, have troubles with sex one way or another. When that persons says: "Dr. (so and so) I have hydrocele," meet it squarely as other issues. Let us analyze and see what it is. How long have you had hydrocele? "Four years." Can you remember back to any fall, injury or accident you had? He remembers a fall. How large is this hydrocele, Mr. Jones? "The size of an ordinary bowl." Have you ever had it tapped? You go through the case and even though an old or young man, he will say: "One thing I give that woman credit for, she is long on common sense." Immediately you win his respect personally and professionally. He will further say: "Wherever she came from they taught her to be practical." You can deal with them and not lower dignity as a professional person. That is why we touch upon these subjects frankly and freely in connection with their application to the cycles of which they are a prominent part.

You can live with five senses in expression, a life of chastity, but you can't get along during lifetime without inward sensations realizing you are not fulfilling the law of which you are a part and product. When your life is finished you will feel that you have not done your duty. You haven't fulfilled the object of sex.

The first law is self-preservation, the second is self-reproduction. You, perhaps, have lived in the selfish life of self-preservation, but you haven't lived the unselfish life of self-reproduction. Anybody can be selfish, but it takes a big heart and mind to be



NORMAL
SEXUAL CYCLE.

liberal. Anybody can live the life of self-preservation. All must do that, but the wise live for posterity reproduced in his likeness. There is self-sacrifice upon the part of every mother. Anyone who has borne and reared children knows the sacrifice, the larger the family the more. I admire and respect the dog that brings forth a litter of pups, takes care of and protects them until dogs, more than I do the society woman that wears the corset, rides in a carriage, has social duties but no time to have children. She will be forgotten as soon as she becomes dust. The dog leaves something to be remembered by. The one lives out the fullness of self-preservation through self-reproduction. The woman lives out the selfish law of self-preservation and forgets. The fullness is married life, and let that life be fruitful; then you fulfill the intention of the sixth sense and, by way of warning, whenever you contemplate marriage, don't hesitate to talk these questions freely, whoever he or she may be, to get a mutual understanding. Don't wait until married and then wish you had known, and that frequently happens. Show me happy marriages and they discussed these problems before marriage. A prude is a person who talks nasty talk when together and too modest, clean and pure to discuss it in a classroom.

Those who mix with the public, from the standpoint of the physician or Chiropractor, are aware that few children get to sixteen or twenty, male or female, but what have more or less fixed habits. Blame parents. No one is more to blame than they. False modesty, prudishness in homes permitted children to learn secrets of sex elsewhere. Every child is curious. Put an air of mysticism around sex and they will know what it is, that is, mysterious. Shroud a question in mysticism, secrecy and whispers and they are going to know from one place or another. If you don't tell it right, they will hunt up sexine pill books. They get impregnated with erroneous ideas. These books tell that any ache in the body indicates sexual debility;

your boy harbors the thought. How much better would it have been for you to teach that child, discuss freely, openly and manly any of these phases. Never talk anything any place that you are ashamed of. Discuss them freely and think nothing of it.

In this volume we deal with sex cycles. The common differences between male and female is in common acceptation of terms. The male becomes positive and female negative. The male is the giver; the female receives. In general, the male has sexual organs external; the female, internal. Upon that basis we have a combination cycle, each completes cycles within themselves as a unit and yet from a sexual standpoint each has not a complete cycle.

We shall deal with these subjects frankly at all times. We regard the above as an explanation of our reasons.

SEXUAL CYCLE.

All cycles presented in the past have been completed within *one* body. Each structure of one or the other afferent and efferent halves when blended into one union, was a unit within itself and did not need anything more than existed within its own body for its own preservative process. Former cycles included everything which had to do with the maintaining of the normal form, size and shape of one body after it had been properly organized.

The present form of cycles are dealing with reproduction wherein more than one person or sex is needed to complete this purpose. The objects are classified into the following order, the internal cycle of self-preservation and the external (sexual cycles) for the purpose of self-reproduction.

In the sexual cycle one person could not complete the circuit. Parts of its duties would and could be completed but this would not fulfill its full kind of impressions necessary to bring about results.

It will be noticed that everything that is necessary in the male is also met with its counterpart in the female. Physically this is true, and mentally the same creative character agrees.

To appreciate these double cycles I would advise careful study of the drawings accompanying and that you connect the number in the tabulated cycle with the same number in the same sex in the drawings, at the same time considering direction which the currents would take as the arrows show.

NORMAL SEXUAL CYCLE.

1. Male brain.	1. Female brain.
2. Male brain cell (Doer).	2. Female brain cell (Doer).
3. Male brain cell (Thinker).	3. Female brain cell (Thinker).
4. Male efferent nerve.	4. Female efferent nerve.
5. Male afferent nerve.	5. Female afferent nerve.
6. Male tissue cell (Expresser).	6. Female tissue cell (Expresser).
7. Male tissue cell Receiver).	7. Female tissue cell (Receiver).
8. Connection between doer and thinker brain cells.	8. Connection between doer and thinker brain cells.

Comment is hardly necessary upon this cycle as its name explains just what it is. This is the basic study of why the male may be unable to perform any of the duties of his part in reproduction. This cycle would account for "sterility," "sexual barrenness," "lost manhood," "sexual debility," etc., etc. Just how the broken cycle would express itself in the male would be determined by how great the pressure, location of the pressure, what functions were involved, etc. The various combinations that might exist as a result of the innumerable broken cycles would be endless. We attempt to set one complete example before you and allow you the privilege of applying the principle to your endless variety of cases when they come to you.

Notice carefully the combination between the doer and the thinker brain cells as referred to previously.

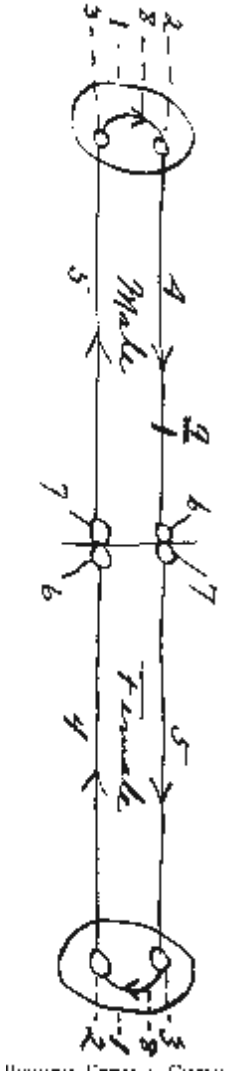
BROKEN CYCLE—MALE.

1. Male brain.	1. Female brain.
2. Male brain cell (Doer).	2. Female brain cell (Doer).
3. Male brain cell (Thinker).	3. Female brain cell (Thinker).
4. Male efferent nerve.	4. Female efferent nerve.
5. Male afferent nerve.	5. Female afferent nerve.
6. Male tissue cell (Expresser).	6. Female tissue cell (expresser).
7. Male tissue cell (Receiver).	7. Female tissue cell (receiver).
8. Connection between doer and thinker brain cells.	8. Connection between doer and thinker brain cells.
9. Subluxation. Lack of transmission efferently.	

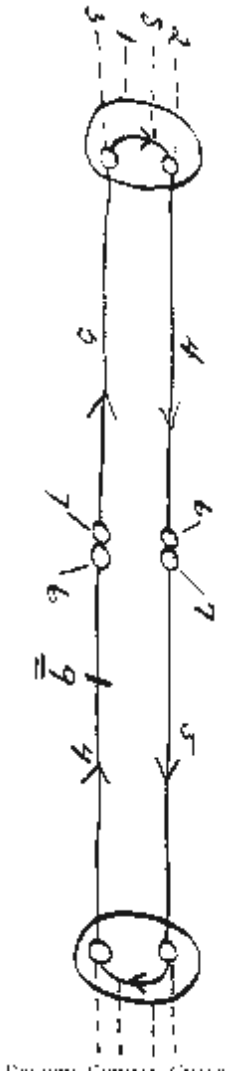
BROKEN SEXUAL CYCLE—FEMALE.

This cycle is the same as the male cycle with the exception that the broken circuit is within the composition of the male. This would account for all of the diseases of the male sex organs, be they great or small, intense or moderate, excessive or a light condition. The basis of all the trouble the male might have in

SEXUAL CYCLE



BROKEN SEXUAL CYCLE– MALE.



BROKEN SEXUAL CYCLE– FEMALE.

sexual organs, be it excess of function or barrenness has a common origin as illustrated. Notice that the abnormality is due to pressure upon the efferent nerve from the sex involved.

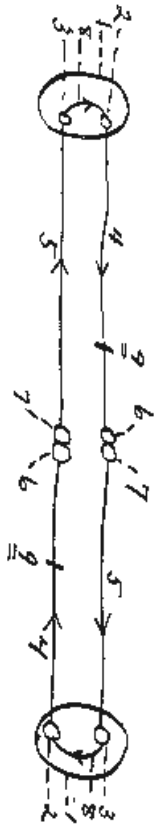
Number 9 calls particular attention to where one cycle varies from the other. In either instance the sensation of the other would not be to the standard of what they ought to be. For instance, the male efferent sexual tissues are not performing their normal functions; hence the vibration will not be normal, nor can it be until the current is restored to its fullest capacity for action. Then, and not until then, will sexual intercourse be an action of pleasure. It is not uncommon to hear complaints from either sex that sexual intercourse is one of the "bugbears" or "most unpleasant occurrences of our married life" or "I do not want to disappoint my husband and I submit, but to me it is an occurrence that I dread," or similar expressions might come from the male. You can easily realize that the principle underlying it is the lack of function in either one or both of the sexes.

BROKEN CYCLE—FEMALE.

1. Male brain.	1. Female brain.
2. Male brain cell (Doer).	2. Female brain cell (Doer).
3. Male brain cell (Thinker).	3. Female brain cell (Thinker).
4. Male efferent nerve.	4. Female efferent nerve.
5. Male afferent nerve.	5. Female afferent nerve.
6. Male tissue cell (Ex-presser).	6. Female tissue cell (Ex presser).
7. Male tissue cell (Re-ceiver).	7. Female tissue cell (Re-ceiver).
8. Connection between doer thinker cells.	8. Connection between doer and and thinker brain cells.
	9. Subluxation. Lack of transmission efferently.

In the next cycle both sexes are not normal. Such people would be said to "not be mated." They might be very congenial in other respects, but in this relationship there would be abnormalities constantly arising. It possibly would be one of the subjects entirely tabooed for the fact that it was labor, "disgusting and productive of more misery than pleasure." Perhaps the organs of one or the other sex cannot perform their wanted amount of functions. The absence of the same would be but productive of evil and harm. The physician would be appealed to and treatments of all sorts would be inflicted upon the already overworked body or bodies, but no permanent good could issue therefrom. In disgust, the family wears its life out by "letting time take its course." Whereas, Chiropractic, as a philosophy,

SEXUAL CYCLE



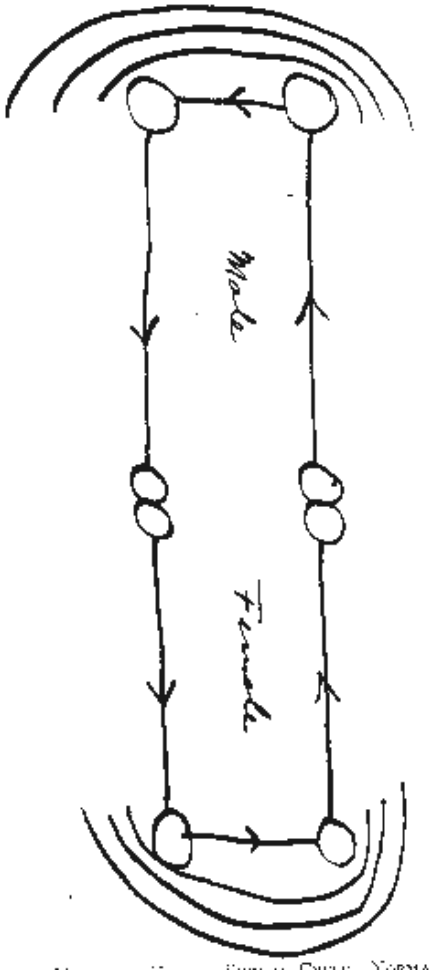
BROKEN SEXUAL CYCLE—
MALE AND FEMALE.

solves the problems of such abnormal conditions by finding the principles involved and the laws underlying such abnormalities; and as an art, scientifically removes the cause by adjusting the causative subluxations and permitting normal mental impulses to pass to the organs involved.

BROKEN SEXUAL CYCLE—MALE AND FEMALE.

1. Male brain.
2. Male brain cell (Doer).
3. Male brain cell (Thinker).
4. Male efferent nerve.
5. Male afferent nerve.
6. Male tissue cell (Expresser).
7. Male tissue cell (Receiver).
8. Connection between the Doer and Thinker brain cells.
9. Subluxation. Lack of transmission efferently.

1. Female brain.
2. Female brain cell (Doer).
3. Female brain cell (Thinker).
4. Female efferent nerve.
5. Female afferent nerve.
6. Female tissue cell (Expresser).
7. Female tissue cell (Receiver).
8. Connection between the Doer and Thinker brain cells.
9. Subluxation. Lack of transmission efferently.



MALE AND FEMALE SEXUAL CYCLE—NORMAL.

SEXUAL CYCLE

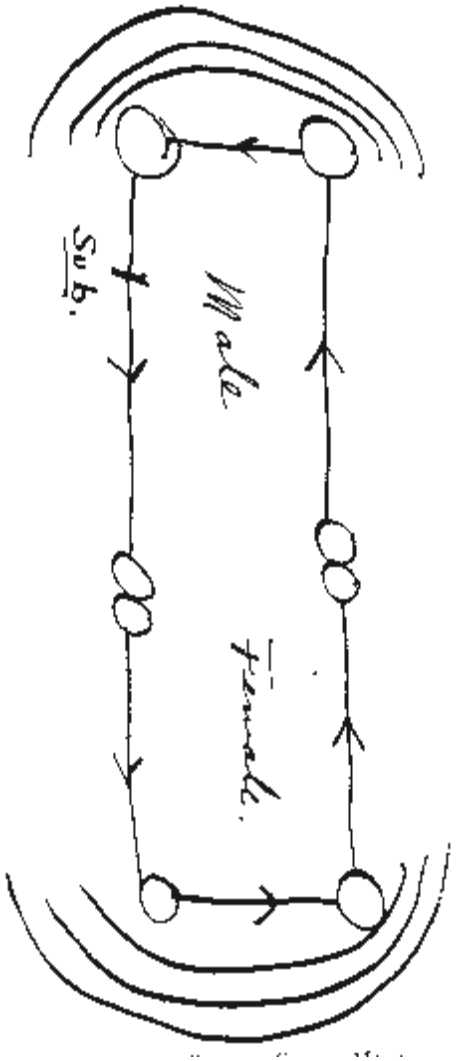
NORMAL COMPLETE CYCLE—MALE AND FEMALE.

In the following cycle we have aimed to show the progressive steps upon the same basis as the Normal Complete Cycle. In this instance we have mentioned both sexes in the same list.

1. Universal Intelligence, the same for both sexes.
2. Innate Intelligence, one to each individual.
3. Two mentalities.
4. Two creations, one for each individual.
5. One male and one female brain cell.
6. The transformation in male and female.
7. One set of mental impulses to each sex.
8. Propulsion of each in each.
9. Efferent nerve of male and efferent nerve of female from brains to sex organs.
10. Transmission through each.
11. Tissue cells in sex organs of each sex.
12. Reception of tissue cell of each sex organ.
13. Physical personification in each tissue cell.
14. Expression in each organ. according to its kind of work.
15. Function of each sex organ.
16. Coordination, in each sex and between two sexes.
1. Coordination.
2. Tissue cells of each sex organ.
3. Vibrations following each impression, in sex cells.
4. Impressions, following each vibration.
5. Afferent nerve, one to each sex from sex cells, to brains.
6. Transmission, from each sex cell through afferent fibres to brain cell.
7. Brain cell in each sex.
8. Reception.
9. Two mentalities, one in each brain.
10. Mental interpretation, in the minds of the male and female.
11. Two sets of sensations.
12. Two groups of ideations.
13. Two Innate Intelligences.
14. Two responsive intellectual adaptations.
15. One Universal Intelligence.

ABNORMAL SEXUAL CYCLE—MALE.

The following cycle is the same as the preceding one with the exception that the former was normal. This introduces the concussion of forces, *in the male*, consequently we have the subluxation, and then lack of transmission. The basis as portrayed here is the same as existed in the *abnormal cycle*, yet its expression involves two sexes. The combination of where this cycle joins the similar cycle from the opposite cycle is well expressed. Its title tells what it is.



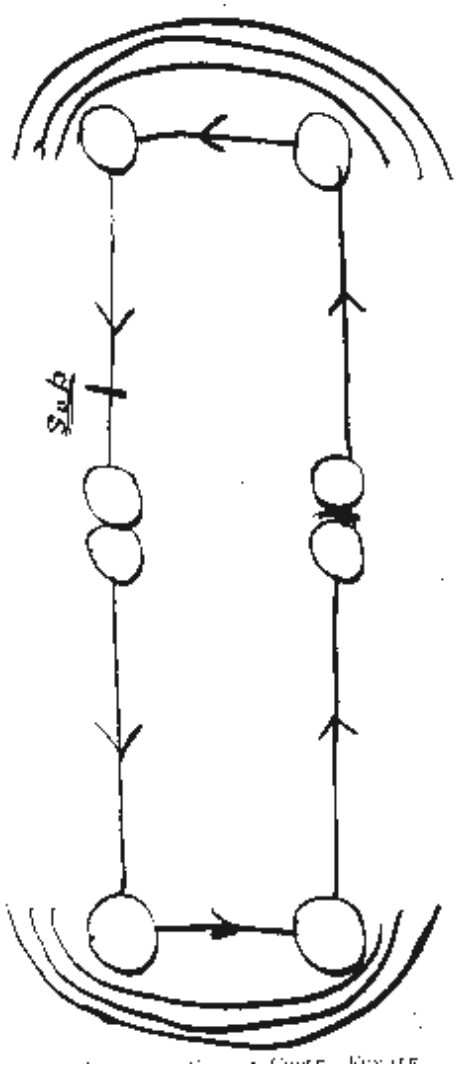
ABNORMAL SEXUAL CYCLE–MALE

SEXUAL CYCLE

(In going into any cycle, I would advise the reader or student to take one at a time, *study* every phase and get the **ideas** clearly. This work is not such as you can hastily read over and think you have it. To do the quick, rapid reading act would be to lose the object for which you purchased this book.)

1. Universal Intelligence.
2. Two Innate Intelligences.
3. Two mentalities.
4. Two creations.
5. Female.
6. The transformation in male and female.
7. One set of mental impulses to each sex.
8. Propulsion of each in each brain.
9. Efferent nerve of male and efferent nerve of female, from brain to sex organs.
10. Transmission through each.
11. Concussion of forces (in male only), awkwardly applied.
12. Subluxation (in male only).
13. Interference with transmission (in male only).
14. Tissue cells, in sex organs of each sex.
15. Reception, in tissue cell, of each sex.
16. Excess or lack of personification (in male). Normal personification in female.
17. Excess or lack (in male) of expression. Normal expression in female.
19. Incoordination in male and incoordination of the sexual cycle when in contact with the coordinated female

1. Incoordination in female, but incoordination of the sexual cycle.
2. Tissue cell. Abnormal in male, normal in female.
3. Equivalent vibration is received by afferent fiber of female.
4. Equivalent impression is received by afferent fiber of female.
5. Afferent fiber, one to each sex cell, to the brains.
6. Equivalent transmission in the female, normal transmission upon the part of the male.
7. Brain cell in each sex.
8. Reception.
9. Two mentalities, one in each brain.
10. Mental interpretation in the female is according to the equivalent impressions; in male is normal.
11. Two sets of impressions, the female abnormal, the male normal.
12. Two groups of ideations the female unpleasant, male pleasant.
13. Two Innate Intelligences.
14. Two responsive Intellectual adaptations.
15. One Universal Intelligence.



ABNORMAL SEXUAL CYCLE–FEMALE

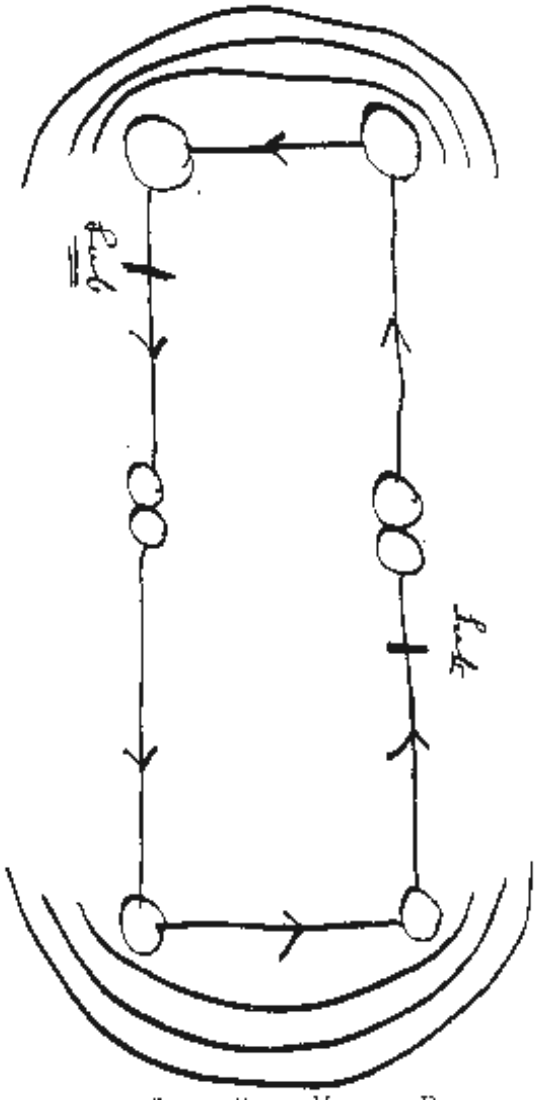
SEXUAL CYCLE

ABNORMAL SEXUAL CYCLE—FEMALE.

The following cycle is of the opposite sex to the one gone before. Watch the general resemblance, but also keep your mind on where *the differences* come in.

1. Universal Intelligence.
2. Two Innate Intelligences.
3. Two mentalities.
4. Two creations.
5. Two brain cells, one male and female.
6. Transformation in male and female.
7. One set of mental impulses to each sex.
8. Propulsion of each in each.
9. Efferent nerve of male and efferent nerve of female, from brains to sex organs.
10. Transmission through each.
11. Concussion of force (in female only).
12. Subluxation (in female only).
13. Interference with transmission (in female only).
14. Tissue cells in sex organs of each.
15. Reception in tissue cells of each sex.
16. Excess or lack or personification.
17. Excess or lack of function (in female); normal function in male.
18. Excess or lack of function (in female); normal function in male.
19. Incoordination in female, and incoordination of the sexual cycle when in contact, with coordinated male.

1. Incoordination in female and incoordination of the sexual cycle when in contact with the coordinated male.
2. Tissue cell. Abnormal in female, normal in male.
3. Equivalent vibration is received by afferent fiber of male.
4. Equivalent impression is received by afferent fiber of male.
5. Afferent fibers, to each sex, from sex cells to brains.
6. Equivalent transmission in the male and normal transmission upon the part of the female.
7. Brain cell in each sex.
8. Reception
9. Two mentalities, one in each brain.
10. Mental interpretation in the male is according to the equivalent impression; in the female is normal.
11. Two sets of impressions the male abnormal and the female normal.
12. Two groups of ideation; female pleasant and male unpleasant.
13. Two Innate Intelligences.
14. Two responsive Intellectual adaptations.
15. One Universal Intelligence.



ABNORMAL SEXUAL CYCLE—MALE AND FEMALE

SEXUAL CYCLE

ABNORMAL SEXUAL CYCLE—MALE AND FEMALE.

Both sexes are represented as abnormal in the following cycle. Each of the two individuals have met with an accident, hence have difficulties that are peculiar to themselves, yet different from the average. Just what these diseases are, or might be, would be endless, and as I am not an accurate fortune teller I will not attempt to name them, but I think you can clearly see that the more of the effects that are studied, the less the student would know regarding these causes, where they were, or how to correct them. It was not the knowledge of effects that led the author to these cycles, but rather the absence of that knowledge.

1. Universal Intelligence.
2. Two Innate Intelligences.
3. Two mentalities.
4. Two creations.
5. Two brains cells, one male and one female.
6. Transformation in male and female.
7. One set of mental impulses to each sex.
8. Propulsion of each in each.
9. Efferent nerve of male and efferent nerve of female, from brain to sex organs.
10. Transmission in both individuals.
11. Concussion of forces (in both sexes), awkwardly applied.
12. Subluxations in both individuals.
13. Interference with transmission in both.
14. Tissue cells, in sex organs of each.
15. Reception in tissue cells of each sex organ.
16. Excess or lack of personification in both sexes.
17. Excess or lack of expression in both.
18. Excess or lack of function in both:
19. Incoordination in both, individually, therefore the sexual cycle is abnormal on both sides.

1. Incoordination in both sexes, therefore incoordination of the normal cycle.
2. Tissue cell. Abnormal in male and female.
3. Equivalent vibration in each sex.
4. Equivalent impressions to each from each.
5. Afferent fibers in each sex from sex cells to brains.
6. Equivalent transmission in both sexes.
7. Brain cell in each sex.
8. Reception.
9. Two mentalities, one in each brain.
10. Mental interpretation. equivalent to impressions.
11. Two sets of impressions, both abnormal.
12. Two groups of ideations. unpleasant.
13. Two Innate Intelligences.
14. Two responsive intellectual adaptations.
15. One Universal Intelligence.

NORMAL CYCLE OF REPRODUCTION.

1. Universal Intelligence.
2. Innate Intelligence.
3. Sex, female.
4. Mental (reproductive portion of).
5. Creation (reproductive portion of).
6. Brain cells (reproductive portion of).
7. Transformation of force units.
8. Mental impulses (reproductive).
9. Propulsion.
10. Efferent nerves (from brain to sex organs).
11. Transmission.
12. Tissue cells (of sex organs).
13. Reception.
14. Expression.
15. Function (reproduction).
16. Expansion of blastodermic cells.
17. Product, child.
18. Contractions.
19. Expulsion.
20. Restoration of mother sex organs.
21. Coordination at all times between mother sex organs, creation of their force units, *and* the child with definite intellectual duties.

1. Coordination.
2. Tissue cells (of mother sex organs and tissue cells of child).
3. Vibration (from mother and child).
4. Impression (from mother and child).
5. Afferent nerve (from mother and child).
6. Transmission of vibrations (from mother and child).
7. Brain cell (of reproductive lobes in mother).
8. Reception.
9. Mental (reproductive portion of).
10. Mental interpretation.
11. Sensation.
12. Ideation.
13. Innate Intelligence.
14. Intellectual adaptation.
15. Universal Intelligence.

In the above cycle we have had a sufficiently normal expression of the normal male and normal female cycles to make a comparatively normal product. To have had a perfect expression in each sex would be to have a perfect product, but as perfection does not exist, we must be content to consider that both of the sexes were sufficiently normal to each to do his or her part of reproduction. The *cycle of reproduction* is the expression of the *normal male and female cycles.* This cycle shows what occurs and how, following the union of the former.

In giving you the *normal cycle of reproduction,* I want to call your attention to the third and fourth progressive steps. It is my determination to make every possible classification of the immaterial that we have in the material. I do not see how it

would be possible to have the many divisions of the material (expression) without an equivalent creation to give it birth. I do not see how we could have such exact, definite, functions, reproducing actions in the human body without a similar counterpart to it in the immaterial steps. To coincide with these views I have spoken of the three attributes of reproduction in the immaterial.

I still maintain that the foetus in the womb is as much a portion of the mother's body as the stomach, kidneys or the uterus itself. When the child is expelled the afterbirth is torn from her the same as would be done to remove the stomach or any other organ. While this portion of her physical is being enlarged to its normal form, her Innate is in constant connection with the rest of the body as well as this foetus. Currents of forces are in constant circulation to that place.

In any philosophical consideration that may be given this cycle, we show the connection between the child to the mother Innate brain or from the other mother viscera to the same brain, but a different portion thereof. Regardless of that fact, there is material connection with the brain and through those paths is constantly coursing the immaterial current.

ABNORMAL CYCLE OF REPRODUCTION.

Accounting for the monstrosities in shape and form that fake place previous to birth, this also accounts for the cessation of one or more of the transformations through which the foetus passes, for be it remembered that this uterine body goes through all the phases of evolution, from the amoeba to man, during the rapid changes of nine months. To cease any one or more of these periods of rapid changes is to account for animal, reptilian bird or fish anomalies.

1. Universal Intelligence.
2. Innate Intelligence.
3. Sex, female.
4. Mental (reproductive portion of).
5. Creation (reproductive portion of).
6. Brain cells (reproductive portion of).
7. Transformation of force units.
8. Mental impulses (reproductive).
9. Propulsion.
10. Efferent nerves (from brain to sex organs).
12. Concussions of forces (awkwardly applied).

1. Incoordination.
2. Tissue cells (of mother sex organs, and of child, abnormal in function).
3. Equivalent vibration (from mother *and* child).
4. Equivalent Impression (from mother *and* child).
5. Afferent nerve (from mother *and* child).
6. Equivalent transmission (from mother and child).
7. Brain cells (of reproductive lobes in mother).
8. Reception.

13. Subluxation (P. P. in mother).
14. Interference with transmission of force units from mother brain to mother sex organs or to any tissue cell, vesicle, or vesicle of foetus.
15. Tissue cell (mother sex organs).
16. Reception (in mother)
17. Excess or lack of personification (in mother).
18. Excess or lack of expression (in mother).
19. Excess or lack of function (in mother).
20. Expansion of cells (in uterus, of umbilicus, which may and does wrap itself around the infant spine at various places and produces subluxations in the infant). The cord becomes excessively long and large, hence the trouble.
21. Product, distorted excess or lack of development in child—monster in any one of many forms.
22. Contractions (abnormal, which may be confined to mother, child or both, previous to time of maturity).
23. Expulsion (perhaps abortion).
24. Restoration (of form of mother sex organs).
25. Incoordination, at all times following the date of the subluxation, between mother sex organs and creation of their force units, with definite intellectual duties.

9. Mental (reproductive portion of).
11. Equivalent interpretation.
12. Equivalent ideation.
13. Innate Intelligence.
14. Intellectual adaptation.
15. Tissue cell of child.
16. Reception in tissue cell of child.
17. Excess or lack of personification (in child).
18. Excess or lack of expression (in child).
19. Excess or lack of function (in child).
20. Expansion of cells (in child) may cease altogether or in part. Some parts may hypertrophy; others become micro-megalous; others cease through or at one of the many transforming phases. The development may be in excess in one place and lacking in another. A complete cessation and the balance maturing, or vice versa, in various parts may occur in the same body, etc.

SEXUAL CYCLE

In Vol. 2, under "*Embryology,*" I have mentioned some details regarding foetal monstrosities. I have presented the abnormal cycle of reproduction for which you will find every progressive step that shows how they obtain. I do not aim to show you any one in particular, but the basic principle of which these are examples are the perversions of the normal law of reproduction.

It will be noticed that this is a combination cycle. The abnormal complete cycle in combination with the reproductive cycle is equivalent to making the abnormal reproductive cycle. The two, together, with the subluxations of the right kind interfering with the currents to the right place and right character, are what bring forth the shapes that are today unaccounted for in the therapeutical world.

It will be further noticed that we show abnormality in the mother first, according to the basis laid down in Vol. 2, and hew to that line here. After the abnormality has taken place in the mother, then all or any kind will follow in the child, and they usually do, in one form or another.

One abnormal machine will not make a normal product, but on the contrary will make its product abnormal, as the second machine is a product of the former. For instance, one machine makes scissors; if the machine be normal, the scissors will issue in normal shape, and therefore cut straight. If abnormal, they will come out accordingly, therefore show all kinds of antics in their function. Blame the scissors? No. So with man. This normal child is the product of a typical uterus; the irregular child the product of an unnatural uterus. It would not be expected that an abnormal uterus with an extensive umbilicus (in length) or thickness) could produce a normal child in every respect. It is true that the uterus in perfection does not exist, nor does that organ ever deliver the child in perfection, but it does issue a moderately healthful product sometimes. It is when the viscus is extremely abnormal that the product is to be noticed with its badly formed, created, or expanded cells in abnormal deposition.

THE CYCLE OF EVOLUTION.

Being of an investigating turn of mind and having laid a foundation that is well grounded (we think above reproach), we turn to the scientists of the past, such as Haeckel, Darwin, etc., to see what intelligence they can give us regarding the evolution of man. He certainly has evolved from what, we may not know, although we think we do. We study carefully their works and conclude that these men dispute the union of soul and man, and further decide to hunt for how they account for the cycle of man would be impossible. Their *basis,* like that of the therapeutists, is wrong, therefore the superstructures could not be expected to be complete. We must not only construct a basis differing from theirs in every respect, but build up where they have not builded,

and in addition tear down their false structures and replace them with the exact and known facts. This we had to do with therapeutics to get to rock bottom, therefore we do not hesitate to dive in and duplicate our ruthless (?) work here. We look further, thinking it impossible that such men account for the evolution of matter "without intelligent force," but they, like the medical and osteopathic thinkers, have always opposed any union of the intellectual unseen with the inert seen. It was, and still is, the enigma of the ages as to what constituted the evolution of man, and if man did evolve, why?

In my humble way, I can offer you the following cycle, which I believe will stand investigation by reason, justice, truth, time, and facts. It certainly appears as the only possible explanation, for we see the progressive changes in the vegetable world today. Look around anywhere and a change from one progressive state to another is the same progressive work. In some smaller plants we can see an adaptation within one season; others like man, do not show the slightest change in one lifetime, but give this same intelligence ages of time and a change is noticed, and a change from one state to another is the product.

In this connection I wish to state that this is the first attempt to place an evolutionary cycle before any audience, outside of our school classes.

It is important to philosophers: its usefulness to any scientific student is also without end. I know that its value to me cannot be estimated, for I know I never have had such clear comprehension of what man was until this cloud was brushed aside.

It has been long disputed whether evolution was a fact or a mere "theory." If a fact, then necessity must be shown wherein the change from one state to another could not have been avoided. The giraffe, with his long neck, is an example of the adaptation to reach leaves placed on high trees. The monkey had to move about quickly from tree to tree to protect himself from lower beasts. His long arms and tail, enabling him to pass from trees farther apart or closer together, are adaptive provisions. The anteater has an unusually long tongue, which he lays on the sand, which it resembles in color. The color of any animal is an adaptation to circumstances for self-preservation. The beaver's cutting teeth are an adaptation. The white color of animals in the far north is a protective feature. The elephant's tusks are an adaptative feature in digging roots that he lives upon, as well as a protective feature in warfare. The same with the mastodon. The bills of birds are their necessary implements to catch insects, and cut twigs for eating and building nests. The present state of any animal, bird, or fish, is the accommodation during eons of time to meet the circumstances with which they are surrounded.

Every animal has a "natural" means of protection. This is an adaptation to the circumstances surrounding him. Notice the

needles of the porcupine, the strong paws of the lion, the awful hug of the bear, the fearful shout of the hippopotamus, the pincers of the beetles, the horns of the buffalo and the entire antelope family of Africa, which in each case is adapted to the shape of the animal. And again shape is determined by whether they live in jungles, plains or mountains. The claws of the vulture and of eagles the keen eyesight of the same, etc., etc., and similar facts could be carried with every animal.

A study of the various races of man that have lived will demonstrate the changes which have occurred when necessity demanded them. For instance, the arms of the cliff dweller were very long, in fact much like the ape, and it is not known whether they were or were not apes. If they were, they showed more intelligence than the average ape of today. The Indians are a race that have a distinctive form, notably the high cheek bone, and even this varied with the various tribes. An expert could tell which tribe the Indian was from by his build. The Esquimaux are another example of adaptation to the circumstances. They are well knit, and built with that form which concentrates heat. History records much of the build of the Norsemen, who were “large men” because of the necessity.

While these are a few of the many examples of this fact which could be cited, even from our present day histories, by comparison with the investigations of the past races, we can recognize changes in shape and form which are adaptative to the circumstances under which we are living.

To see something repulsive is to turn one’s back against it. To reject it through responsive action. To get it to return the blow. To get something into the eye is to have it water profusely. To put sour lemon juice (acid) in the mouth is to have alkalies introduced through responsive actions to counteract it. To give remedies is to have them expelled through rectum. To have a fracture is to have it united. To have a dislocation is to have a new accommodating articulation formed when the bone is not set and is not the setting an adaptation to the circumstances? To have a subluxation is to have exostosis built all around. To have any abnormality is to bring about an intellectual adaptation; curvatures show it nicely.

“Family likenesses,” “inherited tendencies,” “family resemblances” are but evolution “of matter” in and through which Innate Intelligence (the same in all instances) makes herself known only according to the matter in form, texture, quality, and quantity, and it is these attributes “of matter” that make each of us a different medium for expression of the one same entity.

The power, energy, or given intellectuality being the same, “the matter being different,” we can well grasp why there is a similarity of thought and actions in a family because of the evolution “of about the same” quantity, quality, texture, and form of matter. The material which is evolving begins and does vary with the introduction of each new male or female matter, there

fore, the “matter” becomes and is, composite, therefore, no run of matter could be the same long enough to see what would take place if the same family were to evolve long enough without the introduction of matter foreign to the family. As it is we see many intellectual adaptations both in normal and abnormal conditions of the same matter.

The study of man shows that every movement, internal or external, every function, every thought, in fact everything that he does or is doing, is but an adaptation to some circumstance. This is all guided by an intelligence. The barefoot man has heavy callouses formed. The farmer, blacksmith, or axeman, has heavy callouses on his hands. In a cold climate, the heavy hair grows. If warm, it is thin and scanty. The hair on the face of the male is because of the necessity, he being outdoors more. The developing of certain muscles to the exclusion of others is because of their more frequent use. The shape of a restricted waist to conform to the shape of a corset is purely adaptative. If these adaptations occur in our time, within a few years, then what greater could and should be expected of the evolution of age after age? It is this gradual change covering centuries that constitutes the evolution of one thing or the state of another. It is true the progress is slow, so slow that man soon discredits it because he (Educationally) cannot observe it. He thinks that what he cannot see is not worth seeing. Close observation will prove every step of intellectual adaptation, or if you prefer “evolution,” brings it forth.

1. Universal Intelligence.
2. Innate Intelligence.
3. Innate Mind.
4. Intellectual Energy.
5. Creation.
6. Physical Matter.
7. Circumstances.
8. Necessity.
9. Union of Mental and Physical.
10. Adaptation.
11. Physical Personification.
12. Expression.
13. Functions.
14. “Unicellular Animals. Uninucleated Animals. Bacteria and Protamoeba.”
15. Hostile environment.
16. Circumstance.
17. Necessity of self-preservation.
18. Impression.
19. Interpretation.
20. Intellectual adaptation.
21. Corresponding physical expression.
22. Additional development. Gradual changing form to meet the necessity.

23. Gradual increase in quality and quantity of hostile environment.
24. Years of time.
25. “Nucleated Animals. Rhizopoda.”
26. Hostile environment.
27. Circumstance.
28. Necessity for self-preservation.
29. Impression.
30. Interpretation.
31. Intellectual adaptation.
32. Corresponding with physical expression.
33. Additional development. Gradual changing of form to meet the necessity.
34. Gradual increase in quality and quantity of hostile environment.
35. Years of time.
36. “Cell colonial animals.”
37. Hostile environment.
38. Circumstance.
39. Necessity for self-protection.
40. Impression.
41. Interpretation.
42. Intellectual preservation.
43. Corresponding physical expression.
44. Additional development. Gradual changing of form to meet the necessity.
45. Gradual increase in quality and quantity of hostile environment.
46. Years of time.
47. “Multicellular animals. Castreades.”
48. Hostile environment.
49. Circumstance.
50. Necessity for self-preservation.
51. Impression.
52 Interpretation.
53. Intellectual adaptation.
54. Corresponding physical expression.
55. Additional development. Gradual changing of from to meet the necessity.
56. Gradual increase in quality and quantity of hostile environment.
57. Years of time.
58. “Sponges.”
59. Hostile environment.
60. Circumstance.
61. Necessity of self-preservation.
62. Impression.
63. Corresponding physical preservation.
64. Corresponding physical expression.

65. Additional development. Gradual changing of form to meet the necessity.
66. Gradual increase in quality and quantity of hostile environment.
67. Years of time.
68. “Platodes.”
69. Hostile environment.
70. Circumstances.
71. Necessity for self-preservation.
72. Impression.
73. Interpretation.
74. Intellectual adaptation.
75. Corresponding physical expression.
76. Additional development. Gradual changing of form to meet the necessity.
77. Gradual increase in quality and quantity of hostile environment.
78. Years of time.
79. “Vermalia.”
80. Hostile environment.
81. Circumstance.
82. Necessity for self-preservation.
83. Impression.
84. Interpretation.
85. Intellectual adaptation.
86. Corresponding physical expression.
87. Additional development. Gradual changing of form to meet the necessity.
88. Gradual increase in quality and quantity of hostile environment.
89. Years of time.
90. “Mollusc.”
91. Hostile environment.
92. Circumstance.
93. Necessity for self-preservation.
94. Impression.
95. Interpretation.
96. Intellectual adaptation.
97. Corresponding physical expression.
98. Additional development. Gradual changing of form to meet the necessity.
99. Gradual increase in quality and quantity of hostile environment.
100. Years of time.
101. “Articulates.”
102. Hostile environment.
103. Circumstance.
104. Necessity for self-preservation.
105. Impression.
106. Interpretation.

107. Intelligent adaptation.
108. Corresponding physical expression.
109. Additional development in quality and quantity of hostile environment.
110. Gradual increase of changing of form to meet the necessity.
111. Years of time.
112. “Echinoderm.”
113. Hostile environment.
114. Circumstance.
115. Necessity for self-preservation.
116. Impression.
117. Interpretation.
118. Intellectual adaptation.
119. Corresponding physical expression.
120. Additional development. Gradual changing of form to meet the necessity.
121. Gradual increase in quality and quantity of hostile environment.
122. Years of time.
123. “Tunicates.”
124. Hostile environment.
125. Circumstance.
126. Necessity for self-preservation.
127. Impression.
128. Interpretation.
129. Corresponding physical expression.
130. Additional development. Gradual changing of form to meet the necessity.
131. Gradual increase in quality and quantity of hostile environment.
132. Years of time.
133. “Vertebrates. Fishes.”
134. Hostile environment.
135. Circumstances.
136. Necessity for self-preservation.
137. Impression.
138. Interpretation.
139. Intellectual adaptation.
140. Corresponding physical expression.
141. Additional development. Gradual changing of form to meet the necessity.
142. Gradual increase in quality and quantity of hostile environment.
143. Years of time.
144. “Amphibia.”
145. Hostile environment.
146. Circumstance.
147. Necessity for self-preservation.
148. Impression.

149. Interpretation.
150. Intellectual adaptation.
151. Corresponding physical expression.
152. Additional development. Gradual changing of form to meet the necessity.
153. Gradual increase in quality and quantity of hostile environment.
154. Years of time.
155. “Reptiles.”
156. Hostile environment.
157. Circumstance.
158. Necessity for self-preservation.
159. Impression.
160. Interpretation.
161. Intellectual adaptation.
162. Corresponding physical expression.
163. Additional development. Gradual changing of form to meet the necessity.
164. Gradual increase in quality and quantity of hostile environment.
165. Years of time.
166. “Birds.”
167. Hostile environment.
168. Circumstance.
169. Necessity for self-preservation.
170. Impression.
171. Interpretation.
172. Intellectual adaptation.
173. Corresponding physical expression.
174. Additional development. Gradual changing of form to meet the necessity.
175. Gradual increase of quality and quantity of hostile environment.
176. Years of time.
177. “Mammal. Monotremes.”
178. Hostile environment.
179. Circumstance.
180. Necessity for self-preservation.
181. Impression.
182. Interpretation.
183. Intellectual adaptation.
184. Corresponding physical expression.
185. Additional development. Gradual changing of form to meet the necessity.
186. Gradual increase of quality and quantity of hostile environment.
187. Years of time.
188. “Marsypials.”
189. Hostile environment.
190. Circumstance.

191. Necessity for self-preservation.

192. Impression.

193. Interpretation.

194. Intellectual adaptation.

195. Corresponding physical expression.

196. Additional development. Gradual changing of form to meet the necessity.

197. Gradual increase in quality and quantity of hostile environment.

198. “Placentals. Primates.”

Each family is not a new family until after it has evolved to that stage. While progressing from one form to another (during which the speed is slow) man would not recognize the transposition, therefore, as each new piece of matter has been formed, it is by and through the completion of millions of cycles, complete and independent within themselves; otherwise and without them they would not have reached the pinnacles upon which they now stand. Therefore, with this description, we hardly deem it necessary to carry the investigator back through the other half of the cycle.

I have endeavored with this broad, thorough, and tiresome lecture (to you, not to me), to set forth various forms of cycles more to show the fundamental law behind them all is that every act had a reason and this reason was intellectual in its every progressive phase; that the world was based upon certain principles and that those laws personified an ideal state in which to exist. Towards this we are all working. To bring in the principles of Chiropractic is but to prove the laws correct, not to see them at defiance; to see that the perversions of these laws were made into, and as, one normal state of affairs.

Instead of attempting to create or make laws to selfishly guard our interests and those alone, instead of commanding universal laws to act as we wish, we ask them to kindly get in line not that we wish to interfere with them, for this we could not do if we wished, but to see that they have one continuous uninterrupted path to work through. If this condition does exist, then it is very little that a Chiropractor has to do with a human body. His field of action is so limited that it is but a question of a moment and all is done with his labor and the results flow back to the person rapidly and thoroughly.

I do not begin to think that I have anywhere near completed the steps to which these cycles can be applied. I wish to state that the fundamentals as herein laid down will apply as well to all things that live—and this includes everything—for no matter how small the corporeality is, you will find its cycle in existence. This can be more thoroughly appreciated after the “Power” lecture is studied in which the Unit Cycle is considered.

We have completed our circuit of life as it is found in the human living body. It is the absence of that one word “life” and what it is that throws so many people out of gear in the study

of man. You read many of the definitions of “life” in conditions or things; they would apply as well to corpses as to the living.

The scientist will tell us that nothing is dead, that no matter ever dies. Logically, I agree. Matter always has some units of force in those cells; so long as the first unit of energy is there it has some life, but there is a broad difference and distinction to be made between the cell that has energy and the cell that is receiving a “circulation of rapidly moving energy,” being intelligently directed with fundamental intentions. The corpse has one unit of energy in every atom of those cells, but you insert poison, place some hot substance upon its skin, and does the body revolt and attempt to adapt itself to the circumstances ? No. Does the “live” body? “Yes. One has a circulation of currents” (units of energy in circulation) and the other has them in each cell, but not circulating. This makes a marked difference between the various states of life and death and is in itself a broad study. I mention it here more to combat the oppositional point than to spend time upon the same.

We have established the fact now of creation of immaterial units of force for definite purposes and objects in advance, and then we have linked them, hand in hand, at all times through continuous circulation, with material matter. This explanation tells the why and how of all functions in the body.

We have thoroughly established the fact first, that there is a creation; second, that there is a means of expression; fourth, that there is an impression and transmission of that to become an interpretation and then we have reached connections again, ready to again resume the same path.

This work reminds me of a triangle, creation at the apex with actions at the left superior point and impression at the right interior corner. The line to be drawn between creation and action and the transmission through an efferent nerve. The line between impression and creation (to complete the triangle) is that of transmission again, although in an afferent manner. Thus we complete the triangle. The creation represents two forms. The “creation of power,” that goes out efferently, and “creation of thought,” that follows interpretation of impression. The transmission efferently is of power, to perform action; the transmission afferently is of impression to induce creation. In all cycle studies we eventually get back to the same standby. If the fullest currents were passing through the efferent and afferent nerves, freely all the time, without interruptions, then we would have health in all its phases; life would be worth the while and solid comfort would be ours all the time. We would use our brains more and hands less, machinery more and bodies less. What would we not do if we had the increased thinking capacity which will follow as currents get to working better faster, and clearer.

This lecture, while it has not named a disease, such as deafess, blindness, loss of smelling, loss of taste, or loss of feeling;

while we have not named any one particular, peculiar kind of trouble, yet have gone into it from the fundamental principles so broadly that it covers every cause producing a disease in any created thing. This law of currents applies to the vegetable, animal, bird, and fish kingdoms, in fact, to all created things, as it is the basis of all organized composite substances, in which "life" (the circulating kind) is expressed. I may seem unreasonable at first, yet all plants represent intelligence. The rose is more beautiful than anything that mortal man can make. There is a close relationship upon which we must show what processes even they went through to stand before us as they do. Did it "just happen" like so many things we have been told about. Even Haeckel admits that "heredity" plays an important part in this discussion, but he has failed to even define the first step of that unknown quantity of "Heredity," therefore, we are at a loss to know whether he is right or wrong for we do not know what he meant. I might say further in this connection, that I have yet to meet one person who does understand that principle (if it be such) especially when dealing with abnormalities or diseases.

The strong phase of work that is characteristics of *The P. S. C.* is that it reaches the foundation. This school maps out the ground, digs down to bed rock, lays the foundation, and then builds up. This school but lays the rudiments for your future career. Other schools may give you a knowledge of superstructure but we lay the groundwork first and then allow you unlimited freedom to apply this to the individual cases as you find it needful. We do not pretend to give you a knowledge of each and every case that you will have, but we do want to give you such knowledge of principles, laws and rules that you will be able to apply them to the particular case regardless of kind, place or character at any time. We think this better than to pick up some disease and enlarge upon it as others have done for years and centuries past. It is because of the absence of these principles that therapeutical progress has been slow. It is this principle that has made this school a place among the institutions of learning and will make it even greater in coming years.

One of your questions is: "Can a Chiropractor do anything with any of the abnormal conditions that have been referred to throughout this series of cycles?" I would phrase that question: "Can a Chiropractor adjust the subluxation, make the intervertebral foramen normal, re-establish that current and restore transmission?" You never knew a healthy man to complain of pain or headache. There is always something wrong and that interpretation is pain or headaches. When you have "impulses that are tied up in a cramp," then you feel pain. Why? Because those impulses are coming to the subluxation normally and from that on they are doubled up. The impression that comes to the mental is a "cramp" impression. The interpretation is a cry; it is a call for help; the appeal to restore transmission so that cells can functionate. It is an appeal to you and to me to take off

that load. If the physician happens along at that time, he puts on his fighting armor, scowls his face, listens to the martial music and, with all kinds of dire vengeance in store, rushes pell mell into the thickest of the fray, slashes squirt gun from right to left and finally comes out bloody all over, but with victory (?) on his face, the enemy is dead, "just slowly dying." "He may recover, but if he does, I will again club him into insensibility, I will teach him that he cannot holler, in that fashion, to me again." It is a case of "fight" as soon as they see each other. Listen to the physician exclaiming. "I will compel you to let go." He forces some drugs into the body that a dog would not sniff at, then approaches the legislature with smooth talk, salves over the legislature with some paper sweet oil with one hand while the other holds a wad of political camphor over its nose and, with the poor legislature in this stupor, it is asked to pass laws to protect the "dear people," and he gets what he wants, because the legislature is unable to use its mind because of its being stifled with medicines given by the family physician. He is not himself; if he was, he would use reason, judgment, logic, and see the unusual presumptions that these tyrants want. The best thing Chiropractors can do is to adjust legislators free, restore their functions, and they will fall into a great line.

In all glee, the physician says: "Didn't I tell you I would fix the legislatures as well as the people?" Yes, but in a short time the effects of the medicines are removed, although he has more, but after awhile there is no more pain—the sufferer is laid on the shelf.

This lecture has been deep. Study it when you get home and allow the cycle to exist "between your thoughts and mine." Let there be a coordination between you and me, between what I have given and your receptability. Study these cycles and see if they are not founded on irrefutable logic, and if I have brought to your mind but one thought that you did not have before, then I have been well repaid. I thank you for your attention.

UNIVERSAL CYCLE

The history of everything is that of progressive stages. The history of the cycles shows that they have gone through a similar line. From the time the first cycle was presented to now, we have been working along the line of the various cycles, working them out point by point and one by one. Our first was the simple cycle and then the normal complete cycle; then we dabbled in the abstract, finally running up into the climax of the sexual cycles, and then defining every stage, finally culminating into one supreme

lectures on cycles. This was followed by a lecture on power, which is its full-fledged brother or sister.

We have progressed along for at least one and one-half years and we have done the ordinary work that many another person would have spent ten, fifteen or twenty years upon. One person has said, who has watched the cycles very closely: "If you never do anything more during the rest of your lifetime, B. J., than get out the lecture on cycles in Vol. V., you have done more than many another scientist in all his lifetime." Whether true or not, is not for me to say.

To me it is the very existence of everything that lives at all times; it is the basis of everything, so it is but natural now, when I look back to the steps that have led up to it—the evolution of the cycles—that I should feel a satisfaction in presenting to you tonight a UNIVERSAL CYCLE, universal in the sense that it has no ending and I do not know when nor where it began.

I do not know of any limit to its application; I do not know one single thing that it cannot illustrate, and I do know that everything I can think of, in its connection, is included; therefore, the law of the Universal Cycle is without end. Naturally, you ask why the title "Universal"? I might have said infinite or boundless, but the term "Universal" applies to more than the spiritual cycle, it also includes the material—infinite; implies Supreme, without indicating the additional material things.

When we say "universal" we imply that it is *universal* in its material and immaterial existence. Let us look over the world. Everywhere you see force manifest; it is in everything and over everything; it is an endless condition. In our lecture on power we have called *force units* "foruns" and shall henceforth recognize them by that term. We start in with all foruns—all, boundless, endless, infinite, limitless. We look over the world and find it is made up of other worlds, some minute and others larger, and while physical material constitutes it—cells, atoms and molecules, yet we will consider unit cells in composite forms, alone, in our general observations.

We find that everything material is built upon cells; one cell upon another. It is but natural, then, as we observe *universal* conditions, to consider the universal cellular element, and that we should start upon the universal cycle, based upon *all* foruns and *all* cells. Let us build up a mathematical basis. We have said that Chiropractic was as exact as 2X2=4–let us see if it is. All foruns plus *all* cells equals *all* action. When we get *all* action, we have *all* units. *All* action equals the actions taking pace in *all* units, hence the universal basis.

All foruns equal *Universal* Intelligence because force units are not ignorant things. *All* intelligence units, then, equal Universal Intelligence; all cells equivalent to universal matter; all action equivalent to the universal intellectual action. All units are universally made units. Wherever you find one unit in one

part of the world, you will find another similar in another part; it is said that everything which is made has its counterpart in some other part of the world—I would like to meet the man who is duplicating my cycles. He exists—there is no question about that, but where is he?

All forms (Universal positive) =	Universal Intelligence =	Infinite Intelligence (Infinite positive)
+	+	+
All cells (Universal negative) =	Universal Matter =	Infinite matter (Infinite negative)
=	=	=
All action (Universal equality) =	Universal Intellectual Action =	Infinite action (Infinite equality)
=	=	=
All units =	Universally made Units =	Infinite units

The above, taken as a whole, resolves itself into:

Man studies units (negative) more, and infinitely less, therefore we shall consider Universal Units as proportions of a whole. We do not know the quantities (of positive or negative) necessary to accurately form any given object. We shall hypothetically and logically build our structure.	10,000,000 of (positive forms =		INNATE INTELLIGENCE (a specific quantity of positive forms)
	+		+
	10,000,000 of (negative) cells =		UNIT (a specific quantity of negative).
	=		=
	10,000,000 (positive) forms acting thru = 10,000,000 (negative cells).		UNITAL INTELLECTUAL ACTION (specific positive and negative united).
Innate Intelligence	Creation Transmission Expression	*Efferent* (positive)	(A) INNATE INTELLIGENCE
	Vibration Conduction Interpretation	*Afferent* (positive)	
Unit	Brain Nerves Cells	*Efferent* (negative)	(B) UNIT
	Cells Nerves Brain	*Afferent* (negative)	
Unital Intellectual Action	Creation (positive) Brain (negative) Transmission (positive) Nerves (negative) Expression (positive) Cells (negative)	*Efferent* (positive and negative).	(C) INNATE INTELLIGENCE UNIT
	Vibration (positive) Cells (negative) Conduction (positive) Nerves (negative) Interpretation (positive) Brain (negative)	*Afferent* (positive and negative).	
Again:			
"A" Innate Intelligence	Creation of 1,000,000 (positive) forms Transmission of 1,000,000 (positive) forms Expression of 1,000,000 (positive) forms		1. Afferent
	Vibration of 1,000,000 (positive) forms Conduction of 1,000,000 (positive) forms Interpretation of 1,000,000 (positive) forms		2. Efferent

"B" Unit	Brain 1,000,000 (negative) cells Nerves 1,000,000 (negative) cells Cells 1,000,000 (negative) cells	3. Afferent
	Cells 1,000,000 (negative) cells Nerves 1,000,000 (negative) cells Brains 1,000,000 (negative) cells	4. Efferent
"C" Innate Intelligence Unit	Creation 1,000,000 (positive) foruns Brain 1,000,000 (negative) foruns Transmission 1,000,000 (positive) foruns Nerves 1,000,000 (negative) cells Expression 1,000,000 (positive) foruns Cells 1,000,000 (negative) cells	5. Efferent (positive and negative)
	Vibration 1,000,000 (positive) foruns Cells 1,000,000 (negative) cells Conduction 1,000,000 (positive) foruns Nerves 1,000,000 (negative) cells Interpretation 1,000,000 (positive) foruns Brain 1,000,000 (negative) cells	6. Afferent (positive and negative)

Vary the quantity of (positive) foruns acting through a different quantity of (negative) cells and the adaptation varies to the extent that a different (positive plus negative) product is issued: 240,000 (positive) foruns acting through 240,000 (negative) cells equals a turnip—an intellectual (positive plus negative) product—thus the varying vegetables could be made to differ. This rule will apply with all forms from a microbe to a mastodon.

Nos. 1, 2, 3 and 4 taken together equals any one or all of the following:

1 forun (positive) acting thru one atom (negative) equals	*Atomic action* (positive + negative) NOTE No. 1
10 foruns (positive) acting thru 10 atoms (negative) equals	*Molecular action* (positive + negative)
100 foruns (positive) acting thru 100 molecules (negative)	100 molecular actions = *Amoeba* (positive + negative)
5,000 foruns (positive) acting thru 5,000 cells (negative)	5,000 cellular actions = *Insect* (positive + negative)
10,000 foruns (positive) acting thru 10,000 cells (negative)	10,000 cellular actions = *Potato* (positive + negative)
20,000 foruns (positive) acting thru 20,000 cells (negative)	20,000 cellular actions = *Fish* (positive + negative)
25,000 foruns (positive) acting thru 25,000 cells (negative)	25,000 cellular actions = *Bird* (positive + negative)
30,000 foruns (positive) acting thru 30,000 cells (negative)	30,000 cellular actions = *Reptile* (positive + negative)
1,000,000 foruns, MAN (positive), acting thru 1,000,000 cells (negative) equals	1,000,000 cellular actions = *MAN* (positive + negative)
6,000,000 foruns (positive) acting thru 6,000,000 cells (negative)	NOTE No. 2 6,000,000 cellular actions = *Elephant* (positive + negative)

Note: No. 1 Regarding the nutrition of Nos. 1, 2, 3 and 4.

The atom, molecule, cell, cells, amoeba, insect, potato, fish, bird, reptile, man and elephant, regardless of size, express the fundamental of *one forun for each atom*, multiplied according to the number of atoms in the mass. The cycle is the basis but "nutrition" is the utilization of gaseous, liquid and solid materials to the end of better fitting the medium for expressing the objects of the foruns.

This is analyzed into:

Foruns plus	Transformation Transmission Interpretation	Positive	plus	Vegetable or Animal	See below
Cells plus	Liquid + Gaseous Solid	Negative			

Animal eats vegetables and makes meat
Animal eats meat and makes meat
Animal eats vegetables and meat and makes meat
Vegetables eat vegetables and make vegetables
Vegetables eat meat and make vegetables
Vegetables eat meat and vegetables and make vegetables

Law of Universal Intelligence

Meats and vegetables are but different assumed forms for the purpose of better expressing a law of universal chemical equilibrium between all animals and vegetables, thru evolution. Both are maintained by chemicals governed and guided by a universal law which supplies each to its needs, in quantity and quality.

plus

Intelligent Acting Matter

The above is equal to:

Animal Functions	Germination Expansion Production	Mastication Deglutition Digestion	Internal Apparatus	Afferent = Food	Note "A"
		Absorption Transportation Assimilation			
		Discrimination			
		Transportation Excretion	Efferent	= Refuse	
Oecology	Eocrinology Eocrisis				
Vegetable Functions	Germination Expansion Production	Mastication Deglutition Digestion	External Apparatus	Afferent = Food	Note "B"
		Absorption Transportation Assimilation			
		Discrimination			
		Transportation Excretion	Efferent	= Refuse	

Note "A" (Continuation):

SEROUS CIRCULATION in Animals:

Animals have blood but it is utilized to make heat (internal heat), the same as animals have internal digestion, or internal digestive apparatus which plants have not.

Note "B":

SEROUS CIRCULATION in Plants: Is the same as in animals, each having and doing the same kind of work.

Vegetables have no blood because they depend upon external heat, the same as they do on external digestive apparatus.

A universal nutritional law of give and take. The animals give (gaseous, liquid and solid) what vegetables must have, and vice versa. Man eats vegetables and animals by converting the gaseous, liquid and solid materials in an internal apparatus.

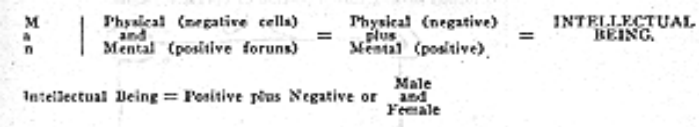
Vegetables eat man and vegetables, after the earth (the digestive apparatus of the vegetable world) has dissolved or resolves man into his chemical elements.

The same materials are used in both, over and over again, altho constantly changing shape, form, quantities and qualities, for never does the same matter get back to the same ultimate material under the same circumstances. It is this constantly changing state that makes the world evolve by intellectual adaptation.

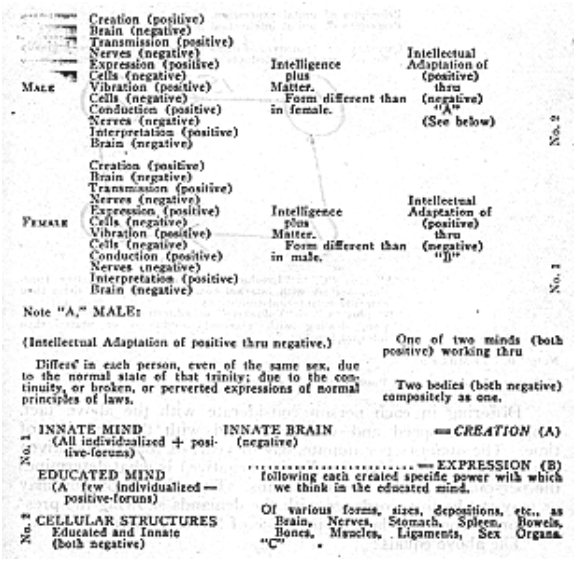
NOTE No. 2: Regarding MAN or 1,000,000 cellular actions:

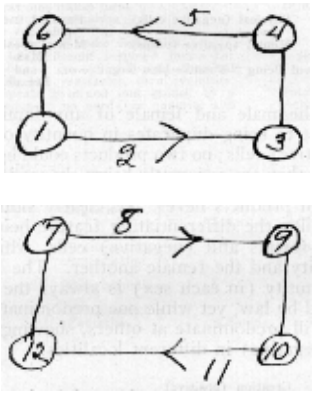
Man	PHYSICAL (Negative cells)	*Physically:*	Has more brain and tissue cells than any conscious animal, therefore his supposed superiority. This is the result of adaptation. Evolution shows that a gain to this end means a loss in another.
	and	*Mentally:*	
	MENTAL (Positive cells)		INNATE ("Involuntary" positive).
			EDUCATED ("Voluntary" positive).

Nos. 5 and 6 taken together equals the following:



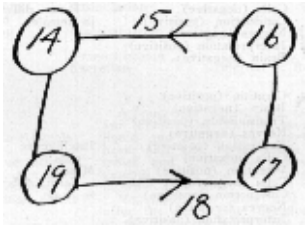
The male and female of any family or species come the nearest to being duplicates in quantity of (positive) foruns and (negative) cells; no two products could be exactly alike, especially where they are constantly being changed to meet varying circumstances. Mechanical products can be made almost alike, but with natural products never. As nearly similar as they are, they are *not* alike, the differentiating feature being the quantity of (positive) foruns and (negative) cells, which makes the male one quantity and the female another. The location of the difference in quantity (in each sex) is always the same, showing that it is guided by law, yet while one predominates in one place, the other sex will predominate at others, showing an equality (of positive and negative) in different localities.

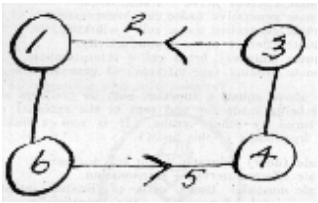




Differing in each person considerate with the above fact, coupled with speed and volume, joined with the question of time. The quantity per minute, day or year, of foruns (positive) passing through the given mediums (negative) is what determines the personality of the creative foruns. Thus the adaptation may or may not be in accordance with the demands showing the presence or absence of a lack or presence of "intellectual adaptation."

The above equals:

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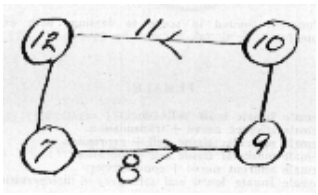
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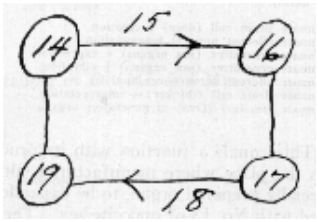
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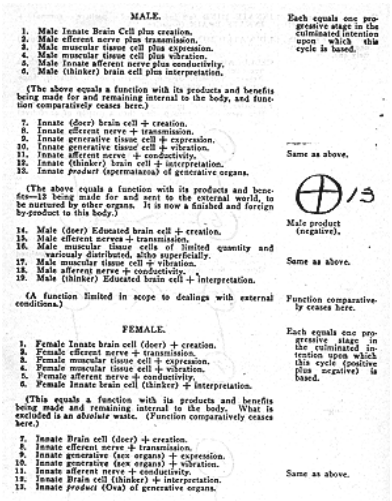


MALE.

1. Male Innate Brain Cell plus creation.
2. Male efferent nerve plus transmission.
3. Male muscular tissue cell plus expression.
4. Male muscular tissue cell plus vibration.
5. Male Innate afferent nerve plus conductivity.
6. Male (thinker) brain cell plus interpretation.

(The above equals a function with its products and benefits being made for and remaining internal to the body, and function comparatively ceases here.)

7. Innate (doer) brain cell + creation.
8. Innate efferent nerve + transmission.
9. Innate generative tissue cell + expression.
10. Innate generative tissue cell + vibration.
11. Innate afferent nerve + conductivity.
12. Innate (thinker) brain cell + interpretation.
13. Innate *product* (spermatozoa) of generative organs.

(The above equals a function with its products and benefits—13 being made for and sent to the external world, to be nurtured by other organs. It is now a finished and foreign by-product to this body.)

14. Male (doer) Educated brain cell + creation.
15. Male efferent nerves + transmission.
16. Male muscular tissue cells of limited quantity and variously distributed, altho superficially.
17. Male muscular tissue cell + vibration.
18. Male afferent nerve + conductivity.
19. Male (thinker) Educated brain cell + interpretation.

(A function limited in scope to dealings with external conditions.)

FEMALE.

1. Female Innate brain cell (doer) + creation.
2. Female efferent nerve + transmission.
3. Female muscular tissue cell + expression.
4. Female muscular tissue cell + vibration.
5. Female afferent nerve + conductivity.
6. Female Innate brain cell (thinker) + interpretation.

(This equals a function with its products and benefits being made and remaining internal to the body. What is excluded is an *absolute* waste. (Function comparatively ceases here.)

7. Innate Brain cell (doer) + creation.
8. Innate efferent nerve + transmission.
9. Innate generative (sex organs) + expression.
10. Innate generative (sex organs) + vibration.
11. Innate afferent nerve + conductivity.
12. Innate Brain cell (thinker) + interpretation.
13. Innate *product* (Ova) of generative organs.

Each equals one progressive stage in the culminated intention upon which this cycle is based.

Same as above.

⊖/3

Male product (negative).

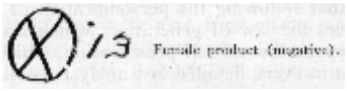
Same as above.

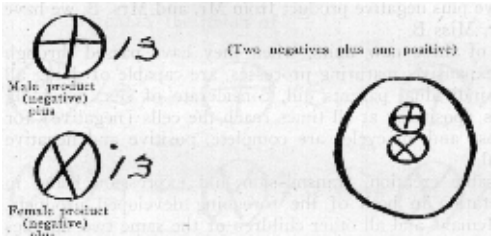
Function comparatively ceases here.

Each equals one progressive stage in the culminated intention upon which this cycle (positive plus negative) is based.

Same as above.

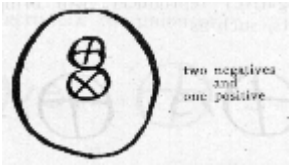
This equals a function with its products (13) sent external from the place where manufactured, although remaining within a specially prepared organ, to be expanded in another form when united with No. 13 of opposite sex. The unity of products starts the purpose of the unity of materials through which triunity of cycles becomes a reality eventually to personify an individuality. The union of foruns takes place as soon as materials join. Individualized foruns do not take possession until expulsion of expanded cells has ceased to form further.



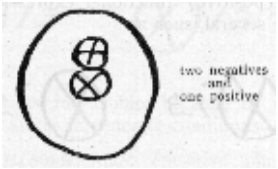


A HYPOTHETICAL APPLICATION.

Given the products of two No. 13s of Mr. and Mrs. A.



and the products of the family of B. (Mr. and Mrs.)



and granting that the quantity of foruns (positive) and the quantity of cells (negative) are different in each, or that the quantity of foruns (positive) and cells (negative) are the same,

differently deposited, thus forming different shapes in different places, the fact remains that following the personification of the law of expansion, it proves the law of generation, which makes more infinite, in its study, the law of self-preservation, which is but intellectual adaptation in every detailed last analysis possible. These processes dovetail, the one into the other, and all work simultaneously. Due process of time is granted for foruns (positive) to exolve matter (negative), expand it and deposit it, and in 280 days we have (a positive plus negative product) from Mr. and Mrs A. a son, A. Jr.,

and

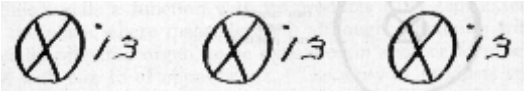
as a positive plus negative product from Mr. and Mrs. B. we have a daughter, Miss B.

Each of these new units, when they have passed through the same expansion, maturing processes, are capable of doing all that their individual parents did, considerate of sex, providing that foruns (positive) at all times reach the cells (negative) for that purpose and all cycles are complete, positive and negative being equal.

The same creation, transmission and expression being in active operation in both of the foregoing developed products male and female, and all other children of the same two families and all other families of similar composite forms, it can be realized that multiplication is endless, providing the fundamental in each remains complete and uninterrupted and retains its unity as a cyclic entity within its every and many divisions and all sections as one triunity, to the end of intellectual, continuous adaptation to express the highest form of self-preservation.

A. Jr., being a (negative) producer, will bring forth several (negative) products, such as

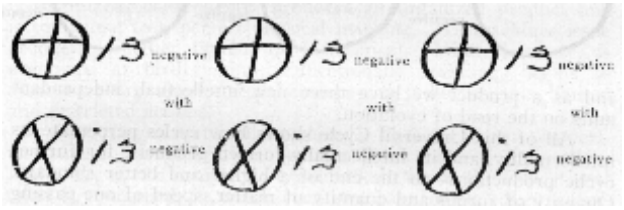
Miss B., having full (positive) functional expression, her products (negative) will be several, such as



There is but *one* law governing how, when and in what manner these elements must unite—that law is universal. Man in his endeavors to interpret this (positive) fundamental law, through principles, forms legislation to the end to improve the race. If he would permit greater expression of the already existing law *in the unit,* legal effects would not need *treating* and *doctoring.* Legislation says, “Male and female shall be made

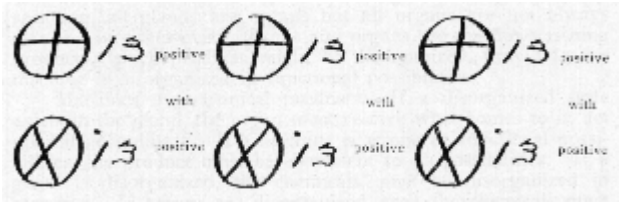
man and wife through the application of God; through the medium of a minister; sanctioned by the will of a few assembled men." God has united male and female every time a sexual normal cycle is complete. In either instance, one state is an appeal to the educated esthetic tastes and the other to an understanding of an Universal Intelligence.

PHYSICALLY the union of



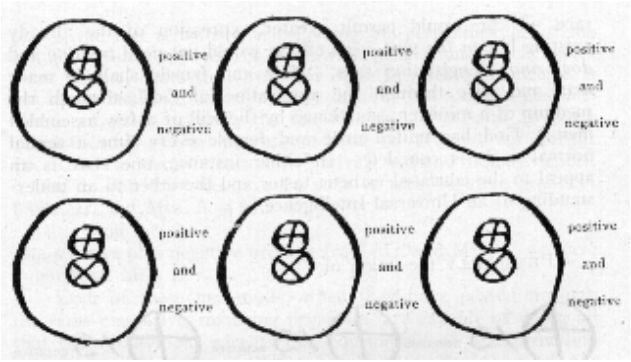
would be nothing more than the attempt to unite one brick with another. That which fuses, obliterates one state and reincarnates into another, has not, nor can not, be considered upon such a material plane.

SPIRITUALLY the union of



is again as impossible, because of the attempt to deal with abstract states in concrete conditions or terms.

PHILOSOPHICALLY (positive plus negative) the spiritual (positive) can work through the concrete (negative) and thus create an abstract-concrete unity—the continuous blending of intelligence with every atom or physiological movement. The union of material objects, guided by intelligent foruns, such as



and as a product we have three new intellectual, independent units on the road to evolution.

All of this Universal Cycle shows how cycles perpetuate its intellectuality-formed products, for further cyclic productions—to the end of a higher and better standard. Quantity of foruns and quantity of matter, speed of one passing through the other, has all to do with the quality of the product. It is not for Chiropractors to try to improve the basic law—this is impossible—but to remove any (negative) obstructions, brought about by perversions of that law, to the further end of greater and freer expression of what the law of cycles demands in every phase and attribute.

The law of an Universal Cycle is absolute. "Have I interpreted correctly?" remains for the sages of future years to say.

POISONS

MAN—A TRIUNE CHEMICAL ANALYSIS

Analysis is the keynote; let us analyze. Disease means "not at ease." What is not at ease? Matter, mind and time; or generation, transmission and expression either of which triplet is subject to being incoordinated. Matter, as represented in man, is organized; consequently produces an organized product and is equivalent to a perfect physical machine. All machines issue products, whether human or mechanical. Mind, Innately, is organized at birth; mind, Educationally speaking, begins to assume an organized state, therefore can introduce certain limited and restricted actions.

Supposing matter is disorganized. Then we have a physical-mechanical disorganization, as in a given case of indigestion. Mind may not be completely organized, so far as Educational mind is concerned, in which event we have mental disorganization which might produce the apparent physical machine out of order, which gives an abnormal product. Physical machines are makers or users of products. Products are secretions or excretions; as, for example, a liver is a machine and secrets bile. The excretory process is external to the liver and internal to some other machine as, for instance, the intestines. The intestines are users of products and not, technically speaking, glandular producers of secretions. Therefore, a man is divided, or could be arbitrarily divided, into glands and organs although, properly speaking, all glands are organs but all organs are not always glands. In either event, glands and organs are machines issuing products, which products might be disorganized, providing the machine is disorganized and functional possibilities.

Machines use chemical products. If a disorganized state exists in the gland, the organ must receive what comes to it, act upon it accordingly. If a machine is wrong in functional possibilities, the product must be equivalent to its possibilities. If a gland is disorganized, the chemicals must be disorganized in secretion. If organs are disorganized, then the chemicals must be disorganized in use.

In speaking of disorganization, I refer to the normal possibilities and the machine abnormally, when it represents what a machine may do in relation with our triune state originally with matter, mind and time; or generation, transmission and expression. I also consider the viewpoint of quantity of secretion or excretion, and the quality of a given quantity.

Man chemically is resolved into two things—acids and alka-

lies. The gland may secrete an acid or alkali. Whatever the gland secretes, the organs continuously receive. For example: If a gland secretes an acid, the organ receives likewise, the product being acid in reaction. If gland secretes alkali, organ must receive alkali, product would be alkali. If gland secretes an excess of acid, organ must receive excess, product would be excess; if gland secretes excess of alkali, organ must receive excess of alkali, product would be excess of alkali.

If the acid was in excess, the allopath would prescribe an alkali for the purpose of neutralizing the excess acid; if the alkali was in excess, the allopath would prescribe the acid to neutralize the excess alkali. If the acid was in excess, the homeopath would give like for like, in other words, he would prescribe more acid; if the alkali was in excess, the homeopath would prescribe alkali.

Disease, after all has been said and done chemically, is either an excess of minus of secretion of acid or alkali, or an excess of a minus of acid or alkali in excretion.

The principles of homeopathy and allopathy are:

Homeopathy, like for like; or, Similia, Similibus, Curantur.

Allopathy, that of opposite, upon which the allopath builds his idea of potentialities; Contraria, Contrarious, Curantur.

Dunglison defines these branches of the medical profession as follows:

Allopathy—Method of treatment in which remedial agents are employed, the action of which produces symptoms different from those observed in the sick person; opposite to homeopathy. A term incorrectly employed as a name for rational or regular medication, by those who do not understand the principles of the latter.

Homeopathy (homoios, similar; pathos, affection).—A system of medicine which maintains that disordered actions in the human body are to be cured by inducing other disordered actions of a like kind (similia, similibus, curantur); this is to be accomplished often by infinitesimally small doses of a remedy which, in larger doses, will produce symptoms resembling those of the disease under observation.

The patient going to a physician is asked the symptoms of his trouble. The excreta, such as fecal matter, urine, vomitus, sputum, etc., is examined chemically for the purpose of resolving them into a chemical analysis to find whether there is an excess of acid or alkali; and then by the process of his thought of neutralization, gives like for like, or opposites.

The final conclusion is: The physician neutralizes effects from outside to inside. The Chiropractor goes to the basis of matter, mind and time; or generation, transmission and expression by the adjustment of cause, which neutralization process flows from the inside to the outside. Which is more natural? Which is better?

POISONS

POISON DEFINED.

On the subject of poisoning, I shall quote what authorities · mean by the word "poisons." Then I shall place my interpretations and carry for or against the standpoint they may make.

Quain, in speaking of poisons, says: "There is no legal definition of the word 'poison,' and the definitions usually proposed are apt to include either too much or too little. Generally a poison may be defined to be a substance having an inherent deleterious property which renders it capable of destroying life by whatever avenue it is taken into the system. Substances which act only mechanically, such as glass, are not poisons. In popular language, a poison is a substance capable of destroying life when taken in quantities. A poison, then, may be defined as any substance which, when introduced into the system or applied externally, injures or destroys the life." Quain, like all other authors, attempts to show where there is within this material liquid, powder or matter some "inherent" something damaging to a human body. "Something" exists in the poison that will kill the "something" in the human, if they should get together. It is the old study of physical matter for physical matter, a fight of giants against each other, but just what constitutes these monsters is a matter to be discussed and talked about, "but not solved." "Which, when introduced into the system or applied externally, injures or destroys life." "Life" has not yet been shown to be a tangible thing by the medical profession, and is not the expression far fetched when it assumes that it does something which is unknown? "Life" is not a subject with which medical books teem. It is a mooted word that is tabooed on all corners. Yet Quain dares to say that something known does something to something unknown, therefore death (another subject that is unknown to them) results. Much wisdom do they show.

Gould's Illustrated Dictionary defines poison as "A substance that destroys life of the organism or impairs the functions of one or more of its organs. A substance capable of producing noxious and even fatal effects upon the system, no matter by what avenue it be introduced, and this is an ordinary result in a healthy state of the body and not a mechanical action." Dr. Gould has the same fault in common with Dr. Quain.

To comprehend this meaning of "noxious," I quote his definition. "Noxious. Harmful; poisonous or deleterious. A noxious thing in medicine is anything administered to the person that is harmful in its effects, especially applied to the production of abortion." Notice that he says "anything" deleterious to the health of the individual is truly and distinctly a poison, and a poison is noxious to man. Dr. Gould does state that it does no harm until it reaches man, but we are as yet not enlightened as to what there is in poison that is going to take man's "life" away. We presume this matter is not a poison (to man) until it has

been introduced into the live organism and is capable of producing a morbid, noxious or deadly effect upon it; as morphine is a deadly poison, the poison of pestilential diseases. Under “noxious,” he says: “Hurtful, injurious, harmful, unwholesome, insalubrious.” Webster brings us just a little closer to the situation. He says that it is not a poison until “introduced into the animal organism,” but he does not say whether “life” in that “animal organism” is essential or not. He does not inform us that the poison is a something which takes the “life” of the “animal organism” away. With this conclusion we might reason that morphine injected into a dead “animal organism” would still be a “poison.”

Dunglison’s Dictionary says: “Poisons. Generic name for all substances which, when introduced into the animal organism, either by cutaneous absorption, respiration, or by the digestive canal, act in a noxious manner on the vital properties, or textures of an organ.” “On the vital properties,” whatever this is, well defines his position as regards this something which is to be battled with by the unseen or unsensed something in the “poison.” Under “Poisons” he enumerates hundreds of medicines that “act in a noxious manner.” He calls all poisons noxious. Noxious is derived from noceo, to injure. His definition is “deleterious,” which means “harmful.” We have quoted four authorities on the meanings of “poison,” and find when the screws tighten that they substitute for it “noxious” and that with a list of synonyms, and as yet we are still searching for that thing that is to be affected when the red ant meets the black ant. What is it that one takes away from the other? Is it “life?” That effective word “noxious” means that something does something in a manner not just known, but it is there, therefore, it is discussed.

Dunglison enumerates some thousands of substances that are daily being administered with the object of doing the body good (and it does “do” them) for he admits, because of his classification under “noxious and poison” that they are “harmful, deleterious,” etc. If they are harmful to the normal body in excessive doses, is not a small bit in an abnormal body that much worse? We are still hesitating and wondering about the “it” that is in a human body to which this tantalizer on the outside does so much mischief. It seems as though the medical man has the superstitious faith (because he has no facts to hold fast to) that the “thing” has gone to sleep, and he prescribes something devilish just to tease the sleeping “it,” and when he does wake it up sufficiently to cause some violent roar, then he claims that it “acts,” therefore is “noxious,” because it has within it some unknown, mythical, superstitious “something” that overcomes the “life” of a human body. Dorland defines poison as “any substance applied to the body, ingested or developed within the body, which causes or may cause disease.”

The definition that I would offer would be based upon the

knowledge that man is a triunity—(1) immaterial which moves the (2) mechanical, thereby producing the (3) chemical. These three phases must always meet hand in hand and work together, and are important in the order named. A definition would not be complete unless the three commingle, therefore: Poison is any substance, introduced into, or manufactured within, the living body upon which Innate Intelligence, after becoming cognizant of its presence through the interpretation of the vibrations set up in the tissue cells, and knowing that such substance can not be utilized in metabolism, but if allowed to remain in the body will be assimilated by the tissue cells and do damage, begins a systematic process of elimination from the body. This being true we can therefore say that "Any substance which was made for utilization in one place in one organized being, but by and through abnormal functions was abnormally changed from one place to another for which it was not intended, will be a poison to the latter place." Or, "Any and every chemical substance, made by Innate Intelligence, was made for a purpose. To transplant, artificially, into some other object for which it was not made by Innate Intelligence is to create of it a poison." Or, "Any chemical made within the body of any organized mechanical subject, having in process of constant formation one or more chemical combinations, directed and guided through the creation, transmission and expression stages by an intelligence, the product of which may abnormally occur in excess, then that excess of chemicals becomes a 'poison' to the body, although a normal amount be not a poison. The amounts and normalities thereof are to be judged entirely by Innate Intelligence, not Educated man. Food to the object for which intended, but poison to the object for which it was not intended."

This follows the old motto that "Food for one is poison for another." This being true we find then four possibilities that enter into the study of poisons in the body.

First: Misplaced glandular products; that is to say, when thyroidean juice in Mr. A. has been transposed from the thyroid gland to the liver. That is misplaced glandular product in the same individual.

Second: Excess of glandular product; as, when the liver produces more bile than needed, than is normal. The bile in excess of normal becomes a poison to that body. That amount which is normal is not a poison even though chemistry might show that the chemical action of that which is in excess was identically the same as that which was normal. The fact remains, however, that the excess quantity is a poison.

Third: Transposition of any natural secretion, plus or minus, from A to B, or from an animal into man, or vice-versa; that is to say, a thyroidean secretion from a dog forced into man would be that much of a poison to man.

Fourth: That which Innate Intelligence cannot use in Metabolism. Any secretion, whether injected from outside to

inside, whether in excess from inside and transposed, or whether misplaced from one gland to another, if that secretion or excretion is not for bodily good, then that proves it is objectionable to Innate and will be excreted as a poison.

Poison is a word expressing the contempt that Innate holds for that secretion or excretion in the body in her attempt to expel it. Educated man is not aware of Innate's attitude toward secretions or excretions until such time as Innate has acted upon it, which act is indicative of Innate's attitude, which proves that it is poison. To illustrate: First misplaced glandular products in the same individual.

Bile is a product of the normal acting liver, but if that secretion be placed in the stomach we have biliousness, which is the result of the action of the normal bile abnormally placed in the stomach, where it becomes a poison. Thyroidean juice transferred from the thyroid gland to the liver would be a poison, and produce an effect accordingly. Splenic fluid, when it reaches the stomach is gastric juice and is necessary to gastric digestion, but if this splenic fluid passes, in the raw state, into the lower bowels it becomes a "poison" and will do damage. So we might continue to illustrate, to show that a secretion may become a poison if it be misplaced in the body, or come in contact with tissues for which it was not created.

We say the rattlesnake contains a "poison." It is not a poison to that snake. In those sacs in its jaw this snake has quantities of liquid which, when introduced into anything else, becomes a poison. Occasionally we hear of a rattlesnake poisoning itself by biting the rear end of its body. This poison is his protective feature; it has been his means of self-protection, the adaptation to the necessity. This internal chemical secretion is a poison when taken from the place where it ought to have been and is injected into a place where it should not be. Rattlesnakes will poison each other in fight and they will die, showing that what is safe to one is not so to another in the same family. The chemical products of one human body, dead or alive, are made into medicines to be given per prescription to others in the same universal family. Is it unreasonable to believe that because some of us think they are more intelligent than the "brute" existence they can overthrow the universal law ?

We can point to no case that creates more comment and fright than the average canine who bites a human person. "Mad dog" is the cry. "A person has been poisoned" is the bellow. It is true the juice from a dog slobbered over his playmate has been known to produce rebellion upon the part of the patient. The playful scratch, wherein was left the juice of the mastiff or St. Bernard, is said to have killed the child, but, in such instances must we say the dog was "mad," therefore should be shot? I would advise such parents to look for the cause in the child, not in the dog. There is a reason why the "poison" thus introduced into the body of the child was not quickly thrown out through

the normal channels, serous circulation to the proper organs, kidneys. Let one dog bite another or even himself, and you can have similar conditions providing there is an internal cause. When he bites himself he injects something into the leg which never was intended to have been there. The study of poisons focuses to one fundamental thing, the injection of one chemical from one place to some place else where it was not intended to be, and the inability of the body to throw it overboard.

Second: Excess of glandular product. In order to have normality in the body every organ and gland must perform its normal function. The liver must produce a normal amount of bile, no more, no less. If that liver produces more bile than is normal or something interferes with the consumption of the bile and there be an accumulation, this excess will become a poison and be excreted as such, the patient may have jaundice, etc. The bile which is in excess may be identical, chemically, with that which is normal in amount. This same principle applies to the other secretions of the body. Thus we have hyperacidity of the gastric juice, wherein there is too much acid and also hypo-acidity, not enough acid. In both cases we have abnormal effects.

Third: Transposition of any secretion from one individual into another, either animal or man. Bile secreted by the liver of one individual and injected into the liver of another individual would be poison. Splenic fluid taken from a man or animal and placed in the stomach of another man or animal would be “poison” to that individual, although it would not be to the stomach within the organism in which it was secreted.

This argument clinches the fact that each and every segment is a unit in itself. Here is the great mistake of the practice of medicine. They consider mankind broadly and wish to prescribe medicines universally to this family of vertebrates. For typhoid fever they have a series of particular “poisons,” etc., each disease having its medicines. Each body being a chemical machine unto itself, man not being able to just tell exactly what these chemical properties are, nor having machines delicate enough to ascertain how much of each exists in normal, or is abnormal in diseases therefore he is unable, scientifically, or by guessing, to know anything about whether this is a food or a poison to this body until he has a few hours, days or weeks to find out. This is why he advises the patient to “watch this medicine carefully, and if it does not work, let me know and I will try another tomorrow,” and he keeps trying until the patient gets well or dies, gets better or worse. I assisted in one case of fracture last summer in which a “stomach tonic” was prescribed. “Mother” took it “every half hour” in teaspoonfuls. In two hours “mother” had vomited so violently (to get the “deleterious” matter out) that she also had to have the fracture reset. The M. D. thought “maybe it was a little strong and not just the right thing.”

The body is a chemical factory, composed of many sections in which each division has its peculiar chemical to form from the

common materials which are left at its door by that common carrier, serous circulation; but all commonly blend in their universal meeting place for the general metabolism of the body. This universal meeting place is a chemical crucible made by a Universal Intelligence to act in accordance with a universal law. This crucible is formed like an elongated cylinder with many glands pouring their juices into it. These juices are mechanically mixed, through the action of the muscular walls of the stomach with the foods that are taken in all to the end that there may be a proper chemical combination of elements in the process called digestion, which process makes it possible for the tissue cells to utilize this material metabolism. Since each machine makes its own chemicals through the action of Innate Intelligence and the products of each machine are different, it is readily seen that the chemicals of one machine are likely to be poison to another machine, or the chemicals manufactured in one part of a machine will become a poison when introduced, in the raw state, into some other part of the same machine. As long as man, taking his part in the universal whole as a mechanical product, and each organ thereof doing its duty as a chemical producer throughout each portion, then the universal chemical product will be of chemical value. If the chemical product of each mechanical acting organ is normal, then he is not making poisons within his body, because the quantity manufactured will equal the demands by the body.

Man being a chemical product of which man, as a machine, is the producer, let us briefly see what a "machine" is. "Machine. In general any combination of bodies so connected that their relative motions are constrained, and by means of which force and motion may be transmitted and modified, especially a construction more or less complex, consisting of a combination of moving parts or simply mechanical elements, as wheels, levers, cams, etc., with their supports and connecting framework, calculated to constitute a prime mover; or from some other machine, and transmit, modify, and apply them to the production of some desired mechanical effect or work."—*Webster*. All chemicals within the body are "mechanical effects." The chemical always depends upon the mechanical for its existence. We could have no chemical without a mechanical action. There can be no action without power, which is well illustrated in Webster's definition, and so step by step, we ultimately observe the crude rough power existing all around us, and then quickly jump to the conclusion that "Nature" is in man in a finely prepared state, ready for use. Obviously there were steps between that on which, up to this date, scientists could not focus their minds because of the oversight of that Innate Intelligence, which they call Nature, instinct, subconscious mind, intuition, etc. It was lack of this knowledge that has held the world in darkness and made many problems the most complex and without an understanding of which the world of science in every branch is in darkness. Man is a normal mechanical product, provided he is, in turn, normally mechanically made by preceding machines.

POISONS

In the vegetable kingdom it is well known that the juices of the plants are not poisonous to the plants, but when made into medicine and introduced into the living body they become a poison and Innate begins at once her systematic process of elimination, and this action is misunderstood by the physician as an action brought about by his medicine that will bring health to his patient; to illustrate: The physician gives a patient a cathartic, an I in a few hours the bowels move. He says the medicine moved the bowels. No, it was the bowels that moved the medicine, and naturally in the action of Innate through the bowels to get rid of the poison introduced the bowels would be emptied of their contents.

So the physician takes the juices, leaves, roots, etc., of all sorts of plants and herbs; the sccrctions of other organisms, even to dead germs, flies and every imaginary thing and creature and combines them into all sorts of medicines. These he gives his patient with the idea of curing diseases, notwithstanding the fact that he acknowledges that each ingredient in itself would act as a poison and cause death if introduced into the living body in sufficient quantities.

Let us look again at the four possibilities that enter into the study of poisons.

First: Misplaced glandular products.

Second: Excess of glandular products.

Third: Transportation of glandular products.

Fourth: That which Innate Intelligence cannot use in the general metabolism of the body; to be sure that is an action and a violent action after such poisons are introduced, but the action thus obtained is the adaptative action of Innate Intelligence to get rid of the poison and not a normal action as a result of restoration of function.

The physician, having studied the effects of poison upon the tissues of the body, their powers of inhibition and stimulation (?) claims to know just how much of each poison to give without killing his patient outright, and still get the desired action. However, the physician not being infallible, has made mistakes, and where he has failed to reckon properly, the death certificate will read “Heart failure,” or something else equally definite, but that which causes the heart to fail is the real crime. To be sure in the past such crimes were due in part to ignorance, but today there is no excuse for such ignorance except prejudice and superstition, and these are fast giving way to the convincing logic of the Philosophy of Chiropractic. The old therapeutical ideas are being replaced with logical, candid, truthful, sincere, genuine Chiropractic facts. Man is, of himself, a complete, absolutely complete, laboratory within his own province. Every machine necessary to make proper chemicals for self-existence and self-reproduction are within his frame. No more machines need be added, nor must any be subtracted. The foreman Innate Intelligence of this immense important chemical factory does not ask

for, does not require, nor need, and in fact would rather not have the interference with his body by any addition of machinery made or extra "ready prepared chemicals." Innate is not lazy nor afraid to do the work, once you give her the tools without restrictions, therefore it is folly to "aid Nature" with predigested, prearranged chemicals. Innate has a machine for that purpose, therefore knowing he must turn out the very best, prefers to do his own work. No man can do for us what we can do for ourselves, therefore it is only necessary for man to place in the first divisional crucible that which the body calls for and from that time on this foreman directs every action to an ultimate end that each part may and can make it sown juices, and then directs them in their path so that they will not be a poison to some other part.

Man is a machine and therefore the product of another machine before him. And those machines are products of others, but where did the first machine come from? "In the beginning God" (that Universal Intelligence which is present in all matter to direct its movements). Starting with Intelligence and matter always united, thus we gradually watch the evolution through eons during which man was passing through the earliest forms of life. Man is the evolution of organized dust. He is a specialized form, after having been chemicalized into definite forms through varied specific mechanical processes. Being a unit, in both sexes, enables them to again continue their process of mechanical self-production, evolution of not only creation, but of mechanical and chemical processes. The evolution consists of the three constant changes. We could easily say that man was the product of the intelligence that is still directing the mechanically organized matter what to do chemically. Mechanical creator in expression is equivalent to mechanical product. Mechanical product in action is equivalent to chemical product. Normal creator and abnormal mechanical actions do not produce normal chemicals. The Creator being an intellectual entity, therefore immaterial, cannot be interfered with. The chemical being a product of the mechanical, and as products can not be interfered with unless by and through mechanical movements, the producer, then we must again dismiss that as making itself. The remaining redeeming feature is the mechanical through which the transmission of power from point of creation to the machine that makes the chemical can be interfered with, hence the product of the machine must be wrong to correspond to its actions. The chemical product of that machine is the sum total of the abnormal actions of that machine. The abnormal work, chemical product, is what the physician observes.

The patient enters. "I have stomach trouble." "Of what character?" "I have a burning sensation here and at times a smarting and at times I belch up gas and at other times I have a very bitter taste." The M. D. asks specific questions intended to run a certain line of thought to observe whether it coincides with the observations of those whom the profession think are nearer

right than any other; it is the progression of one after another never daring to offer an innovation; it is the continual wearing of a dead man's shoes. He wants a mental image of the conditions of the stomach and he has no better way of getting definite information than to ask the patient innumerable questions, and then "kind of" forms an opinion as best he can, according to the ethics of the school he attended.

The symptoms that the patient describes are but the interpretations of impressions that have arisen at that point. Any Chiropractor knows that pain, ache, feeling bad, sore, tender, etc., are but interpretations following different degrees of impressions hence the patient might not be able to draw any well defined lines between the "sore" and "tender," and suppose he could and did, it does not tend to prove one disease more than another.

The physician pays a great deal of attention to these aches and pains and according to these and other symptoms he makes his diagnosis and gives the disease a name; then he goes to the pharmacopoeia that has been standardized by the American Medical Association and finds the kind and quantity of poisons to prescribe. The object of this prescription is to give the body some chemical compound that is lacking, or to neutralize some chemical that is in excess. The Chiropractor knows that in disease there is always one or more of the nine primary functions plus or minus. He also knows that the Intelligence within the body has, as we have previously stated, a complete chemical laboratory at his command, and can, when the machinery is properly adjusted and in working order, manufacture, in proper proportions, all the chemicals needed in the body. Substituting chemicals from the outside will not take the place of those made inside, for the most learned can not tell exactly what amounts must be added, and even if they could the chemicals thus added are acted upon by the chemicals within the body, and they would have no way of knowing the exact amount that reached the affected parts. But even so, this brings us back to the vital issue "Anything which is made artificially and then introduced into the body, against which the Intelligence rebels, is a poison in the truest sense of the word."

What and where is the thing that hindered the body from doing its work? If power is necessary to run the machinery and the machinery must run to deliver the chemicals of rightful proportions and quantities, then the all-important thing is to get the Power to the machine that there may be proper action instead of trying to doctor up the product of that abnormal mechanical action. And we find that that which is hindering the power from getting to the machinery is purely an internal cause, and Chiropractic finds and adjusts this cause and the nine primary functions become normal and there is no need of introducing chemicals of any sort, for all that are necessary are now manufactured through the normal action of Innate Intelligence.

Where the physician fails is in not recognizing an Intelligence within the body. He seems to accept the idea that there is internal power (Nature), but this is not sufficient when the individual gets sick. He must shell assist nature with all sorts of concoctions. The basis has long been that if the chemical product of one organ was weak then take the chemical product of some stronger being or even the organ itself from some animal, make of it a medicine and give it to the patient. But what takes place when such is introduced? Innate rebels and begins a process of elimination at once.

Medicine is a poison. Water, although given as a medicine when warm or cold or applied in the form of baths or compresses, is not a medicine. Food and air are not medicines, unless that water, food or air has chemically been changed by the addition of some nasty poisonous matters into it, and even then the water has been polluted to meet the whims and fancies of erratic man. If these commodities are doctored, then they become medicines. Sterilized air, and artificially prepared foods by way of the introduction or removal of certain elements, are medicines, because they have been especially prepared for the purpose of treating chemical abnormalities of the body. If these essential substances must be diluted or concentrated for the metabolic good then Innate is the fellow that must, can and will do it. It has long been the bane of the world that man thought he was just a little better than his Creator, therefore wants to show Him what he can do. What desecrators these medical men are to the human temple, but how pious these same men are in the church of God. How arrogant their commands when practicing medicine, but how humble at the threshold of the church. How revering the practitioner of medicine is to his God when viewing His handiwork in other lines than that with which he deals, but how ruthlessly he butchers man or woman, thinking thus to improve His product. They pay homage to the Creator, “the Maker of all things,” etc., etc. They worship Him according to custom, pray to Him according to form, they subject their humble selves to his supreme intelligence, they allow their personal bodies to be a slave to this Deity (in worship), but what about the reversal of this in daily life? They are the superior of everything. They are the makers of the health of the body and upon them depends the life, death, happiness, disease, pleasure, of sorrow-broken families, and I presume would attempt to dominate the skies, clouds, rains, sunshine and earth if they could do so with any reasonable systematic chemical basis.

The M. D. or D. O. is trying to improve upon God’s products and that is where he loses. Man thinks he can improve upon the original foods God gave him. He mixes them. The compound he prescribes in sundry definite forms. Innate gave them birth and grew them as separate entities. Some are beneficial for a human and others are intended for the cows, others are but fit for hogs, therefore the distribution is equal. Man’s

"superior intelligence" (?) picks them discriminatingly, mixes them with a snuff of ignorance, rubs in a little sympathetic thought, dashes in a large swig of superstition, puts the combination together with a bunch of legal charlatanry, then calls for much reflex action upon the part of his patient and much "sympathy" upon the part of the patient's friends, and all pain has been ended, all suffering is over—all as the results of a wrong start. If a certain quantity of a specific (Latin named) combination "causes the bowels to move," then that is "what this patient wants," regardless of how vital the "poison" may be. Each plant may not be poisonous as a unit, but when prepared, it may make the worst mixture that Innate has ever been compelled to withstand. Water, food, air, if as we should get them, would be normally digested, then our bodies could make of them chemicals that the body must have, whereupon they become products that are natural to the body. Not one elemental chemical should be doctored, subject to the fabulous, rhapsodical, wild, extravagant, fictitious ideas of four, eight, twelve or sixteen years trained university men, who are not capable of saying what should be or should not be placed therein.

As man takes food into his body, the mechanical divisions act upon it and extract such chemicals, or portions thereof, as the body needs. The nutrient elements are assimilated by the tissues, and the remainder is waste material, and excreted as such. We must become so thoroughly complete in ourselves, every part so capable of acting within itself, that we do not need the use of adjunctive chemicals in any form. If a certain chemical is not being issued by a certain machine created for that purpose, then it is our duty to see that the machine can get the power so that it can continue to turn out the normal product as deemed necessary, foreordained and made so by the Innate foreman who has the power to turn on as soon as we show him that it will be utilized when it is on. It is our business to see that every mechanical cause of abnormality in man is adjusted. The liver may act too freely; the secretion will be excessive, and there will be too much bile, more than is needed or can be used; the overflow is dammed back to the stomach, and as soon as it gets into the stomach, it is a "poison." How deathly sick you are when this occurs, and what does Innate do ? Purges it. Innate will prompt you to drink water, which will come up, and your stomach is cleansed. This stomach (in its mechanical ability) was normal, therefore it did adapt itself to the chemical circumstances. Suppose the stomach (mechanically) was not normal. The bile would have remained there, the abnormal machine (stomach) would have made feeble attempts to eject the intruder, but could not, hence the accommodation is of another prominent character. Innate causes an excessive flow of splenic fluid or other form of chemical, which counteracts the bile, to flow into the stomach.

The reason we have not power is that there is a vertebral subluxation. Hence we come back to fundamentals. Power ex-

ists in the Innate physical man's brain in unlimited quantities. It goes to the nerve but can't get through. As an abnormal consequence the liver lies inactive. Instead of you or the other man supplying anything to each other, both must go back to cause and adjust that, so that the amount of power expressed will be normal, mechanical action, hence chemical results will be normal. Physicians of all schools supply something to their patient. Even to the magnetic healer, who makes his claims of supplying magnetism, though what that is he does not know. The Chiropractor supplies nothing, takes away nothing, he adds nor subtracts nothing. He does not multiply nor subtract one single quantity in the body. True, there is a condition, of unrest, "disease," which is absent when he is through with his adjustment, but those are abstract words, therefore do not speak of the addition or subtraction of matter. By opening these vertebral windows the function is restored, and the rest is done by Innate Intelligence.

EPIDEMICS.

We hear much about epidemics, and a great many people worry for fear they will contract certain diseases that are attributed to germs, bad water, etc., or a certain "effluvia" that is claimed to be causing an epidemic of disease. Let us see—did not the Almighty know His business when He created all things ? Was it the Devil that made the "germs" and "effluvia" and the "poison," or did God make these things that people on earth might have an excuse to die? Germs do exist. No doubt about the effluvia, the poison, etc., but why should these things cause disease? They do not. They are only the occasion. When the machine is normal there is no disease. If something interferes with the normal functioning of the machine then we have disease regardless of "effluvia," germs, bugs, or flies. If the machine is normal then all elements, whatever they be, which cannot be utilized in metabolism will be excreted.

The ape, that is looked down upon and regarded as a peanut plaything for children, has more practical intelligence as regards the reasons why of some of these most serious problems than the large majority of the medical scientists that are theorizing today. The ape lives the life for which he was created, therefore, through "instinct," does not fear the scavengers, plants or anything else placed around him for his use, but on the reverse bacteria have their place and he knows it and leaves them alone in that work, and that is more than educated man does. The ape is guided by intuition, the physician by what he thinks he sees. The monkey knows that each creation has its place and he allows them to keep it. Does he try to chase all other living beings smaller than himself out of the woods? That is just what medical men would have us do today. Drive mosquitoes, fleas, bed bugs, dogs, cats, flies, rats, birds, etc., that are carrying these "awful germs" from person to person. Not being content to

watch his continual failure at his own dooryard, he pursues the insignificant mosquito into the swamps and wants to exterminate him there, where the eye of the observant man who stays at home cannot dispute what he (the exterminator) says. The home man cannot say what has not been done in the swamp unless he investigates, and if he does he will note the failures to accomplish permanent results there as much as the physician has failed at home. Does the monkey do all of this ? Does the elephant, snake, or any other family do as much? No. They have more of a "subconscious mind" than to begin to force such an aim. Common sense teaches us that if these scavengers cannot breed in one place they will in another, and it is impossible for man to cover the face of the earth with his squirt-gun. Be that as it may, there is no use tearing down flighty ideas, imaginations, reflexes, sympathies, neuroses, etc., unless we can replace them with something that is better.

To replace the idea, I will offer a substitute. We go to a swampy district. What is putrid? "Miasmic effluvia." Our senses recognize it and we perhaps see it. What you smelled was "something" that your intelligence told you wasn't pure and sweet. When you approached the morass, something came to your nose. That something (which was poisonous chemical materials in gaseous form, in this instance or poisonous water or foods, etc.), made impressions at the peripheral endings of afferent nerve fibres. These chemical impressions were carried through nerves to your brain and there came in contact with the resident mind which interpreted the impressions and the product was Here is something putrid, something that is not conducive to man's welfare. Even a monkey turned loose in such a place would, through "instinct," "subconscious mind" or "intuition," remove his body from them as fast as circumstances permitted. It is one of the universal laws that everything (plants, animals, birds, fishes, and men) will get into those places where the environment is most congenial. It does not take a scientist to know that a swamp is not conducive to man's welfare, yet it is the habitat of alligators, reptiles, etc. Go into the hospital where some person has died with an infectious disease, where nurses are taught to be careful lest these poisons that fly from dead bodies contaminate the living. The outward actions of the nurse would make it look as though she would at least make an attempt to kill those germs before allowing another person to breathe them. With this life saving object in view, she places the mattresses, pillows and bed clothing on a rack at the side of the hospital, so that the air will and does transmit them to the neighbors' houses and back into the rooms of the other sick people. You understand that the physician makes his living from the sick, not the well. They do not want germs, miasma poison, in the house, therefore put them outdoors. If they but realized that there is an intelligence within the body and that this intelligence would adapt itself to all these adverse conditions, providing it could get

its force to all organs and parts of the body, they would then see the importance of keeping the machine adjusted, rather than undertaking the endless job of killing off all the germs in the world. The adaptability of the body to adverse environmental conditions will depend entirely upon the freedom of the transmission of Mental Impulses. If there is no interference, then the poison germs and other material which cannot be utilized in the body will be execreted through natural sources.

I know of no better illustration of Intellectual Adaptation than the action brought about by taking a big whiff of ammonia. What is the result? Innate Intelligence is immediately aware that it is not a food, but a poison. She will adapt her actions accordingly; the eyes and nose will run a copious flow of water knowing full well that more water will dilute its "strength." This is the adaptation that will follow if the muscular machines can act upon the abnormal chemical (poison). On the reverse, take the perfumes. Palmer's are the best on the market. Hold one under the nose. The odor is such that Innate does not object to it. As an odor it is not poisonous. As a drink it would be damaging. Your inner man grows receptive to things that are pleasing and rebellious to things abnormal. So far the poisons have been of a mild character. Their volume, quantity, or "strength" has not been sufficient to incite any terrific actions by the way of response. The "strength" of a poison is measured by the intensity of the intelligence responsive action upon the part of the Innate Intelligence. Ill one person a certain given dose might call forth very rebellious actions, and in another it might be impossible to get more shall a small share of action, therefore the "practicing of medicine" is a try out on each person. So far as definitions and facts are concerned, poisons are not known as such until those substances are received into a body, and not even then until that body intellectually, has shown its displeasure at their entrance. Whether they are or are not poisons depends upon the actions that follow in a live body. To inject "poisons" into a dead body would not be to know whether they were "poisons" or not, because of the absence of any action upon the part of the body, and we would know them as poisons only by comparison with what they did when given to the live body. It is the specific "strength" of adaptative action that determines the quality and virility of the intruding factor.

By way of proving the "deleterious effects" of "poisons," suppose some stronger poison than ammonia was offered, one which will bring forth such responsive actions that the physician will call them "stimulating poisons." A large dose has been taken. It goes to the stomach. As a consequence we have a revolting churning action in the stomach, and in a short time the entire contents are purged. With this simultaneous attempt of the musculature of the diaphragm, the stomach and all other muscles of the torso will be vigorously strained, all working to that ultimate object, to expel the "poison" and retain the normal-

ity of the stomach. If this rebellious substance were allowed to remain it would be a “poison” because it would damage tissue. The effort upon the part of the body might be strenuous and continued for a period of hours. The responsive action may even be violent as many chills indicate, so strenuous in character perhaps that the entire bed, chair or room may shake, this indicating the tremendous accumulation of powers to clean out of your body that which was within. While you introduced only a tablespoonful of a “poison” yet you have the exit of a quart or more of “bitter” liquids. It is but the entrance to the mouth, from below, of chemicals that never were intended for the mouth to sense, a necessity to chemicalize foods below, but a poison in this abnormal place. Where did it come from? The tablespoonfuls of liquids represented condensed poisons. When it enters the stomach, impressions are made which call for a response with the introduction of much splenic, mucous and other juices into that cavity. Thus the condensed matter increases in bulk to the extent of the addition of liquids and according to this later factor is the “strength” decreased per volume. The physician says “that is a great stimulant. We wanted to clean out the stomach and see what we did.” It was not the chemical poison acting upon the mechanical stomach, but the intellectual expressing stomach that acted upon the chemical poison. (See Mechanical vs. Chemical Cycle, this volume.) Any one of a thousand concoctions would have brought forth the same results. For instance soap suds, briny water, etc., in fact, almost anything that tastes “nasty.” It is the mechanical body that acts upon each and every (poison) medicine in the body. For instance, the injections for constipation. “Water starts the action” as soon as you get too much in. It becomes noxious to the Intelligence. There will be something doing by way of response. Peristaltic motion is started, and the water is forced out, and with it the contents of the bowels. Did the water act upon the bowels? No, the bowels through their intelligent mechanical response, with power, per routes of the brain, acted upon the water.

So far the poisons I have spoken of have been met with sufficient resistance to name that recoil “stimulation,” which means that we have found Innate Intelligence must adapt her actions to the abnormal body. The whip is applied, she will concentrate more energies, by compulsion get rid of the intruder and then rest, because the whip has but temporarily increased her pace. The “rest” relapse, follows the stimulation, therefore no good has or ever will come from any stimulation, for after a stimulation there is a reaction which is Innate’s method of recuperating from the overwork which the tissues have been forced to do. The stimulation can no more than temporarily affect the functioning of an organ through the adaptation it necessitates, for function is action, and to have action there must be power. The whip (stimulus) is purely an accessory to try to make, to compel, to force the horse (body) to carry more (the disease and stimulant)

than he is able. Remove that pressure, and I am sure that no external irritant will be needed.

Some “poisons” are deleterious in so far as they deaden functions, desensitize, benumb and destroy action and sensation. No matter how desirous Innate Intelligence may be to rid the body of that drug, yet she has not the use of the muscles to adapt her actions to it. Thus the effect is that of temporary abandonment of Innate, a condition of lethargy, “induced sleep,” etc. The physician says: “Didn’t I kill the pain?” Yes, but gradually as Innate can produce actions which will flood that place with fluids, reduce the condensed injection and throw it off gradually or at one time, you will see that the pain or abnormal feature will again return with the same force. “Poison overcomes the pain,” insomuch as Innate withdraws the afferent currents which sense those conditions and will do so if the person persists in the use of that drug, but, in the doing, it will make the body an unfit medium for Innate to live in and, she in disgust, will pack her little trunk and quit such a house that continues to be filled with “poisons” in preference to adjusting the cause, to allow her full power for adaptation.

FEVERS.

“What about the miasmatic poisoning in which fevers are produced?” This question was first answered in “Science of Chiropractic,” Vol. 1, published in 1904. The answer readily appears in the following: In fevers there are three stages. Invasion, incubation, recuperation. You have the product of the process. What is the Process?

First: Invasion—chill.

Second: Incubation—fever.

Third: Recuperation—sweating.

What induced the Process?

First: Concussion of forces.

Second: Subluxation.

Third: Adjustment.

The concussion of forces is a chill. The patient shivers, perhaps, for hours. If any of you have been down with typhoid you have gone through that stage. Following the concussion of forces we have the product or subluxation; and the product of that is the fever. The product of the invasion is the incubation of the production of the disease itself. Following the subluxation comes the adjustment, permits recuperation.

If you have a case of fever, give adjustment, and don’t induce the sweat period you have not done any good to the patient, because you have not retraced natural steps. If apparently your fever goes down without a sweat period it will come up again tomorrow. That fever must go down through the natural process.

That is why others take the fever case; put him into a hot or cold bath tub; wrap wet sheets around him; put him to bed and wrap a half dozen blankets to artificially induce the sweat. The principle of hydropathy is to follow out the natural principle which is to cure fever by getting the patient to sweat. Not knowing how to induce it from the internal they do so from the external, trying to force the internal to work.

I don't know of a single fever that can be induced without having its chill period. Whether that chill is a few seconds or hours depends. Then follows the fever and then the sweat period.

So long as the patient has fever don't be afraid to move him about, for he will not take cold. The time to be careful is when that fever has gone down and the sweating period comes on. At that time he is weak. Under the fever he is strong. He lives under a stimulant

TOXICOLOGY AND SUBLUXATIONS.

We again return to the swamps. You are forced to breathe that atmosphere, because you must breathe and that is all there is to breathe. You are receiving impressions, which, when interpreted, tell you that it contains substances which are not to your good. You have been notified to move. You persist in living there. This body receives more and stranger impressions. Hostile environment calls for adaptative action, this action is always limited by the carrying capacity of the nerves. If normal, the adaptation will be normal. If the nerve is impinged the action will be according to the degrees of pressure.

However, the capacity of the nerve, even though normal, is limited to a certain amount, it cannot exceed that; if the poison is in tremendous quantity the nerve can only do all that it can do even though normal.

Last fall we had an opening. Every light in the building was turned on. Then we turned on the stereopticon, and it pulls heavily. When it went on a fuse blew out. There was nothing wrong with the current, but, on the inside of the building we demanded more than the wires could carry. There is an instance of where, as we could not get electricity to the lights, because of the lack of carrying capacity of wires, the lights were dead, the same as man would do where "the pull" (occasioned by the excessive demand) gets to be more than possible for Innate to meet on account of the lack of capacity of nerves leading to parts where the demand is made—not that Innate hasn't the power, but that Innate can't get power to the place needed.

Does the poison which we breathe from the swamps cause a subluxation? This poison from the swamps, breathed into the lungs with the air, must be carried out of the body, for if it is allowed to remain in the body it will accumulate and do damage. This excretion is accomplished through the normal channels, but

the organs must work more to accomplish this desired end. This requires that a greater current of impulses be working through these organs, and in the expression of Impulses there is always a wearing out of the tissue or a katabolism going on. If this wearing out goes beyond a certain point, then the anabolism will not equal the katabolism and the body will soon wear out under the constant strain. Again it is a well known fact, as stated elsewhere in this volume, that poison introduced into the body will cause subluxations, if the poison is of sufficient quantity and quality, etc. This is the result only, when the strength of the poison is greater than the possibilities of the expression of the Innate forces in the body. The subluxation is the result of the concussion produced by the meeting of the two forces, that if the poison, and the adaptative action of Innate Intelligence. Let us see just what the logical order of this action is: The first action is the liberation of foruns in the substance introduced; second the acception of these foruns by the approximate tissue cells third, the transmission of these foruns over the afferent nerves to the brain; fourth, interpretation of them, determining whether it is a nutrient substance or a deleterious substance; fifth adaptative process in the brain cell, sixth, efferent transmission of power to every muscle in the body so that the whole body works as a resistive unit; this power would concentrate, more or less, at the backbone to strengthen the base. The length of time an individual will be able to maintain a degree of normality in such adverse environment will depend upon the resistive ability of the body, which in turn is governed by the transmission of mental impulse. The more interference with transmission the less the resistance, and consequently the greater the action of the poison upon the tissues. We can see in this how even the normal individual may become abnormal under adverse environmental conditions, how the persistent introduction of poison will cause subluxations and thus incoordinations.

By way of comparison, take two men, give them the same, amount of poison, the same kind, with the same general outside conditions, and outside of a possible subluxation in one or both one would feel the effects and the other would not. Why? Is it because one has the larger subluxations or because one constitutionally can stand more than the other?

One could resist more than the other, or one, constitutionally, was better physically, therefore was better chemically, and could secrete in the same space of time a greater amount of an antidote to the poison, diluting it, than the man who was abnormal; consequently, the same amount would be more of a poison to one than the other.

A man takes poison into the system, struggle ensues, subluxation is produced, the man dies in thirty minutes. Was it the poison or the subluxation that killed the men? It was the subluxation. In case that same man had climbed over a fence, fell off and caused the same subluxation, would it have killed him?

If he cause the *same* subluxation it would,–like cause, like effect. The theory of action there being this: Innate is an inhabitant in this body. So long as it is tenable, she will reside. If it gets to such a condition that it is unfit to reside or impossible for her to express functions with any relative degree of satisfaction, Innate voluntarily withdraws and leaves the materiality without its soul. Not that thou has been forced from the body, but because it is untenable. We reverse the order of procedure. Others regard it as though Innate was forced out, we regard it as though Innate did not care to stay, therefore departed.

There can be hundreds of reasons why Innate may not care to stay, the body may be so filled with gases that Innate could not withdraw all of them and still sustain a proper condition for existence, or it might be so filled with poisons that even an attempt to eradicate them in a short time would be useless, therefore, give it up. Innate never departs without first giving us due struggles for existence, then notifies us well with prominent signification, then withdraws quietly and manfully after the fight is finished.

A subluxation produced by a fall over the fence might produce just as bad a condition as a poison, in which event Innate would depart from each after maintaining existence temporarily under the same conditions.

When a fever is on, common man is prone to give too much credit to a germ for the damage. Suppose the germ is there. Must that prove that he did the mischief? Because a fireman is at a fire (with the intention of putting it out) must you accuse him of setting the building on fire? I have yet to find any article or book which will describe just what is meant by those terms “infection” and “miasmatic,” which throws us back on the “influence” and what that is we are left to think as we please as it is not defined in Dunglison. They are much used and referred to but just what is meant by “deleterious” relations, is what I want and cannot get.

I have searched their poisonous books and carefully studied every stain, but fail to find this. They will “assume” a position “believe” in it as so many theories and repeat it to you as facts and ask of you to partake and believe and you do so, thinking they “ought to” know “therefore do,” and upon this assumption you both have built a castle that will crumble now that daylight has been turned on. One takes, the other permits; one usurps, the other subjects; one assumes and the other represents the trials, troubles and tribulations of the assumption. So be it.

Even in man there is an intelligence which does not theorize. What impressions she receives are facts, therefore subject to the law of cause and effect. The entire chain of logic and action upon her part is that of fact, not theory; truth, not fiction; certainty, not supposition; reality, not delusion. She says: “Get away from here you don’t want this; this is damaging to you.” And if man persists it is only a question of time until she forcibly

attempts (and not always does the medium permit) to remove the body from a worse evil.

Much has been said pro and con regarding the "paper money disease." I interject this article in this lecture because it deals with one phase of the "poison" question. Physicians have warned us not to handle it, etc., and yet for aught it has been used regularly. The following notes are from a local paper, which has made quotations from a foreign paper. It certainly speaks thoroughly of the instability of medical knowledge which flutters from here to there and then back again:

PAPER MONEY IS NOT GUILTY.

"There is not a case on record where the dirty dollar has transmitted disease.

"People who have been regarding shabby, soiled paper money with suspicion; who have been scorning it as an unquestionable source of blood poison, tuberculosis, diphtheria and countless other contagious and infectious diseases, may find their anxiety allayed by an article in the *Popular Science Monthly* by Warren W. Hilditch, who has just completed a thorough test of the dirty dollar. With the microscope, with chemical experiments, with inoculation of guinea pigs and in other scientific ways he has sounded the subject. He announces that while it is possible that paper money may convey disease, there is not a case on record in which the transmission has been proved. He thinks the soiled bill practically harmless. It is the victim of ungrounded prejudice.

"Mr. Hilditch's experiments were made with twenty-four bills—the most decrepit, the foulest looking and most terrifying specimens he could find. He started out by hunting for germs of diphtheria and tuberculosis. He didn't find a solitary germ of those deadly families. The guinea pigs which are inoculated were not even indisposed in consequence.

"The smeared serum plates revealed no trace of a bacillus of the brand sought. There were other bacteria, however, and bacteria in plenty, but they were all non-virulent. The number harbored in the bills ranged from 14,000 to 568,000, with an average for the twenty-four bills of 142,000. One of the odd facts was that the dirt and bacteria seemed to bear no relationship. The worst soiled of the bills was the freest of germs. The cleanest had next to the largest number of bacteria.

"The research of Mr. Hilditch did not end in his own laboratory. He consulted some living documents. In the Treasury Department at Washington stacks of disreputable looking bills are handled daily. Information from the United States Treasurer, who had given the subject careful consideration, was emphatic to the effect that the Treasury employee did not contract infectious diseases more frequently than those in other lines of work. The testimony of tellers was highly creditable to the

character of soiled bills as a harmless agent. And so, backed by so many evidences, Mr. Hilditch undertakes to restore the soiled bill to popular confidence. Money is sufficiently stigmatized as the root of evil without going further and saddling upon it the odium of being also the root of deadly diseases. 'Money,' concludes the professor, 'constitutes an unimportant factor in the transmission of diseases.'

"The reader will recall the incident of a few months ago when a paymaster of the army in the Philippines died of blood poisoning, emphatically stated at the time to have been contracted from some paper money handled by him. The statement as to the cause of his death and the origin of 'blood poisoning' has not been denied so far. Whether Mr. Hilditch had the incident brought to his attention or whether he undertook to investigate it, only to find it untrue, is not known. Until clearly refuted, however, it will remain in the popular mind as one instance, at least, of the capacity of paper money as a disease conveyor."

Filthy lucre may be root of evil; it may degrade a man spiritually and morally, but it is not necessarily a source of physical contamination, of tuberculosis, diphtheria and the rest of the infectious ills that prey upon the race.

BLOOD POISON.

Another phase of poisoning often met with is that commonly known as "blood poisoning." What tissue in the body does so-called "blood or miasmatic poisoning" take place in, that is, in what tissues does it collect? The connective tissues. "Connective tissues" can be used in so restricted a sense that it will be confined to the serous tissues and it is to that end that I shall limit my remarks tonight. I wish to imply that "blood poisoning" does exist only so far as "poisonous" chemicals have gathered in the plasma of the blood (using the term as commonly understood) from which they cannot be extracted on their way to the kidneys to be thrown out as any other liquid poison should and would be. But the usual "blood poisoning" case goes to show that the blood is but one portion of the body that is poisoned. The larger percentage of "poison" is contained within the walls of the onward serous circulation, which ends at the kidneys and starts from the various structures of which the blood is but a very small fraction. Water enters the stomach, then into the intestines and its ending point is at the kidneys. If there is a poison in the body it exists in liquid form and must be in these tissues going from the intestines toward the kidneys, from which all liquids have their conveyance. It is necessary then for us to consider serous circulation as the dominant stream in dealing with the universal subject of "poisons" which covers every portion throughout the body. It goes to the bones, nerves, and even dentine tissues.

The body is divisible into zones, mechanical and chemical. Each mechanical zone is set in motion by power traveling to it from the brain, its products being the chemical for which it is noted. The amount of action and whether that is sufficient to carry off the poisons as they are introduced from without or are created abnormally within, depends upon how much power each zone gets. The amount of motion is what gauges the amount of chemical there is or will be at specific times, whether in normal or abnormal, and whether other juices entering are carried onward and out or not. That zone depends upon power being transmitted through specific neuromeres.

Davenporters know that a short time ago two surgeons became poisoned following an operation on one case. The obituaries mentioned that both of the doctors had for years been suffering with "kidney disease." To the layman there would appear to be no connection between this poisoning and the kidney disease; but, as we have shown in the preceding pages, the kidneys play a most important part in the excretion of poisons; and in these two cases, the kidneys were not performing their full function, therefore, poisons were accumulating within the bodies, and, in the course of time, death might have resulted from this accumulation; as it was, poison was introduced from the outside and the bodies, being already filled with poison, Innate Intelligence was unable to carry the extra load, and as a result the poison not finding exit, destroyed the possibility of further expression of Innate Intelligence, and death was the result; when, if the kidneys had been working normally the poison introduced would have been carried out and no permanent damage done.

We have spent some time upon the question of poisons in the human body. When we used the term "poisons" we meant it in the sense that they would induce "deleterious effects" if they were introduced into any tissue other than the one they were made for or intended to go to or tarried any abnormal length of time in the body. And we have also drawn the conclusion that if man were normal within himself, poisons would not, could not, gather. It reduces the subject down to one vital issue, that is if every portion of this machine is working as it ought to be, there can be no "poisoning." If there is a poison introduced by any means whatsoever, purposely or accidentally, injected or per mouth, that tissue should be in working order to pass it on, eventually carrying it through the serous circulation to the kidneys. Another conclusion, power is the requisite that becomes all-important at this time. Force is a requisite in any instance. Energy is a thing transformed in man's brain. It is carried through the spinal cord. It passes out of here through the little intervertebral openings. These nerves have their exits at the twelfth dorsal or first lumbar, the Chiropractor calling that region K. P., meaning Kidney Place.

There are very few people who have not more or less of a poisoned condition, although it is not known or named as such

unless the effects are so prominent that the educated mind takes cognizance of them. This poisoned condition might have been the general condition usually (and erroneously) termed “blood poisoning.” Call it what you will, by whatever name you please, the cause remains the same—a lack of power—an incoordinated condition between mind and function, creation; and expression, brain and kidneys, a creation of power at one place with a lack of expression at the other, an incoordinated state of affairs.

What is the thing to do? Is it necessary to come to some conclusion as to what you and I, as Chiropractors, are to do with these diseases. We have waited in vain for the medical man to show results and in this particular line of thought he is absolutely non-committal, showing his inability. Must we study and spend hours on the disease of these organs or tissues, all to be discarded when we adjust the cause ? Must we study these branches just to “talk intelligently to the patient?” Must we include urinalysis just to continue to travel in dead men’s shoes and follow dead men’s customs? Must we swindle, fool, misinstruct the public, just to make the gullible, the unthinking public look up to and revere us for the things they think we have, for the things they hope we will do, for the faith and belief they would place in us like the superstitions in some metal or stone idol? Or can we afford to ask them to think with us, in forestalling this superstition, and replacing theory with fact? Is a string of these unpractical speculations necessary to win the apprehension of the people? Must we deceive them to make ourselves a success? If our basic philosophy is correct, then discard and drop all past dead men’s customs and accept the modern philosophy and make a success of the present.

Looking at this important study of poisoning, what it is, what started it, where it did start and how it did start how it did develop and once well formed, where it gathered and why in one particular place in preference to any other, and, if once developed, what can be done to remove the “poison” from the system, are the aims this lecture tries to fulfill. This is as important a subject to the Chiropractor as to the nurse, physician or patient.

Would you attempt to counteract one poison with another; Any acid or alkali in excess of quantity, quality or strength, beyond what can be adapted to bodily uses, is a poison according to earlier definitions. Normal foods in excess would induce rebellious actions, and become a poison. My contention that medicines are “poisons,” regardless of quantities, is substantiated by the following definitions from Webster:

“Narcotic. (Med.) A drug which, in medicinal doses, generally allays morbid susceptibility, relieves pain, and produces sleep; but which in poisonous doses (made so by addition only) produces stupor, coma or convulsions and, when given in sufficient quantity, causes death.” Disease is a form of death as

much as “relieves pain, and produces sleep,” is a progressive step to the “stupor, coma or convulsions,” and the latter is indicative of the early steps of death. These medicines, regardless of the sizes of the doses, are producing the absence of expression, heaping more burdens for the already overworked body to maintain. Such “poisons” introduced under the guise of benefit is as reasonable as to expect one horse to do the work of two and then put it to sleep if it rebels against the injustice of man.

If you have a case of poisoning, adjust the cause. Do not treat the effects. I have emphasized that point so that you have no justifiable reasons for considering the treatment of effects. Facts ought to be what you are after, and if you do not have them, get them.

INSANITY

"Insanity. The state of being insane; unsoundness or derangement of mind; madness; lunacy."—Webster.

"Insane. Exhibiting unsoundness or disorder of mind; not sane; deranged in mind."—Webster.

The above author refers to the "mind" not being normal. To comprehend this, we must ascertain what attributes "mind" has; then we can the better understand its abnormality.

"Mind. The intellectual or rational faculty in man; also the entire spiritual nature; the soul, often in distinction from the body."—Webster.

"Insanity. Mental alienation or derangement, unsound mind, deranged intellect, craziness, madness, mania."—Dunglison. This same author likewise associates insanity with the unsettled condition of "the mind."

"Mind. The seat of the intellectual reasoning power in man."—Dunglison.

Insanity is an unsound or affected condition of "the mind," which is the place where "man" does his thinking. Are we to go on record as saying that all that the animals, fishes, birds or insects may do is not intelligent? Must we maintain that they are imbeciles because, not being man, they have no "mind" ? We certainly must grant broader lines than this. Instinct is the working of the Innate mind, independent of the educated mind. Robert Southey has said "Beasts, birds and insects, even to the minutes" and meanest of their kind, act with the unerring providence of instinct; man, the while, who possesses a higher faculty, abuses it, and therefore goes blundering on. They, by their unconscious and unhesitating obedience to the laws of nature, fulfill the end of their existence; he, in willful disobedience to the laws of God, loses sight of the end of his." I do not wish to countenance the "higher faculty" of man, but place man and beast on a par, so far as the expression of Innate Intelligence is concerned.

It is commonly understood that all reasoning, whether it be by the unconscious or Innate mind, or whether it be by conscious or educated mind, takes place in the brain.

We have the knowledge that man has one brain and that it is there this mysterious "mind" resides, thinks thoughts and exercises the guiding control over our bodies, awake and asleep. According to Dunglison, we have 63 centers and 128 ganglions. His definition of ganglion says: "*They have been regarded as small brains, or centers of nervous action, independent of the encephalon,* and intended exclusively for organic life."

These independent thinkers are situated all over the body. Some in the abdomen, many along each side of the spine, a few in the head, but the largest majority are scattered in and among the various organs.

Common sense teaches us that we have two minds—one for the so-called voluntary and another to control the misnamed involuntary functions. Each has a definite place of residence, so that one place is the habitation of all that which controls and regulates the devices of man's thinking. Surely we do not wish to conceive that man has 129 minds, each acting contrary to its fellow and thus bringing about much inharmony that could never thus be localized nor reconciled with our practical viewpoint of what man is.

Mind deals with the intellectuality of man, *that is* immaterial—cannot be reached by the material other than through its proper medium. Man has, for that purpose, two organs—the brains—situated within the cranium. The duties of these organs are to draw to themselves—absorb power—and then to spend it in places and quantities that are deemed best by that intellectual commander who resides therein.

Man has two minds; one, the superior, controls the innate voluntary functions, and the other, inferior, guides the educated voluntary or commonly known "will functions." The P. S. C. recognizes two brains (with many subdivisions, within themselves) and that both complete the guidance of every function that takes place in the body.

If we were to dwell upon the phases of insanity as understood from a medical, osteopathic or any other therapeutical viewpoint, we would be compelled to confine our remarks to the derangements "of mind." As the "mind" is a something which man's eyes, or hand, has never seen or been able to torture with medicines or cut to pieces by knives, it appears to me that we would have much difficulty, in studying its abnormalities. To study what it expresses abnormally though makes it a study that is most interesting for many reasons. When dealing with "mental" questions, ignoring the physical correlation, we are almost stepping into the realm of the unknown. If we connect the "mental" with the physical and define all insanity as abnormal philosophical action, one must be with the other or else there could be no insanity, then we are stepping outside the due bonds of what is regarded as present-day insanity. It is to present this view that we speak on this subject.

Insanity is taught as "mental aberration" in all schools. It would be impossible to dispute that fact, but no school has shown *wherein and how* the abnormal "mental" had to do with a "physical phenomena" in medical and osteopathic schools. They (diseases of mind) are treated with medicine, hoping the medicine will reach it. Medical men have always been in darkness regarding the relation of the physical property to the mental. They recognize the existence of a mind, *in insane conditions,* because

their science does not reach the acumen of knowledge that allows them to use distinction between one and the other when normal. They listen to lectures on psychology, but these do not explain the relationships between mental and physical nor give any good reason for the abnormal conditions of the insane.

What is mentality? The word had a maker, commonly known as God. From that standpoint it has always been a study among philosophers to step by step bring God to man's level or, if you will, reverse it–try and bring men to God's elevation. We are told that man was made in the image of his Creator, therefore the object has always been to try to show, through the material, the superior phases of what man came from. He is supposed to be like some clock that is born ready wound and runs until the springs are lax, then dies. Just how the watch runs has always been the secret.

If God was great enough to make man, he certainly has "power" to rule him after making. If so, *how* power is made and utilized has been the study of all philosophers. The successive steps are such as we can observe in and all around us. God being the first premise, the next would be an individual ray, known as Innate Intelligence. The former is the *Universal Intelligence.*

For convenience we submit this table of division of *energy:*

GOD.
Universal Intelligence.
Innate Intelligence.

Innate Brains.	*Educated* Brains.
Convolutions, lobules and hemispheres.	Convolutions, lobules and hemispheres.
Gyri	Gyri
Brain Cells.	Brain Cells.

The Innate Intelligence is divisible into divisions as the above chart shows. First, that portion which is the intelligent inner man—it needs no development at, or after, birth, although such does moderately take place. The second, being that seedling of a nucleated education that begins a systematic expansion, every minute, hour, day and week doing its proportionate share, which reaches its zenith at time of death; it guides the outer actions of man—the Educated Intelligence. All knowledge is classed, in parlance, as a mentality, but I prefer the above names, as they signify more and are subject to greater classifications, such as are necessary to meet the comprehension of how the body, through these intelligences, does things. All actions are performed through physical media. Thus the brain is the direct medium through which the Innate Intelligence is expressed in Innate mind and Educated mind. "The mentalities" would be this dual expression.

We have been taught to recognize but one mentality in man and that was under the control of his will, but it hardly seems possible that one object could control itself; there still must be some starting place. We have been further induced to think that the mentality was the highest *creation of* man. Man does not create either of the mentalities. He develops the latter but over the former he has no control. The preceding is beyond the reach of physical or educated man. It becomes a gift to him the same as it does to animals, birds and fishes. It is a derangement of the homogeneity, their normal and abnormal conditions, between God and brain, which I shall refer to as Insanity type No. 1, and of the relationship between brain and man as Insanity type No. 2.

To embrace what insanity is, we must study the relative, causative and effective factors, without which we paddle without oars. The various steps and gradations, the manifold degrees that can and do exist, can only be appreciated by one who discerns the smaller and larger subdivisions and the philosophy of each type is simplified through the study of abnormal functions. There is displayed, in all its glory, and how and why, when intelligently observed. When that is shown, "the mind" that delves into material chemistry, corporeal physiology, or bodily anatomy, does not know nor appreciate what insanity is.

Universal Intelligence, being the source of power, must be in constant contact with the brain; the continuity must be maintained unhindered in complete harmony; health then exists between a universal power and the brain, its various lobes and sections and *their* relatively smaller segregations, until we reach the invaluable action of each microscopic brain cell. Each cell, lobe, convolution and brain is a concentrator of power, then metamorphoses into that characteristic kind of force by which it is materialized. Every vermicular motion has a resultant action. As brain cells contract and expand they have their local secretions and other primary functions, but in addition to that, their significant function is to take inward, through process of osmosis, those immaterial units of force that exist in the atmosphere in countless numbers and put them through the material. Absorption indicates the result of action, and motion, upon the part of the brain cell, means expression of function that is stamped upon it here; therefore, to have health, distantly or locally personified, there must be normal, perfectly acting brains and their cells. If these brains are diseased; if one or two lobes or even two dozen cells are affected, so they cannot perform their fullest duties in the specific transformation of power, then there is in coordination between the superior power and its reception by the brains. This is the only possible type of mental insanity. This abnormality resides entirely within the brain known as Educated. Many a time we find a case of "mental insanity," a personification of type 1, that is physically a giant; proving the ability of the Innate brain to still carry on all functions voluntary to itself.

I object, and always have, to the name "Insanity" to express this type of disease. In not a single instance has it been proven that it was the intellectuality that was affected. True, it is the *mind* which *appears* monstrous, when illustrated by action, but such is due to the abnormality that exists, within the brain, hence it is a physical property that is irregular and that which acts through it must be likewise. When once that brain is restored to natural action, then the mind is again ready, willing and glad to assume full charge of her duties. The mind was always there in fullest quantity, never was absent in portion or parcel. To say that an incoordination of brain is a "mental disease" is a misnomer, therefore my objections.

"SLEEP."

To illustrate this thought more practically, I shall give you, for the first time, a few definitions of *"Sleep"* in its various forms. I have never heard of nor know of any author ever giving a definition for that condition, possibly because it could not be deciphered upon the basis they were working. Science has failed so far to define sleep, as the following will show:

"SCIENTISTS FAILED TO DEFINE SLEEP.
"Famous German Medical Society's Exhaustive Search Was Failure.

"INSOMNIA BAFFLING.

"Effective Cure for Sleeplessness Still Remains to Be Discovered.

"Berlin, June 1.—'What *is sleep?'* Medical experts of the German Society for Internal Medicine have presented papers in which they confessed their ignorance of the subject. At their recent conference, the society discussed the character and treatment of sleeplessness. As to sleep, ingenious suggestions have been made without number, *but not one has been able to stand out against close examination, and the medical world is in the end as ignorant as ever.*

"Little more can be said than sleep is a *phenomenon* of vital necessity; experiment has shown that dogs die sooner when deprived of sleep than when deprived of food. *Another unrecognized fact is the varying intensity of sleep.*

"There is not only the difference between a light and heavy sleeper; but it has been proved conclusively that the first hours of sleep are deeper than the rest and that with the length the tendency to wake at any noise increases. From this follows the recuperative value of the few first hours of deep sleep and

the explanation of why men of great energy, like Napoleon, Frederick; the Great and Virchow, were completely satisfied with a sleep of from three to four hours.

"Reference was made to the well-marked division between the morning and evening worker. The one, after a short, deep sleep, rises up fresh and ready for work. The other is tired and weak in the morning, grows more active in the course of the day, stays up late and goes to sleep with difficulty. This, too, is the type of the nervous man, who is generally most capable for work at night, and of the 'Melancholiker,' who is gloomy and bad tempered in the morning and happy only as the day draws on.

"REMEDIES OF SLEEPLESSNESS.

"*The main conclusion of the congress is not very consoling* for those in search of a ready-made cure for sleeplessness. *The causes* of sleeplessness, it was decided, *are almost innumerable*, and an effectual remedy can only be found when each case is treated individually. In the majority of cases, it was recognized, *the cause is a nervous one;* it is best met by hygienic measures—by a sensible regulation of the daily life, by the removal of all possibilities of irritation and by hypnotic treatment.

"But it is clear, from the Congress of Medicine, *that the golden road to sleep has yet to be discovered."* (Register and Leader, June 2, 1914.)

Normal sleep is that condition wherein Innate Intelligence—resident of the Innate brain—through impressions, realizes the necessity, hence, consciously and purposely, sometimes compulsorily, withdraws the volume of current-units passing through the Educated brain to the external physical body, having the intention of producing a dormant state of the Educated physical so far as regards movements under the control of the Educated will, yet continually retaining control of the normal internal functions of Educated brain and body producing a period wherein the greatest amount of repair and development can take place with the least possible interference from the actions induced by the expression of force Educationally directed. Innate Intelligence, through external mediums, retains the ability to see, hear, smell, taste and feel and adapt actions according to the necessity.

Abnormal sleep is that condition where Innate Intelligence through impressions, realizes the necessity, hence consciously and purposely wishes to continue the transmission of current units passing through the Educated brain to the external physical body, but concussion of forces centering at the Atlas and Axis occurs, subluxation results, pressure upon nerves intervenes, lack of transmission of currents between the Innate and Educated brains is the consequence, hence an excess in duration in point of time and cessation of transmission of volume is partially decreased producing the well-known comatose condition. An unnatural, traumatic cause exists whereas with normal circuits they are induced in proper lengths of time and at the proper

intervals. With the subluxation they may be very inopportune and remain much longer than necessary. Abnormal sleep is not under the province nor by command of Innate Intelligence, but performed contrary to laws that are thought ordained.

Sleep (hypnotically induced) is that condition wherein suggestion of "Sleep, think of sleep; relax, more yet, completely relax and think of nothing but sleep," etc., induces a state of relaxation. Sleep is the consequence of necessity wherein Innate Intelligence, receiving impressions, realizes the condition of inactivity wherein impulses are not necessary and adapts the transmission equivalently. Lack of impulses from the Innate brain passing through the educated brain is a state of sleep. To relax through self hypnosis (auto suggestion) induces the same condition. Muscular activity calls for great volume of current; lack of activity corresponds accordingly. Complete relaxation, no currents. The volume is controlled by Innate Intelligence so soon as she interprets the condition externally. Sleep, hypnotically induced, is the result.

Sleep (narcotically induced) is an adaptation by the Innate Intelligence responding to the needs of the body. The action of narcotics, called "hypnotic," is chemical, tending to destroy the tissue cells, more especially of the brain and its nerves. Innate Intelligence makes an effort to eject the destructive intruder by increased action. Failing in this, she promptly induces sleep and complete relaxation that she may have every opportunity to again restore normal transmission of currents and repair the tissue destroyed. In case the destruction has been so great that Innate realizes the hopelessness of attempting the body's repair with the means at her command, she leaves the body and the sleep or coma gives place to death.

Having commented at length on what sleep is, I wish to take issue with Dunglison, wherein he says: "Sleep. Temporary interruption of one's relation with external objects." This is true of the educated brain but not of the Innate brain. The same explanation holds wherein he maintains, "Repose of the organs of sense, intellectual faculties and voluntary motion." When it is known that each mind, through each brain, has "voluntary" motion, it can be seen that this author needs to learn the difference between "the organs of sense, intellectual faculties" of the two halves of man.

"Sleep. To take rest by a suspension of the voluntary exercise of the powers of the body and mind, and an apathy of the organs of sense." This is true should it have read: "To take rest by suspension of the voluntary exercise—of the educated brain" and the powers going to the "body" therefrom. The "apathy of the organs of sense" is purely of the "organs of sense" of the educated brain.

"A natural and healthy, but temporary and periodical, suspension of the (Educated) functions of the (Educated) organs of sense, as well as those of the (Educated) voluntary and

rational soul, that state of the animal in which there is lessened acuteness of sensory perception, a confusion of ideas, and a loss of mental control, followed by a more or less conscious state." This would be true if man were a one-sided creature—the educated mind and "sympathy" or "reflex action" to control the other or inner man. This state of affairs is not in accordance with man. "This state of animal," yes, of the educated animal for is it not a fact that digestion, assimilation, reparation, circulation, etc., is carried on "intelligently" while we sleep? "A confusion of ideas"—if the educated mind is sound asleep it will have no ideas. If the Innate mind is doing its duty, and it will if there is life, then there can be no confusion of ideas there. If the educated mind is partially asleep, then we can account for the "confused ideas."

"Sleep is attended by a relaxation of the muscles, and the absence of voluntary activity for any rational object or purpose ;" this is true so far as concerns any "rational object or purpose" if the educated half of man is necessary when that half is asleep.

"Dreams" are ideations, formed in the Innate mind following the reception of impressions through the present living body, and communicated to the Educated mind at the moment of waking. When it is realized that interpretations of the Innate mind are superior, in every respect, to any similar action performed by the educated mind, it can be appreciated why the thoughts of one mind are superior to the other. The Innate mind receives more complete impressions and places them through a higher interpretation than that of the educated mind. Dreams remembered or known by the educated mind are the interpretations of the impressions sent to the educated mind by the Innate at the moment of waking. They are communicated for a definite purpose, that the educated mind may act in accord with the desires of Innate. If, as a result of interference with transmission, the educated brain be abnormal, the interpretation of these normal impressions will be abnormal and the "dream" will be fantastic or foolish. The only difference between a foolish dream and insanity is that the first is the abnormal interpretation of normal impressions received from the Innate mind, and the second, abnormal action or impressions received through the external five senses. To discriminate we have but to study the various degrees of insanity of the educated brain. The grotesque, fantastic and unreasonable dreams are abnormal thoughts being formed in the abnormal educated brain. Many a person is restless, tosses at night, dreams ideas that are detrimental to their good, etc., the cause being a subluxation interfering with the true interpretation that should be taking place, causing a rambling conception of what was intended to be given by the superior mind to the subordinate. A partial flow, abnormally induced, is what produces the unreasonable state of their thoughts.

These nerves passing from the Innate to the educated brain, which carry impulses governing the "nutrition" of the educated

brain cells, pass out through the foramen magnum and re-enter the cranium. Their peripheries, then, are in the educated brain.

Just as the different tissues of the body are dependent upon nutrition for the proper performance of their functions, so is the educated brain. Since the work of the educated brain cells is to receive and interpret impressions and to reason (compare), then, if the educated brain be improperly nourished and thus in an abnormal or subnormal condition, its receptive, interpretative and comparative action will be abnormal. It is impossible then to interfere with the transmission of Innate mental impulses to the educated brain with the exception of those concerned in nutrition.

Those drugs (including alcohol) which act upon the brain so as to produce delirious or insane action, do so only in the weakened brain, by a universal law seeking the weakest tissue—the path of least resistance. In the approximately normal man the brain will be the last organ to suffer, being so constructed because it is the most necessary to Innate.

Since it is impossible for fibers from one Innate brain lobe to another to be impinged, it is obviously impossible for the Innate brain to be improperly nourished and hence impossible for the impulses sent out from it to be abnormal. The innate brain can be injured only through traumatism; when it is injured, death is the result.

We cannot help, at this time, from interjecting a short article by Wm. G. Fitzgerald, the noted student, who brings to our mind again, as we have often heard, “Dreams are conundrums, therefore cannot be deciphered,” and yet, while I quote his words, I want you to again study the above definitions and you will see the explanations of his enigmas.

“Who has not been troubled, inspired, cheered or warned by dreams, those mystic shadow pictures of the sleeping soul, older than Babylon or Egypt. You remember Coleridge’s unfinished masterpiece, ‘Kublas Khan’? Every line of that poem was composed in a dream by some subtler ego than the poet’s own mind.

“What are they? No one knows. (?) It is strange, indeed, to ponder the narrow limits of our knowledge of even the most elemental things. We sell away one-third of our whole existence; yet what scientist can come forward and explain so familiar a phenomenon? Are there really two selves in us working independently one below the other, as it were? The question is pertinent; the physical research societies of the world, numbering among their workers some of the greatest of living intellects, have amassed astounding evidence that in dreams we may master difficult tasks, recover lost articles and generally receive knowledge of things beyond our normal consciousness. To call such cases coincidences or presentiments will by no means explain them away; for the facts of each have been rigorously investigated by these scientific bodies.”

Insanity (type 2) is the condition that follows where the

brain receives and transforms this power in normal quantities, sends it externally on a path, but the tissues cannot express it for the force cannot get to the tissues on account of pressures upon nerves; the condition following is physical insanity; there is not a oneness between the mental thought and the tissues to which this power intended to go, and gives vent to expression. Both types are abnormalities of the physical; yet No. 1 is in the brain and the other in some peripheral tissue. Two classifications include, broadly, every type of insanity. Any one given case may exhibit both types or either alone.

"Mental" science knows only the "mental" phase but, when quizzically examined, it is admitted that the only way they know that the patient is insane is by reason of what he says and what he does, thus proving the two forms. To confine our study to past limited "ideas" or "theories" would be to ignore transmission or creation and this would not make of our study a philosophical completeness. To study actions is but to study one-half of the unit—a thing we can little afford to do.

The ordinary practitioner, of any school, who confines himself to insanity as his predecessor did, delves into the physical or physical issue minus the unital connections. They recognize in an insane asylum the features of each type described and give each their respective title. For instance: This man thinks he is Elijah the Second. He is sincere in his opinion. His physical is as sane as anybody's here or elsewhere. He does not make one insane physical action other than as you talk to him he wishes to convince you, calmly, who he is. This second individual knows he is a bareback rider and performs all the actions that such people do. He lives that kind of a nomadic life. His insanity is through voluntary physical portrayal. He has the wild, rambling ideas passing through the educated brain but expresses them in active form. Meanwhile you admire the massiveness of his frame, the hardness of his muscles, etc., showing the freedom with which the Innate brain is carrying on its work. Observe any type of sickness, be it great or small; there is an interruption of transmission of intellectual forces as they have left the brains on their way to tissues; such invariably means abnormal physical nerve action, either in excess or lack of–thus the action, at nerve periphery, is abnormal—crazy. The brain nerves spread to all portions of the body, including the educated brain; ail are subject to pressure with the exception of those which it utilizes within itself—or which utilize themselves. The nerves are superficial and deep. The educated fibres are superficial, bringing more prominently to view surface disorders.

Insanity represents more than the mental immaterial considerations. It further brings into account what the physical does not do when the intelligent force wishes to gain entrance and cannot on account of the abnormal state of that local organ, be it the foot, heart or stomach.

To ignore mentality and become pure constricted physicists,

we take the idea that mentality—intellectuality—is not necessary for our continued existence. It has been so well planned that three phases must be continually and everlastingly considered in every subject under discussion, creation, transmission, and expression, it matters not what the subject may be. Those are elementary thoughts that are primary and one must always consider all three.

Suppose the brain is normal and transformation from mentality to mental impulse, in the brain, is regular. Its transmission from brain to tissue cell is perfect and if there be no obstruction anywhere between them, matured function exists. Insanity, in any phase, brain or peripheral, would be unknown.

Returning to type 1. As the thought, so should the action be. "As man thinketh, so is he," should be reversed to "As the man is, so does he think," to be philosophically correct. No man can think beyond the ability of his brain to do the thinking actions for him and the capacity of that organ depends upon its activity, and that upon the amount of energy that is there for expression. The first observation when watching an insane case is that he lives the life he thinks he is. He may be quiet or boisterous; the face may portray the expression of a demon or a saint. You judge and form your opinion entirely by how the patient acts. Suppose that portion of a brain which controls the voluntary actions of the right arm was not able to receive power from superior forces; that lobe had incoordination, therefore the arm could not be raised. Or another lobe is not insane in action and expels thoughts that conclude that Thon has no right arm, it is gone. He will not attempt to raise it. How useless it would be to try to convince that sick person that he was wrong and you right? He "knows" and you do not. These are examples of type No. 1. With type No. 2. I know I have a right arm. I wish to raise it to perform work; in consequence of the pressures upon nerves, I cannot, hence that arm lies low. You would commonly call that condition "paralysis of the arm"—that is what it is—but it is also a form of physical insanity.

I have in mind an individual who has a "mentality" brighter than any kind in this lecture hall, yet her infirmity has never permitted her to attend school. Wishing to direct any voluntary expression, she will perform the opposite. Place a meal on the table close by and the individual would starve for she could not place one morsel in her mouth. It is a marked case of physical or peripheral insanity. The effort would place the hands that much more strongly, rigidly behind her body. The "Involuntary" or Innate voluntary actions are normal as is evidenced by the complete relaxation and perfect performance of all assimilative, reparative, secretive, etc., functions of her body, both asleep and awake.

The thoughts that issue from that educated mentality are worthy of a brilliant scholar. A conversation proves that every thought, regardless of its depth, is clearly and logically under

stood. Her replies come with much labor and infuriated gyrations of the mouth. The articulation for the same reason is difficult. The thoughts that those represent are deep, conclusive and many years in advance of her age or this period. The effort to perform any voluntary act is labored in trying to concentrate forces, and when it does come it expresses itself in this frantic and wild manner. This case is but one of the many which prove the clearness of the mentality and the illogical lunatic motions of the physical. With a normal man the functions occur so unsolicited that we underestimate their importance. Man practically ignores such when well, but makes a terrific effort to force correction by working away from the elementary truths.

Again we see a person walking. There may be the concentration of his educated mind to follow a straight line, but the expression is that he reels from side to side. To the uninitiated he might appear intoxicated, but he does his best to remain erect but cannot. The study of the physical insanity, then, includes every abnormal function. Every disease would be a condition of physical not ease and in proportion we have a not sane condition.

There is not an individual that is sane according to either of the above types. He may be sane in one way, so far as not feeling aches or pains is concerned or so far as his thinking is perfect (in his judgment), but is he always sane as far as expression is manifested ? Does everybody else think he is sane ? Does every man think as he ought to? Is his brain in a shape to be a receptacle for that purpose? Suppose he has a “neuralgia” headache; are his thoughts reliable and worthy of considering as his best? Where is the man, woman or child that has a brain that never feels full, heavy or dull at times, some more, and others less? Where is the person that does not have the blues, sometimes very badly and others very seldom, at other times hopeful and cheerful? You will argue that these are conditions of environment and I reply that the same circumstances are found to surround antipodal mental states, proving that the condition of optimism or pessimism is in the creation—within self.

If the brain is normal, then no matter what comes or goes the reasoning faculties will see to it that your observations are always toward the first law of preservation. If you will, we are all insane, more or less. It seems impossible to find one insanity expert but that there exists another who disputes his ability. Thus we have no sane man to build a standard upon. Where is the jury, composed of laymen, scientists, physicists or philosophers who are capable of showing the keen, exact distinct lines between the state of being sane or insane, that will define the border lines between one and the other; that can assert that one second more and he passes from the normal to the abnormal?

I am advancing ideas which will not be realized until Chiropractic has been utilized for several generations; after adjust-

ments have been given to present and the younger generations and to their children, we will then begin to see the new growth and future personifications that mean physical beings erected after the image of their makers. Then the world will be decidedly better for having had Chiropractic. It will be noticed at birth and every day thereafter will be one of blessings. Old age and accidents will be the only excuse for filling the cemeteries.

Many people reason (perhaps insanely) that because I do not think as they, that I am insane. I am willing they should continue to think, but I have as much latitude in believing that they are insane because they can't reason with my ideas as sanely as I do. The idiosyncrasies that exist and make you not I, that make me not you, are what makes us different. If all children were born equal, in functional ability of their brains, then the product of the earth would be people that would harmonize on all actions. Wars, "reeds and curses of trampling down so some one can get on top would be unknown. It would be one great universal brotherhood, all gained by further light into the secret workings of harmony through practical demonstrations.

Brains have always been made for one purpose—to think through, not with. It requires power to think the same as it does with expression. If that brain be unable to receive power and allow its conversion in thoughts and through to conversation, then something is wrong with the brain. The different slight abnormalities that exist in each and every educated brain, are what makes all of our brains different in action, hence the product of the many actions are at variance and as a consequence each thinks the other insane.

For instance, four students look at the sun and then tell how large it appears. The first said "it is as large as a marble." Another said "the size or circumference of a coffee cup." The third believed that its diameter was about the size of a bucket and the last was certain it did look as large across as a tub. The size of the sun "was the same." The product of the four minds was realized only as the physical organ acted upon the immaterial impressions, therefore each brain being of a different calibre, each was different.

The same four may see a runaway. Each is asked, secretly, to describe that accident. The first speaks in the calm, dignified manner. He describes the deaths and how their bones were heard to break and crunch under the wheels as the inevitable result of certain well-laid principles of concussions of forces. He shows no feeling in the matter. The second individual shows great sympathy and emotion when describing the same. The third person cannot speak of this accident without exhibiting great vexation and anger at the brutes that ran away and tells in a boasting manner what he would have done had he been in the place that others were. The fourth man gesticulates, screams, bellows and howls in a wild, aimless manner when he describes it as he saw it. It is the same difference, when intensified, that

make some have well-defined cases of insanity. The quiet, dignified man can go to such an opposite extreme that it becomes a melancholia and the adverse becomes the maniac.

One person sees buildings on fire and knows that every man intends firing all buildings when he is not noticed. A woman knows that another is trying to win her husband's affection, another individual realizes that everyone is an enemy and foe to the State, therefore each takes justice into his own hands and declares himself the individual guardian of that community. Who is to say which condition is sane and which insane? When your ideas can be practiced to where you can make the majority to see them as you do, then you are sane, but when more think differently than you, you are insane and as long as you do not damage self or somebody else, your property or somebody's else, they will allow you freedom. None of the brains referred to were normal, yet not abnormal enough to make their abnormalities so noticeable that the majority would call those other than "personal peculiarities." But well defined types of insanity have their origin in just that manner. It is one degree today and another added tomorrow, the steady upgrowth and addition of which means uncontrollable insanity in time. The physical type starts easily, with a twinge of pain here and there today, and in six months you have a well defined case of tuberculosis, cancer or tumor.

In the brain type of insanity, that educated organ is not capable of receiving impressions and interpreting them. It is the organ that abnormally transforms the power that makes of it the insane expression which follows. Either form—physical or "mental" insanity—represents an abnormality of tissue. In the "mental" type, the educated brain does not do its duty—the cause is a lack of current flow to the educated brain from the Innate brain, induced by a subluxation of the Atlas. In physical insanity, the cause would be located according to where the insanity was expressed.

If the disease is physical, it must be insane in expression, in action. Action is expression of power which must have an intelligence behind, which is educated, although that power is eventually derived from the Innate brain, and then the brain is the physical organ through which the immaterial transformation takes place. We know there is a power all around us which must be utilized. It is, and must continue to be, adapted to our use.

In normal we must have a normal amount of this power that is transformed by the brain and transmitted through brain cord, through brain nerves to tissues and expressed as normal actions. One or the other must exist, for to balance between the two would be health.

If we dwell briefly upon mental insanity, we must again go back to a physical cause which is so far as that brain is concerned producing an abnormal interpretation. If we have a normal interpretation, then normal expression follows, provided the

channels are open. If we have abnormal interpretation, then abnormal expression follows, even if the other channels are open.

The material brains are substance through which all ethereal power is transformed to physical needs. All the force the body demands is derived from that store house. Electricity is still a thing unknown, yet it has a starting place from where it is made.

I gave you the idea, a while ago, that the brain was the thinking organ of man. It sends forth prolongations in the form of nerve fibers, which are gathered into one cable, which leaves the skull at the foramen magnum, as we have seen. With every thought that leaves the brain en route to the body, your educated or Innate minds have willed that it should have expression, but thought without power is like a water wheel without water—the thought is transferred from one place to another, but with it goes power, and that energy, when liberated, means specific, definite, peculiar and exact action known as function.

Every process in life, whether mechanical, physical or mental, is simply a varying process or means of elaboration of certain universal power. I don't think anyone will question me when I say that all things show the handiwork of a Creator, call it what you will. The chairs and tables represent various steps from the rough timber to the varnished wood. They are taken from a forest, and who caused the trees to grow? Who made the ax that man used to cut the tree? Who made man that used the ax that felled the tree? God. Consider it as you will, fundamentally you must reach one Creator. You may look upon it as irrelevant, yet we are compelled to recognize Thon as a superior creative force, and it is this that is elaborated in the organic or inorganic worlds. A horse, dog or cow expresses an individualistic life, so that the brain is something more than an organ that "man" has and animals are supposed not to have. It is the central office for all members of the animal kingdom; their lives represent the same conditions as man's—those brains represent all that goes out or comes in; for every function performed in the body of man or beast is controlled by the power that is amplified in creative thoughts or functions by this brain.

If a Chiropractor can make it possible for that power to get through without hindrance, then functions must be normal, and if they are normal, then insanity cannot exist. So that it is the study of this enlarged view and the elaboration of this thought that cannot help but become of the utmost interest to all.

Anatomists and physiologists of today have spent much time expressing ideas about the physical divisions of the brain, and then named these convolutions to designate their location or shape or what they resemble. Knowing the corporeal properties so well is but one portion of the study of man. That for which the brain was created, what it was intended to do, and its relationship to the actions of the human body has been a problem

that has been left to be solved by Chiropractic philosophy and it has not been found wanting in its completeness. Philosophical physiology goes into this work most thoroughly and elaborates upon the different functions of the brain, how they are manufactured or created, with what intents for different portions. It is a most interesting subject, but there is so much fact behind it that has never been deciphered before.

We shall now reach the concluding feature of this subject–the knowledge of cause and its creation. If that cause had been known before today, then insanity would have been corrected and we would not have the diseases and filled asylums that there are, without anything having been accomplished for their benefit. If the cause were known, you and I would not be paying heavy taxes to keep inebriates in the hospital. We don't know what will occur in you or myself today, tonight or tomorrow, so that we will become a burden to the county or state in which we reside, so that a knowledge of cause passed on to somebody else may save you from extinction, when all that might be tried at the place where they are supposed to put you to return your saneness, by treatments of effects would fail.

When these valuable and practical facts are established it further requires Chiropractic adjustments to replace the subluxated vertebra to normal position. By so doing, he has restored the connection, re-established the circuit from the superior brain to the subordinate one–restored coordination between the educated and Innate brains; hence the abnormal one soon becomes his former self, performs his wonted functions and man ceases to be mentally insane to be confined behind bars.

The physically insane patient would he dealt with in the same manner. There is a cause for that disturbance and when that is found and corrected, then his actions, whether in the stomach, legs or arms, will become as they should be—normal—hence the nonexistence of any type of physical insanity.

PARALYSIS

We have succeeded in presenting a broader view of every subject that has been handled in this series of lectures. As a result you are today doing some thinking. Tomorrow you will continue to do advanced reasoning after the presentation of this subject. If we can induce dormant brain cells to begin a broader cellular activity each Wednesday evening then we have accomplished our objective.

Do you think? Will you study and concentrate deeply upon this subject or will you slide over the surface ? Many think they think, but the product of their thoughts shows that they superficially glide over the ideas.

Paralysis has “many” phases, yet the average person would say: “Paralysis is a lack of life. A valuable portion of the body that is more or less useless.” Suppose you were asked “What is paralyzed?” Your answer would possibly be, “Muscles.”

Perhaps you are a graduate M. D. or Osteopath; have studied “according to osteopathy or medicine” and practiced under the observant eye of your professors. I shall present the subject “Paralysis” in a different manner “according to the only true philosophy possible.” The idea will be distinctly Chiropractic. It is the new conception and observations of the old subject of life that makes Chiropractic distinctly different.

“Paralysis.” Of what? A dead or live man? The question is almost foolish, yet it is necessary to ask it to bring out my conclusion. The man that is dead cannot be paralyzed. The “live” man can. Then it is “life” that is paralyzed. What is life? It evidently is something that can leave man in partial quantities or absolutely. Death is the absolute absence of this “life” and life is the fullest expression of it; then we naturally reason that any intermediate stage between fullest life and death would be one of paralysis.

Paralysis is a lack or excess of one or more functions of Innate Intelligence in anything through which she creates and expresses her existence. There can be paralysis of a tree, tomato or potato plant. The same can exist in a dog, horse, sow or in the human body. While these phases are authentic and are grounded on facts, yet our subject is confined to man; therefore, will consider it from his standpoint alone.

What is paralysis in the human body ? “The partial or complete lack or excess of expression of Innate Intelligence.” You say, “In framing this definition you have not considered the human body.” It is true. The muscles are inactive or too much motion, due to lack or excess of transmission of currents.

These flows are immaterial things; they must be considered when framing definitions. I am considering the body “as a medium” through which Innate expresses herself. The absence in one is what makes its presence unknown to the other. A body without Innate is dead. A body with it is alive, but a stage between the two is paralysis.

If you are a student of medicine or osteopathy you will quickly tell me that paralysis is a lack of movement in muscles and will quite stoutly demand that the muscles be recognized. “Business was paralyzed” is a familiar remark. Recognition is given to such inasmuch as it considers the prime mover—power. Paralysis is a name given to express a certain lack of action in any portion of the body. If the former is your definition, how about the corpse? His muscles must be completely paralyzed. In pathology, biology or philosophy a distinction is made between the lifeless corpse and the one where it is partially so. When not wholly gone you call it slight paralysis, but when complete it is death. As one is a transitory stage, preceding the other, what is the fundamental difference whether one is completely absent and the other partially so? You would not say he is paralyzed when dead, would you ? Recognizing your original answer that “paralysis is a lack of movement in muscles,” if this were true, then the dead corporeal body is paralyzed. He can’t move one, two, three or any combination of muscles. His life—all functions—are absent. That is why he is dead. We connect the idea of paralysis with a condition in which health may and can be returned. But in death, we do not. Therapeutical reasoning knows nothing that will “restore life” to paralyzed muscles except “Time and Nature,” therefore the man lives of his own free will or dies because he can’t get well. They tamper and trifle with stimulatives, but the results prove their story. Have you made the application of this sermon to the condition where the function of one arm is paralyzed, that it is proportionate to a lack of that same life or Innate Intelligence that is absent? The same principle that applies to the complete condition is applicable to the partial.

With this basis, our comprehension of paralysis broadens until it takes in “every symptom.” Its study includes every disease, phase, coloration or gradation. When studying Chiropractic you reach “fundamental principles.” Paralysis of what? Any number of cells, sections, divisions, convolutions, membranes, organs or viscera. It covers every portion of the body, be it the most minute or an entire hemiplegia or paraplegia.

“Paralysis. Abolition or great diminution of the voluntary or involuntary motions, and sometimes of sensation in one or more parts of the body. The immediate cause is generally pressure, either by blood effused or by serum or vascular turgescence. It generally ‘admits only of palliation’ and is extremely apt to recur.”—Dunglison. Notice the restriction of one function “sometimes” the second.

PARALYSIS

"Paralysis. (Med.) Abolition of function, whether complete or partial, especially the loss of power of voluntary motion, with or without that of sensation, in any part of the body."—*Webster*.

We have been taught by medical and osteopathic work that paralysis is distinctly that phase of "abnormal phenomena" wherein muscles (voluntary or involuntary) are unable to move. The quantity may be from one fiber to any number of muscles. I make a different interpretation, carrying the idea that "every" function is the "expression" of an "Innate Intelligence" which "personifies" the "intelligence behind it," and the lack of that energetic intellectuality is what makes paralysis.

Call this intelligence a spiritual life, ego, subconscious mind, God, or what you wish; the fact remains that it is above us; it represents the idealistic reasonings. Every nation, country, tribe or race has its creeds, beliefs and faiths, but all center to the "superior intellectual power" that the seeing eye of man cannot perceive as it is, "yet sees it when transformed"; no man asks for power but what he gets a supply, according to the ability for the body in which it resides to act out the expression. The mental world, universally, recognizes this something, but the material, physical, therapeutical world ignores its existence, in fact proclaims through science that matter creates ignorant force within itself sufficient to keep man alive. We are not taught by therapeutics what this "inherent force" is. "Nature" is ignored in their teachings, which begs the question. Their silence and failures but bespeak their ignorance of the application of one to the other.

If transformed power is unimpeded and freely courses through nerves, then actions will be free and paralysis cannot exist. The expression in the tissues will be in exact accordance with the transformation that takes place in the brain. This is the man of ability, mentally and physically, that we admire in executive positions. He will be able to think clearly and express himself freely—that *man is one with* manhood. Observe that shuffling, shifting, evading, agitated equivocating person, he represents paralysis in the functions of tissue cells, one lobe or several lobes of the brain or some other tissues. Instead of being the keen thinker or active doer, he is the parrot-like repeater of what others do or say. He is the servant of the masses to be sandwiched between. He never rises above his bodily inability.

Students at The P. S. C. are taught to think, reason and live the practical Chiropractic life. While here they receive adjustments and many that entered servants of the masses, leave masters, because their functions are fully expressed. When I look upon such people it makes me think of a bird, dog and fish emporium at Washington, D. C. A phonographic cylinder in the bird room kept repeating, "Nellie, you're a pretty girl. Nellie, you're a pretty girl." Many people study books, listen to lectures and, believing what they have been taught, repeat it

parrot-fashion, because that is easier than thinking for themselves. But when they are brought face to face with the question, “Why do you believe this?” they are unable to answer, for they have given the issue no personal thought. To study requires brain capacity and, to have that, necessitates a brain that is acting normally in every function. It is that restoration that Chiropractic gives to the patient or student.

Man is judged by what he does or does not do, and this depends upon what he thinks. To reason along one line and do another shows that you think superficially, not deeply, although nothing is done but there was a thought preceding, and the power and thought go hand in hand. There are men of great and mean abilities. The first has free and open channels through which to express unlimited vitality; the other has the thought but has obstructed channels so that a limited power is put into execution. The latter man’s functions are paralyzed.

A brief review of what we have been over will bring out more clearly the essential point. There is a power within man; the interrupted or partial shutting off of which presents all the conditions that are known as paralysis that might, could and will he represented. You may now have a starting and finishing, also a connecting basis for the three transitory stages of functional work, therefore you have a cause and effect—a philosophical argument complete.

The physiology of the human body is primarily based on at least nine primary known functions. I shall endeavor to explain as I go, and draw conclusions later. All functions expressed, normal or abnormal, are based upon one or a combination of many of these classes. I agree with all physiologists that personified function is motion, but I carry the subject further in the classification which will be mentioned. It is through the strictest division of characters that you perceive the discriminations that exist between one and the other. Thus we shall analyze the various functional paralysis.

The divisions are: (1) motor; (2) secretory; (3) excretory; (4) reparatory; (5) trophic; (6) calorific; (7) contraction; (8) reproduction; (9) expansion. To a person not posted, it might appear that motor and contraction or some other combination were the same. Everything is supposed to be the product of “one kind” of force or, as physiology terms, impulses. This is too likely to be granted, if the study of this human body is considered from purely physical standpoint. The keen study of philosophical physiology proves that any one or two can be in excess, the balance remaining normal. It can easily be shown where any one function can be singled out from a he erogenous mass of pathological symptoms one is not the product of another but that acts independent of the other and that their simultaneous actions make the normal or abnormal unit.

We have enumerated several separate and distinct new functions, therefore give them names that are appropriate.

Observation, “along a new line,” often brings many marvels to view that we did not know existed.

To convey the meaning of the foregoing statement I wish to give the following examples as they have been observed. The most simple phase of functional paralysis would be as follows:

Paralysis of motor (1), more or less, excessive or lack of, and the other eight normal.

Paralysis of secretory (2), more or less, excessive or lack of, and the other eight normal.

Paralysis of excretory (3), more or less, excessive or lack of, and the other eight normal.

Paralysis of reparatory (4), more or less, excessive or lack of, and the other eight normal.

Paralysis of trophic (5), more or less, excessive or lack of, and the other eight normal.

Paralysis of calorific (6), more or less, excessive or lack of; and the other eight normal.

Paralysis of contraction (7), more or less, excessive or lack of, and the other eight normal.

Paralysis of reproduction (8), more or less, excessive or lack of, and the other eight normal.

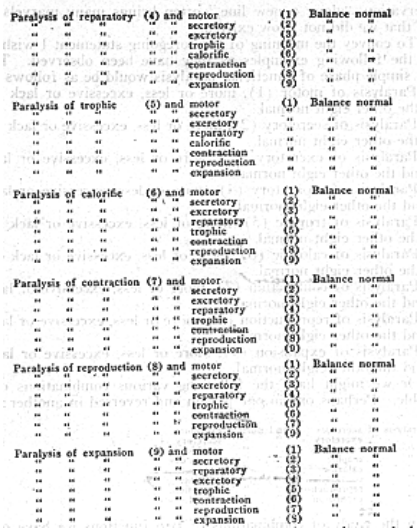
Paralysis of expansion (9), more or less, excessive or lack of, and the other eight normal.

Or we might have the following various combinations observable. Perhaps one in one person and reversed in another:

Paralysis	of	secretory	and	normal	excretory.
"	"	excretory	"	"	secretory.
"	"	reparatory	"	"	trophic.
"	"	trophic	"	"	repara'ory.
"	"	calorific	"	"	contraction.
"	"	contraction	"	"	calorific.
"	"	reproduction	"	"	expansion.
"	"	expansion	"	"	reproduction.

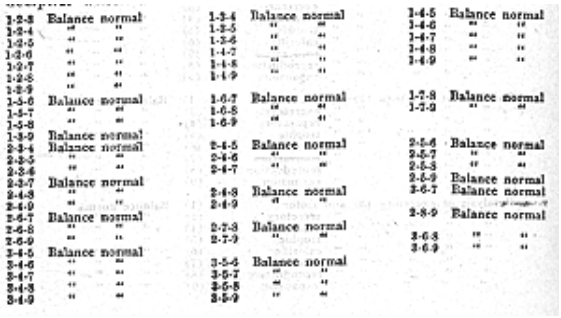
In the study of combinations of two functions we have observed the following many lines many times:

Paralysis	of	motor	(1)	and	secretory	(2)	Balance normal
"	"	"	"	"	excretory	(3)	" "
"	"	"	"	"	reparatory	(4)	" "
"	"	"	"	"	trophic	(5)	" "
"	"	"	"	"	calorific	(6)	" "
"	"	"	"	"	contraction	(7)	" "
"	"	"	"	"	reproduction	(8)	" "
"	"	"	"	"	expansion	(9)	" "
Paralysis	of	secretory	(2)	and	motor	(1)	Balance normal
"	"	"	"	"	excretory	(3)	" "
"	"	"	"	"	reparatory	(4)	" "
"	"	"	"	"	trophic	(5)	" "
"	"	"	"	"	calorific	(6)	" "
"	"	"	"	"	contraction	(7)	" "
"	"	"	"	"	reproduction	(8)	" "
"	"	"	"	"	expansion	(9)	" "
Paralysis	of	excretory	(3)	and	motor	(1)	Balance normal
"	"	"	"	"	secretory	(2)	" "
"	"	"	"	"	reparatory	(4)	" "
"	"	"	"	"	trophic	(5)	" "
"	"	"	"	"	calorific	(6)	" "
"	"	"	"	"	contraction	(7)	" "
"	"	"	"	"	reproduction	(8)	" "
"	"	"	"	"	expansion	(9)	" "

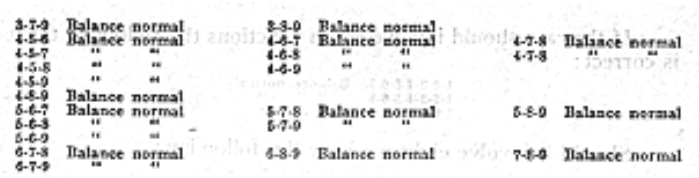


Paralysis of reparatory	(4)	and	motor	(1)	Balance normal		
" " "	"	"	secretory	(2)	"	"	
" " "	"	"	excretory	(3)	"	"	
" " "	"	"	trophic	(5)	"	"	
" " "	"	"	calorific	(6)	"	"	
" " "	"	"	contraction	(7)	"	"	
" " "	"	"	reproduction	(8)	"	"	
" " "	"	"	expansion	(9)	"	"	
Paralysis of trophic	(5)	and	motor	(1)	Balance normal		
" " "	"	"	secretory	"	"	"	
" " "	"	"	excretory	"	"	"	
" " "	"	"	reparatory	"	"	"	
" " "	"	"	calorific	"	"	"	
" " "	"	"	contraction	"	"	"	
" " "	"	"	reproduction	"	"	"	
" " "	"	"	expansion	"	"	"	
Paralysis of calorific	(6)	and	motor	(1)	Balance normal		
" " "	"	"	secretory	(2)	"	"	
" " "	"	"	excretory	(3)	"	"	
" " "	"	"	reparatory	(4)	"	"	
" " "	"	"	trophic	(5)	"	"	
" " "	"	"	contraction	(7)	"	"	
" " "	"	"	reproduction	(8)	"	"	
" " "	"	"	expansion	(9)	"	"	
Paralysis of contraction	(7)	and	motor	(1)	Balance normal		
" " "	"	"	secretory	(2)	"	"	
" " "	"	"	excretory	(3)	"	"	
" " "	"	"	reparatory	(4)	"	"	
" " "	"	"	trophic	(5)	"	"	
" " "	"	"	contraction	(6)	"	"	
" " "	"	"	reproduction	(8)	"	"	
" " "	"	"	expansion	(9)	"	"	
Paralysis of reproduction	(8)	and	motor	(1)	Balance normal		
" " "	"	"	secretory	(2)	"	"	
" " "	"	"	excretory	(3)	"	"	
" " "	"	"	reparatory	(4)	"	"	
" " "	"	"	trophic	(5)	"	"	
" " "	"	"	contraction	(6)	"	"	
" " "	"	"	reproduction	(7)	"	"	
" " "	"	"	expansion	(9)	"	"	
Paralysis of expansion	(9)	and	motor	(1)	Balance normal		
" " "	"	"	secretory	(2)	"	"	
" " "	"	"	reparatory	(3)	"	"	
" " "	"	"	excretory	(4)	"	"	
" " "	"	"	trophic	(5)	"	"	
" " "	"	"	contraction	(6)	"	"	
" " "	"	"	reproduction	(7)	"	"	
" " "	"	"	expansion	(8)	"	"	

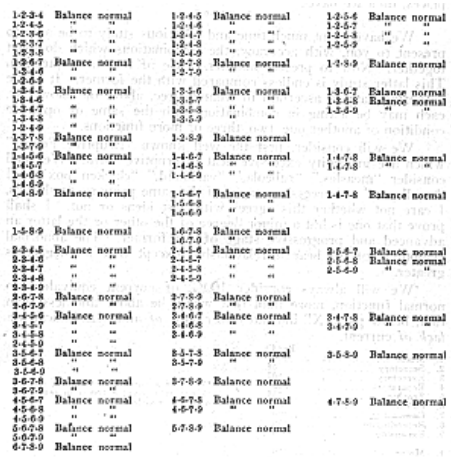
In the study of three functions we have observed the following combinations. The functions are numbered and you can decipher which are meant:



1-2-3	Balance normal		1-3-4	Balance normal		1-4-5	Balance normal
1-2-4	"	"	1-3-5	"	"	1-4-6	" "
1-2-5	"	"	1-3-6	"	"	1-4-7	" "
1-2-6	"	"	1-4-7	"	"	1-4-8	" "
1-2-7	"	"	1-4-5	"	"	1-4-9	" "
1-2-8	"	"	1-4-9	"	"		
1-2-9	"	"					
1-5-6	Balance normal		1-6-7	Balance normal		1-7-8	Balance normal
1-5-7	"	"	1-6-8	"	"	1-7-9	" "
1-5-8	"	"	1-6-9	"	"		
1-5-9	Balance normal						
2-3-4	Balance normal		2-4-5	Balance normal		2-5-6	Balance normal
2-3-5	"	"	2-4-6	"	"	2-5-7	" "
2-3-6	"	"	2-4-7	"	"	2-5-8	" "
2-3-7	Balance normal					2-5-9	Balance normal
2-4-3	"	"	2-4-8	Balance normal		3-6-7	Balance normal
2-4-9	"	"	2-4-9	"	"		
2-6-7	Balance normal					2-8-9	Balance normal
2-6-8	"	"	2-7-8	Balance normal			
2-6-9	"	"	2-7-9	"	"	3-6-8	" "
2-4-5	Balance normal					3-6-9	" "
3-4-6	"	"	3-5-6	Balance normal			
3-4-7	"	"	3-5-7	"	"		
3-4-8	"	"	3-5-8	"	"		
3-4-9	"	"	3-5-9	"	"		



Inasmuch as many diseases represent many complex appearances we wish to carry this thoroughly, therefore list a few further combinations, dealing with four functions:



The combinations in some cases involve five functions:

1-2-3-4-5	Balance	normal
1-2-3-4-6	"	"
1-2-3-4-7	"	"
1-2-3-4-8	"	"
1-2-3-4-9	"	"

Or perhaps the combination might represent six functions; if so, the following will cover it:

1-2-3-4-5-6	Balance	normal
1-2-3-4-5-7	"	"
1-2-3-4-5-8	"	"
1-2-3-4-5-9	"	"

If the case should involve seven functions the following table is correct:

1-2-3-4-5-6-7	Balance normal
1-2-3-4-5-6-8	" "
1-2-3-4-5-6-9	" "

Should it involve eight we have the following:

1-2-3-4-5-6-7-8	Balance normal
1-2-3-4-5-6-7-8	" "

If every function is more or less involved, perhaps at various places, then we have:

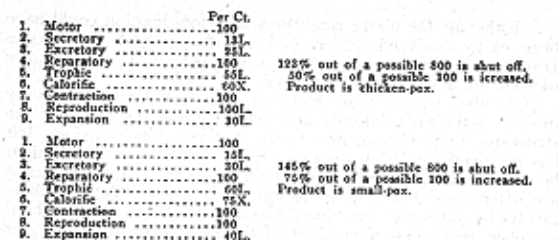
1-2-3-4-5-6-7-8-9

We have spent much time and laborious study to be able to present to you, with accuracy, the combinations which do exist together. Now to present another phase of the same question. This latter study is endless compared with the former. It is the gathering data to ascertain to what degree, above or below par, each may be acting in combination with the same or opposite condition of another one, two, three or more functions.

We will consider, first the well known “Eruptive Fevers” which are in reality excessive heat in eruptive form. We shall consider “measles,” “rubeola,” “varioloid,” “chicken pox” and “small pox” as successive stages of the same primary conditions. I care not whether this agrees with past ideas or not. I shall prove that one is but a minor degree of the other or the latter an advanced and progressive stage of the former. The abnormal symptoms of all bear a relationship except that its degree is greater.

We will always consider 100% of current equivalent to normal function, more than that would be above and less than that, below par, “X” indicates an *excess of* and “L” indicates a *lack of* current.

	Per Ct.	
1. Motor	100	
2. Secretory	5L.	
3. Excretory	10L.	
4. Reparatory	100	50% out of a possible 800 is shut off.
5. Trophic	25L.	30% out of a possible 100 is increased.
6. Calorific	30X.	Product is measles.
7. Contraction	100	
8. Reproduction	100	
9. Expansion	10L.	
1. Motor	100	
2. Secretory	8L.	
3. Excretory	15L.	
4. Reparatory	100	79% out of a possible 800 is shut off.
5. Trophic	40L.	45% out of a possible 100 is increased.
6. Calorific	45X.	Product is Rubeola.
7. Contraction	100	
8. Reproduction	100	
9. Expansion	15L.	
1. Motor	100	
2. Secretory	10L.	
3. Excretory	20L.	
4. Reparatory	100	95% out of a possible 800 is shut off.
5. Trophic	45L.	50% out of a possible 100 is increased.
6. Calorific	50X.	Product is varioloid.
7. Contraction	100	
8. Reproduction	100	
9. Expansion	20L.	



		Per Ct.
1.	Motor	100
2.	Secretory	13L.
3.	Excretory	25L.
4.	Reparatory	100
5.	Trophic	55L.
6.	Calorific	60X.
7.	Contraction	100
8.	Reproduction	100L.
9.	Expansion	30L.

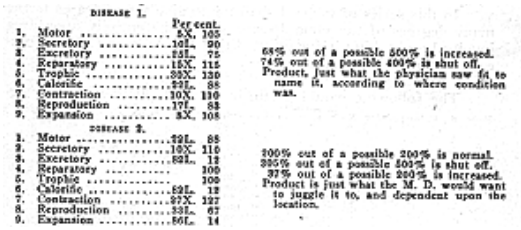
123% out of a possible 800 is shut off.
50% out of a possible 100 is increased.
Product is chicken-pox.

1.	Motor	100
2.	Secretory	15L.
3.	Excretory	20L.
4.	Reparatory	100
5.	Trophic	60L.
6.	Calorific	75X.
7.	Contraction	100
8.	Reproduction	100
9.	Expansion	40L.

145% out of a possible 800 is shut off.
75% out of a possible 100 is increased.
Product is small-pox.

It will thus be seen that it is the varying degrees of intensity to which one or more functions are increased or decreased that brings out the endless jargon of terms, names and titles that stages of diseases have. Why? Because it has never been resolved to just what it was. If it had been the tendency would have been to simplify rather than to mystify. Knowledge is simplicity when truthful.

To carry the same idea further, not in the eruptive heat line, but such as is typical in a chronic set of diseases, we can analyze like the following:



DISEASE 1.

		Per cent.	
1.	Motor	5X.	105
2.	Secretory	10L.	90
3.	Excretory	25L.	75
4.	Reparatory	15X.	115
5.	Trophic	32X.	130
6.	Calorific	22L.	88
7.	Contraction	10X.	110
8.	Reproduction	17L.	83
9.	Expansion	8X.	108

68% out of a possible 800% is increased.
74% out of a possible 400% is shut off.
Product, just what the physician saw fit to name it, according to where condition was.

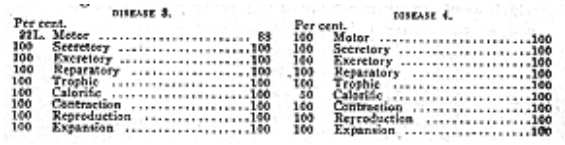
DISEASE 2.

1.	Motor	22L.	88
2.	Secretory	10X.	110
3.	Excretory	88L.	12
4.	Reparatory		100
5.	Trophic		100
6.	Calorific	88L.	12
7.	Contraction	27X.	127
8.	Reproduction	33L.	67
9.	Expansion	86L.	14

200% out of a possible 200% is normal.
395% out of a possible 502% is shut off.
37% out of a possible 200% is increased.
Product is just what the M. D. would want to juggle it to, and dependent upon the location.

The above are typical cases of combination of symptoms such as puzzle physicians. I do not imply that the Chiropractor can so accurately analyze the case that he can tell “exactly how much” of this or that function is absent, present or superabundant, but he can tell “which ones” are excessive or absent, and the location.

If you wish a more simple example, I would submit the following:



DISEASE 3.

Per cent.		
22L.	Motor	88
100	Secretory	100
100	Excretory	100
100	Reparatory	100
100	Trophic	100
100	Calorific	100
100	Contraction	100
100	Reproduction	100
100	Expansion	100

DISEASE 4.

Per cent.		
100	Motor	100
100	Secretory	100
100	Excretory	100
100	Reparatory	100
100	Trophic	100
20	Calorific	100
100	Contraction	100
100	Reproduction	100
100	Expansion	100

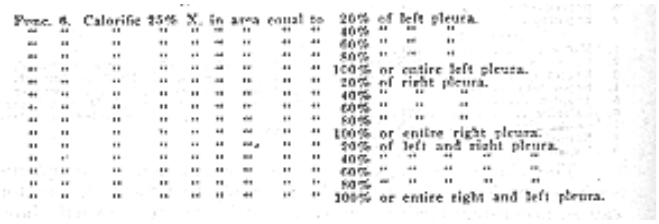
Either of the above conditions of incoordination could have been easily analyzed. Disease 3 would be slight monoplegia. Disease 4 would have teen a case of excessive heat. The balance of function in either case is normal.

Another feature that enters into the consideration of every disease is the area, latitude and longitude and the depth of the structure that it concerns. Often it covers much surface, but has not depth, and thus appears greater than it was; or it might be of limited surface and have depth of volume, the appearances are oftentimes deceiving in forming any idea of how much is involved—sometimes one dozen tissue cells, one side of a nasal chamber, two sides of one-half of the nasal fossa or both sides of both septa. It might be also an area two inches square of the mucous membrane of the stomach, or the quantity might be doubled or tripled, involving all the surface or depth, or both.

One joint of a finger might be inflamed, it might involve two joints from two different fingers or every joint on one or more fingers. Particularly joints of the one hand and likewise or different on the opposite finger. It might be the entire left shoulder and a portion of the other or vice-versa. It could involve the wrist of the right arm and the elbow or the entire left arm and a meagre, larger or entire portion of the right leg, etc., etc.

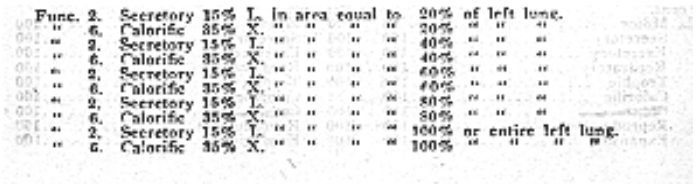
In this series of tables I shall try to give some idea as to the many degrees of the same disease, depending entirely upon area involved and taking it for granted that the degree of pressure in each instance is the same.

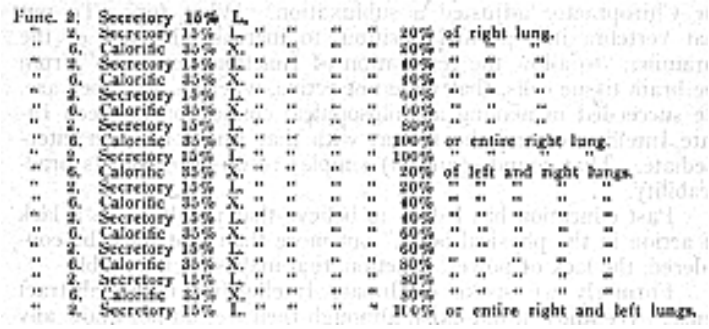
The following would obtain in cases of pleurisy:



Empyema is an advanced stage of the same. The cause, functions, areas and location would be the same as any one given case above.

In pneumonia we have the function of secretion added, which would result in a table of two functions, as follows:





As for the viscera, it might implicate a portion of one, or an entire system. The endless studies of complicated diseases are easily understood when you know the distribution of nerve fibres and realize that the nerve trunk emitting through a single foramen is composed of many nerve fibres supplying quite a large area, as for instance, the arm is supplied largely with mental impulses carried by the fibres of one nerve trunk, and in the incoordination in the arm will depend upon the fibres that are impinged at that foramen. If there is heavy pressure and all fibres are impinged, then all function will be correspondingly paralyzed. If the pressure is light, then the number of functions involved will be according to the number of fibers impinged, and a corresponding degree of paralysis will be the result. The degree of pressure with the same subluxation may vary—one side of a foramen may be light and the opposite great—hence one function would be intensified and the other would be decreased, due to the heavy pressure.

Recently a patient came to our clinic with a longitudinally fractured superior third of the right femur. She had been to several old school physicians who had tried in vain for several months to unite these two fragments. The longer they worked the more these bones refused to unite. The Chiropractor adjusts the subluxation that was interfering with the transmission of reparatory mental impulses to these two segments, and Innate, being able to get her forces to the parts, the result is normal reparation. He restored one paralyzed function (reparatory) to normal. Every other function, so far as the patient could sense, and the Chiropractor could tell by impressions, was working normal. Other functions being normal, this one being abnormal, brings to prominent view the “individuality” of the reparatory process. One function was paralyzed, not half a dozen or all. The supposition that blood was or was not circulating was not considered by the Chiropractor. Why did he ignore such? Because it was not concerned in this disease. To ask questions about blood would be equal to asking about the floor of the basement to correct a cause in the ceiling.

It was a question of intellectual, individual functioning energy which was partially absent, hence paralyzed. Consequently the Chiropractor adjusted a subluxation. What for? To put that vertebra into normal position, to increase the size of the foramina, "to allow the restoration of functional currents" from the brain tissue cells, that were not active, whereas now they are. He succeeded in making a philosophical connection between Innate Intelligence and the femur, with that function as an intermediate. That sounds (and is) simple; results proving its practicability.

Past education has led us to believe that paralysis "is a lack of action in the physical body," but more than that must be considered, the lack of power, function, that makes such possible.

Formerly we spoke of Innate Intelligence in an abstract sense. We know it did exist, although then we did not know any more about it than anybody preceding, but recent discoveries and research at The P. S. C. has led on until we now have a philosophy based upon the principles and laws underlying the phenomena of nature. I believe today that, with all respect to our ministerial brethren, we have a key to many theological conundrums. There is in all scriptures much that cannot be comprehended or deciphered by the present stage of theosophical philosophy, because that, like therapeutics, "lacks the connecting link and the practical" issue which Chiropractic opens for public approval. The minister will preach that God is all, and "He" is the highest type of a spiritual power; he finds these ideas elaborated upon and taught in the scriptures, in which he has implicit faith, and admonished his audience to do likewise, and yet his wife or son, the same day take sick, he rushes them to the hospital, places them under the care of a man who according to his daily therapeutical disbelieving actions, has no expectancy of a superior being helping him. The former believes in a God, but the physician "knows" that all life is inherent in matter—that the body is "controlled" by a "systematic nervous system," "that is automatic" "and does not need a God." Every time a knife slashed a body, for a pathological condition, the parties implicated in this crime are questioning the ability of God to personify Himself. Their practice says, "God does not know how to rebuild or increase the number of cells in a body." The physician says. "He has one organ too many, cut it out. Take out an ovary, uterus, stomach or any amount of tissue, the body will run as good or *even better* without it. God put it there for a purpose, but that is immaterial." This man dictates to his superior. If God saw fit to personify himself, in the making of a child, and if He saw fit to put in an appendix, He did it for a function to perform through and without which the body is bound to suffer, therefore, it is not for man to ruin the castle of any mite thereof by tearing out its sections. It is for man to see "that its fullest function is performed; if not performing, then see why and study how to restore it without" desecrating the temple. If the Chiropractor adjusts

the cause he has done more for the sick than all the physicians, for no stain of blood rests upon his hands, or a guilty conscience to spend sleepless nights with.

Look at man as *he is* and do not dictate to his maker, but *open the intervertebral foramina; let functions have free passage so that Innate* Intelligence will manage without assistance. The greatest disgrace on present civilization is to daily observe how osteopaths and M. D.'s try to subordinate this Innate and try to make it a servant in all that are willing, and when not subjective, use compulsory means.

When one or more functions are paralyzed there is intellectual power absent that is present in the normal person. Comprehend that behind it is that spiritual existence; know that as soon as it can get through there will be no paralysis, and it simplifies the subject and takes away its mystery. Are these bones or muscles, tissues or blood absent in the man that has one or more functions paralyzed ? Do the muscles waste away or decrease in size because of non-use? Would not the same occur if your arm were tied to your side and never used? What is absent? *Life.*

The following case of hemiplegia shows our contentions to be correct:

Questioning the patient we get the following symptoms: Right leg perspires freely; left one is dry, skin scaly from the knee down, although normal from that up. The left arm is more or less hot, much more so than the right. The usual loss of motion exists in the left lateral half, although gradually getting better as years pass by. Pain is occasionally felt in the left hand and prickly sensations in the left foot as if it was going to sleep.

The analysis of this case is, as the following chart shows:

Both feet—Lack of Caloric (6).

Right leg—Excessive perspiration, Excretion (3).

Left leg (knee down)—Lack of Secretion (2).

Left thigh—(above knee)—Secretion and excretion normal.

Left arm—Excess of Caloric (6).

Left side—General lack of motion (1) and contraction (7).

As pain is the "mental interpretation" of abnormal things external, we cannot say that that is a disease, but the intellectual knowledge gained of the conditions.

Each symptom is quickly analyzed back to the function. As products and chemical actions, if abnormal, are worse than useless to the study of the Chiropractor, we will not waste time trying to harmonize them or the study thereof. A product can never be the producer, simple matter to find the subluxations involved in examining the spine of this individual. The adjustment will be given at that specific, exact, location, knowing that that is the physical representative of that which shuts off functional currents, hence is the cause of the lack of excessive functions–various forms of paralysis.

The practical issue of these analyses is to adjust the subluxation that always exists with any form of disease—paralysis. The location of the disorder determines to an *exactness* the position of the subluxation. You or I can place one finger upon the spine of the paralyzed individual, and say, with positiveness, "Here is where I will find a subluxation." Palpation proves it correct, the correction taking but a moment. It is but a question of time until the vertebra is returned to apposition and have released those nerves that are impinged. Restoration of transmission of functions, from the brain, place of intellectual transformation, to tissue cells, has been accomplished. When that has been performed our individual is well—no paralysis exists.

The synopsis of this lecture is:

1st—Paralysis is more than is taught in therapeutics.

2nd—Paralysis includes every function in the body.

3rd—Paralysis may mean two, three, or a combination of any number of functions.

4th—Paralysis may be an excess of one or more functions and a lack of one or more others in the same individual, all existing in various stages, in many different sized districts, at the same time.

5th—Paralysis may be involving a large or small area.

6th—Paralysis is *not* caused by a clot of blood on the brain, for many a post-mortem fails to find it. Adjustments restore the functional use of an arm or leg instantaneously. What did we do with the clot or those that doctors have been treating for years and "failed to get results" end the Chiropractor succeeds in making well "by adjusting the spine?"

7th—The cause of any paralysis is the shutting off of function.

8th—Function is the special office that tissues hold. Every tissue has a specific work to perform. It is the absence of that function that means paralysis.

10th—Paralysis is a simple subject when understood, but difficult when improperly jargoned and misnamed or viewed through superstitious glasses.

HERNIA AND PROLAPSES OF THE BODY

We know that every tissue can be more or less prolapsed. In the broadest sense, hernia is prolapsis; in the restricted use it is confined to a division where an opening has been created. A “rupture” means an actual “breaking or tearing” of the tissues involved. Dunglison’s dictionary lists, within two columns, over one hundred and fifty kinds of hernia. The medical conception of this disease is that some of the muscular and supportive tissues are “broken or torn.” If we reach detailed analyses we find that muscular or any other tissue is not ruptured or torn, but that there does exist a slit.

Every connective tissue, between all muscular fibres, is composed of cellular tissue. If this be receiving its normal quota of mental impulses, then the cells remain full and normal in form; but when a portion of these are hindered sufficiently to paralyze their function, then these very cells become more or less prolapsed and drop accordingly. In all such conditions there is a line between those which firmly attach above and those which pull by gravitation from below; hence a letting go of tissue cells. Not that these become “ruptured,” but rather than “cell let go, one from the other,” until the aperture exists. This may be small or large according to the number of nerves involved under pressure, and the restriction that this pressure makes on Innate Impulses that govern that action in that region. Relaxation of fiber, one from the other, with the protrusion of the abdominal organs, then, is our basis in preference to the conception that tissues are deliberately torn by a strain.

All tissues are connective in function. It is this blending and intermixing of one tissue into the other that makes the body what it is—one harmonious organism. No one is capable of drawing clear, concise lines of demarkation between one tissue and another. When well outlined, tissues are called osseous, cartilaginous, nervous, etc. In function every tissue aims to and does connect itself with some other, and in this manner is a support to its neighbor. Considering thus, we can readily grasp the idea that if its attractive properties are not normal, then a prolapsis of its constituents is the result.

To enumerate the various tissues that may be prolapsed would be a story almost without end, but the one prolapsis of which—even under abnormal condition—would appear most improbable, is osseous. Yet, instead of this being rare, it is quite common. The Chiropractor very often finds in his daily practice such conditions as osteomalacia, mollitius osseum. They

are met with daily, rather than exceptionally. The above, and innumerable other conditions of bones are simply types of prolapses based around the same principle.

With this knowledge of blending of cells into tissues, regardless of character, location, or function, we must realize that any one, two, or three of these can become weakened, and prolapses are a consequence. If muscular tissue becomes flabby, it drops and we know it technically as "prolapsed muscles." You cannot speak of it as a hernia as yet, because there is no division of its fibres. We can have a prolapsis without hernia, but never a hernia without prolapses. As a similar instance, the tumor *may* be an cancer, but a cancer is *always* a tumor. For instance, we can have a prolapse of the brain, although a hernia of it is rare. A hernia, separation of fibres, or prolapsis of any thoracic or abdominal viscera, is possible, because behind it are certain organs which may be loose, and hence capable of being protruded.

Prolapsis, then, is the basis of all that exists in the form of a hernia. We must have the prolapsed organ before a hernia is manifest. Any muscle or other tissue is an "organ." Another classification is made, those organs which are supported in space are viscera. We can have *protrusion* of any viscera, although only *prolapses* of organs.

You will notice that the main text, although including hernia, will be almost exclusively confined to fundamental conditions—prolapses.

Hernia and prolapses are classified and named according to region, organs involved and character. Some have a combined name which is emblematic of two or all three conditions.

The most dangerous, in the surgeon's hands, are "all of them." The most stubborn to yield to treatment are those in the hands of men who treat effects. Those figuring in the greatest notoriety are those that bring the large fees to the specialist who attends to them. The greatest number of operations performed for this disease are those of the abdominal region. Those of most other localities being where they cannot be tampered with by dangerous and harsh measures and where the best surgeon (Innate) adjusts them in Nature's own way.

The danger attending operations for herniae are more serious than from the treatment of prolapses, yet ruptures, as great or greater, occur to internal viscera, and individuals come and go with these conditions for years when, if surgical means were advanced and used, their lives would be quickly ended, "by the best surgical aid" with the beautiful results that usually follow an operation. "They could not withstand the ravages of the ether or the shock that followed."

Why not consider these subjects from a common sense, *"Practical"* view? Oftentimes too much scientific argument and detail overshadows the real truth of any subject. Mystery shrouded in superstition has been the basis of medical studies for all time. Let us start a wide and never-ending road, such as lets

in the beauties of broad daylight and is easy of comprehension by even a lay mind. Commence with normal man and consider him as he is and what changes must take place, step by step, in him, to cause a hernia or prolapsis.

From the outside of the abdomen, going inward, we have, first, the cutis; second, muscle oblique externis abdominus; third, muscle oblique internus abdominus; fourth, muscle transversus abdominus; fifth, the fascia transversalis, and in the center the muscle rectus abdominis, and in the median line the linea alba, each of which has a function to perform. This exemplification, primarily, is to keep connective tissues together in an upright typical manner and in an even, regular state, of tonicity; the object is the conservation of responsive actions to resist external forces that man may come in contact with, or, to sustain tensions or strains that he may be called upon to meet. These organs must remain in a recognized state of tonicity and keep an equilibrium in order to carry that for which they are intended. If they lose a part of or all of this function it means that they become relaxed and remain so as long as the first cause continues to exist.

Should the epiploon, in any of its divisions, become weakened, it means that the viscerae that it should support and restrain in situ, had dropped from normal according to the amount of relaxation that has occurred. This may be local or general throughout this region. Each tissue has a certain elasticity and expansive power, but it is the excess of this and its permanence that makes each and every hernia a possibility. It is the divisional study of each kind that makes of a hernia a mystery to every individual that has not studied the subject.

If the mesenteric tissue that supports the various divisions of the bowels is enfeebled, if that is the organ relaxed, it is a “prolapsis.” But, if in addition to this state of affairs the abdominal muscles weaken, allowing the weight of the prolapsed organ to press against the weakened walls, then at some opportune time, when the individual is in a cramped, stooped, or strained position, we will have the starting point of the known, seen or felt, hernia. The conditions that made such a possibility may have existed days, weeks, months, or years before it broke out. The cause of the latter may have preceded the recognized condition for years. The subluxation that made possible the prolapse, conditions could have existed months before the test of strength came, which showed that normal resistance was absent. “The original cause remains the same”—the lack of current from the Innate brain to the tissues that are needing it. The physical representative of this cause could have been palpated at any period, immediately after its creation, before the muscles became relaxed, after the organs had prolapsed or following the observed hernia. Its adjustment could have taken place at any stage and prevented the condition from becoming worse. The Chiropractor stands as a preserver in (correcting) what would,

had it continued to exist, have caused hundreds of lives to become blanks. If he has nothing further to commend this work, that will suffice to prove that he is a much needed performer upon the world's stage.

If the abdominal muscles are powerful, vigorous, solid and secure, then prolapses of any or all internal organs will not create a hernia. If the internal viscera and organs maintain their normal position and can vibrate with the proper resonance, being in a state of normal tonicity, they will be better able to stand the daily strain that man sees fit to impose upon them, the abdominal muscles will be relieved of the unnecessary weight and a hernia not be so likely to occur. But to have the hernia in its truest sense, two conditions must always be present; first, weakened abdominal muscles, and, second, prolapsis of the organs within, then protrusion.

Herniae are further considered from the standpoint of whether they can be reduced by careful and painstaking means. Palpation of the parts can and does replace them, but if there was in the first place a cause that produced such a result, what has the replacing of the displaced parts accomplished? Preceding investigation has not reached this knowledge of cause and until this has been reached and the cause corrected, we stand without one practical demonstrated move superior to that of yesterday.

The question could be broadened to the extent of acknowledging that every tissue or cell thereof has a supportive property unto itself and must maintain its normal constituency. If such failed then the value of that tissue, so far as concerns the general whole, is lost.

To get to the root of this all-important question is my aim. I see no good reason why we could not have a prolapsis of any tissue that has the function and property of maintaining a state of normal tonicity, and we are told by good authority that every tissue in the body has such function. If this property is lacking, where is the tissue? It appears that this subject, when fundamentally understood, *is an important one*, and is detailed enough to include every disease enumerated in the body. True, all function is but motion and this depends upon resistance (contraction) or relaxation, the non-existence of which show the tissues to be in a state of prolapsis. In every disease an abnormally relaxed condition does exist, and it is the basis for a hernia, should it be carried to that extreme. In substantiation of this claim, I believe that a hernia, rupture or extreme relaxation of the heart either or both lungs, spleen, liver, stomach as well as the previously mentioned tissue, becomes a reality and explains many of the previous mysteries that have existed and with which the medical ranks are saturated.

A practical analysis will give you an example and show step by step how segregation proves the contention outlined above. For this purpose we shall take hemorrhoids:

Cardinal conditions:
Swelling.
Dilatation of veins.
Hypertrophy of connective tissue.

(1) Rhombotic hemmorrhoids (external or internal.)
Dilatation of muscular fibres in veins and extravasation of blood into surrounding tissues.

(2) Varicose hemorrhoids.
Dilatation of vascular walls. Prolapsis of muscular tissue.

(3) Connective tissue hemorrhoids.
Hypertrophy of connective tissue stroma.

(4) Capillary hemorrhoids.
Impalpable weakness of capillary walls in mucous membrane of rectum; resulting in hemorrhage without inflammation.

In Nos. 1, 2 and 3, above, the hemorrhoids may be external of internal of normal temperature of inflammatory. Combinations of the above type are more frequent than typical cases.

All cases of hemorrhoids are likely to be accompanied by a sense of oppression, locally, and by itching (sometimes) of pain. In the case of the inflammatory piles, the pain is burning and intense, especially during defecation.

Causes: Interference (nerve impingement, due to vertebral subluxation) with the current of mental impulses flowing to the parts involved, the anus and rectum. This impeded current may express its abnormality in the improper performance of the following functions:

PROLAPSIS.

In type No. 1—Muscular contraction of venous walls with rupture.

In type No. 2—As above, without rupture of veins.

In type No. 3—Increase of cellular expansion and local impairment of serous circulation with lessened muscular contraction.

In type No. 4—Simply lack of muscular tonus, which is prolapsis of capillary walls followed by traumatic rupture of walls and hemorrhage.

In all cases of hemorrhoidal inflammation, the excessive heat is due to slight impingement of those nerves conveying calorific impulses.

Itching in piles denotes afferent impingement only.

Does not consideration of these subjects, from fundamental study, eliminate much of the detail of previous mental study, of previous labor, or am I taking a wrong tack and holding my attention to something that is not professional and ethical? Whether or not these ideas shall cause me to be churched, I care not, for I belong to no society or organization from which I could be expelled.

Where the final lodging place of such conditions will be is a

point to be determined upon palpation of the locality involved. Suppose two hours were spent in ascertaining the exact organ involved, and its past, present and (then guess at) its future position "unless something immediate was done," by a person who has spent years at that line of work. I say, suppose he does this, what has he to show for the work when finished ? Does this assist him in finding the cause instead of observing effects that have been known for centuries? Where is the progressive toward the knowledge of cause?

Suppose I have spent the time, that is considered essential, and have determined such possibilities and improbabilities!. Does such knowledge help me the least bit in adjusting the simple subluxation that controls that area ? No.

"Female complaints," known as retroversion and anteversion, or lateral tippings of the uterus, hemorrhoids or piles in any form, floating kidney, etc., and like simple conditions, are prolapses. The ligaments, muscles and supporting tissues that should retain these organs in place are not receiving the amount of power they should.

Suppose we spend an hour or two in discussion, pro and con, the 150 kinds of herniae that exist. What would you know about the cause of disease or its adjustment when we had finished? Do not give me credit for originating this wheel of 150 spokes, the hub of which always remained covered until today. I do not know one-twentieth of them; what is more to the point, I do not care to. I have no time to waste in that direction. Doctors have been born or made, and sons of doctors have become M. D.'s from time immemorial, and each has wasted his greatest efforts in considering symptoms, following which we are told no more *about the cause* of these one hundred and fifty classes than we knew twenty, fifty or one hundred years ago.

The knowledge of the cause of hernia does not exist in the ranks of the medical profession. The medical man argues around weakened tissues and how to strengthen them. He has no knowledge of that which is necessary to give life to tissue, the absence of which creates the lack of life or death. The difference between the states of life and death are enigmas to him and, therefore, that state existing midway, disease, is as much a puzzle as either of the former. If he knew one or both, all three would be daylight propositions that could be handled without tongs and utilized in repairing the one when partially absent and sending its forces, into the direct channels to be utilized in creating a better man, mentally, physically and morally.

If he knows not what qualifications are necessary in man, as a general unit, how can he conceive of such qualifications in a segment? If he does not know what makes live or dead atoms then *how* can he tell a disease? If it is true that certain tissues display certain abnormal elements, before he has reached the culmination of this subject he must prove what made this condition reach such a state.

If he cannot *imagine* (let alone reasoning with facts) how a tissue can be normal, how can knives, saws, etc., take away or bring to it life in a body that is abnormal. He is trying to accomplish something, he knows not what, for he does not comprehend what properties an individual must possess to be normal; what he has in excess or diminished quantity, when he is abnormal. Yet he delves into this physical with the black cloud of ignorance surrounding his cranium, and the intention of trying to get an unknown force or power into irreparable knots and tangles. If he were capable of measuring this healing power, could he dole it out and place it so accurately that he would not spill it into wrong organs? Has *he* intelligence enough to know its proportions better than Innate? Think it over.

The M. D. or D. O. are at a loss to reason out this subject from a philosophical, anatomical, biological, or any other "ical" standpoint. He has not been taught it. His conceptions are too ethical to see or grant its existence. He does not recognize other than what is seen. It is known that the animal suffers pain under vivisection and other brutal methods and yet you, when asked the simple question "What is Pain?" (that he meets in every day practice, in almost every patient), you are at a loss to know how to answer, and while he is concerned yet he is totally ignorant of what compositions and elementary necessities are required to make pain a possibility.

Their unproven hypotheses demonstrates the fact that they do not know the true state of affairs. They have not recognized that fact that something is now absent in the prolapsed tissue which will be present after the Chiropractor has adjusted the cause and transmission of normal impulses has been restored. To the M. D. it is *always* a master for he never reaches it. The Chiropractor asks for and gets what he wants, the other party tries to *force the issue* and, finally failing, therefore it is unnecessary to advise the use of the truss, as the M. D. does, to cover his blundering surgical mistakes.

Did you ever seriously ponder about what makes A a live man and B a corpse? Did you consider the difference between them? Let us dare to think. A and B each have a brain, nerves, spinal column, stomach, liver, bowels, spleen, kidneys, heart and lungs. B has every *physical* property necessary for digestion, assimilation, nutrition, his body entirely is there, he has never seen the surgeon's knife. His corpse contains two lips, arms, hands, all the bones, muscles, every tissue and viscera that a *live* man has. Corporeal elements are complete, but still what is it that is absent in B that is present in A? What is that one absent element? You say "life." But *what is life?* You may answer "It is the spirit of man." But *what is the spirit of man?* Then you give thought to the problem and perhaps reply "We are dealing with questions that are far reaching and no one has solved the problem in the past. Greater minds than mine have gone insane over it. We will let it go." No, *we will not let it "go."* We want

it, will search for and *demand* an answer. We are entitled to it and I know it can be had, providing we go after it in the right light. You consider these thoughts according to past teachings, which are to respect the Bible according to the conceptions given to you from a certain dogma, hence you try to answer this problem along those lines and eventually reach the conclusion outlined above.

This substance, virile power, may be called many names Theologians call it God. Many, for want of better and deeper knowledge, base their name around their observations of its actions. You will find such names as God, Spirit, Subconscious Mind, Intuition, etc., which but speak of various depths of conceptions. Some are more concentrated than others. All are based around a belief of faith. None of the above names are expressive of a science and are of the practical development and application of known quantitative ideas in their philosophical and mechanical method of working them through the body. A few thinkers believe that mind rules all but the how, why and through what channels they have not deciphered. Instead of progression and independent advancement, like an Edison, they have fallen back upon dogmatic faiths, which cannot link mental and physical together, therefore they cease to exist other than as a belief that the mind rules although they do not see or know how.

The Chiropractor looks upon man as an intelligent, mental and corporeal entity. One cannot exist without the other and continue to be a *living* model. This "something" means that it must be considered in characteristic style as to its expansion as to how much it does to the human body. Only one name is indicative enough and elaborate enough to cover the field of labor involved—Innate Intelligence—expressing the ability of the fullest Intellectual Inherent Power.

In the study of physiology, from all standard text books, we find that it is supposed to be a branch of the science of biology (Life) that pertains to the how and why of functions of the animal or plant. Kirke's physiology, a universal standard for college and academic work, has the following: "The question arises, however, is there anything else ? Are there any other laws than those of physics and chemistry to be reckoned with? Is there, for instance, such a thing as vital force?"

It may be frankly admitted that physiologists at present are not able to explain all vital phenomena by the laws of the physical world; but as knowledge "increases," it is more abundantly shown that the supposition of any special or vital force is "unnecessary," and it should be distinctly recognized that when, in future pages, it is necessary to allude to vital action, "it is not because we believe in any specific vital energy, but merely because the phrase is a convenient one for expressing something that we do not fully understand, something that cannot be brought into

line with the physical and chemical forces that operate in the inorganic world."

"It will be in connection with nervous system that we shall principally have recourse to this convenient expression, 'for it is there that we find the greatest difficulty in reconciling the phenomena with those of the non-living.'"

Contradicting the above author is Morat, author of "Physiology of the Nervous System," and professor in "The University of Lyons."

He says in part: "It is obvious that a being endowed with life possesses characteristics and presents manifestations for which in dead matter we can find no parallel. . . . Here is brought to our notice a fact of a purely internal nature, eluding observation, as it is generally understood in science, but which common sense constrains us to attribute to beings resembling ourselves, while at the same time denying it to all objects in which this resemblance cannot be discerned.

"This reciprocal link not only controls the relation of the living being with all surrounding objects; it is also, and simultaneously, the distinctive feature of its organization. From this double link, so frail in itself, and yet so intimate, proceeds the unity of beings endowed with life. . . .

In the past, and even at the present time, physiology has overlooked and still overlooks the fact of the being which it studies, possessing sensibility as a casual or conditioning influence in the determinism of vital phenomena. . . . As physical science finds no place for sensibility, neither has physiology accorded it one. The time seems to have arrived for a reaction against these exaggerations.

"In both cases the nature of the link is unknown to us; but none the less does this link exist, and is in biology the foundation of all that distinguished it from pure physics."

Kirke's physiology or any other standard, for that matter, bearing upon the study of the body, is devoted to the study of "dead" tissue. Morat is the first modern thinker that I have found that admits that there is a superior intelligence that must be considered in biology, and while he admits that it is known and spends much of his time in detailing what it might do, he admits throughout the entire book that its whereabouts, the how and why, are questions unanswered in his mind. He spends much space, time and good thought trying to reconcile his efforts to what he would like to do with direct functions guided by an intellect, but he never can decipher such a momentous question as long as he holds fast to the physiology of the Sympathetic Nervous System. That always has been and always will be a stumbling block. I recognized this and took up such studies as would assist me to prove the fallacy of the function accorded this system and that it was based upon superstition, and I believe today, we can and have, supplanted it with a practical reply, such as allows us to reach the top ring that men of all ages have been

trying to reach. Today we eliminate many pitfalls and elucidate just such truths as J. P. Morat has been seeking to find.

I say they study "dead" matter when not necessarily "dead" in the sense of being removed from the living body, yet studied almost entirely from what would or would not, does or does not, happen following section, etc., etc., from the source of its being.

We familiarly speak of "dead" matter when we wish to refer to the corpse. That matter is alive, yet not sufficiently so to permit independent movement. The difference is one in which the intelligence is absent, therefore while some life does exist, it does not exist in a form of sufficient quantity to permit its circulation, therefore the difference between the two forms is that in one the life circulates in definite channels and in the other it does not circulate.

Innumerable mechanical and electrical devices, etc., have been invented to facilitate (?) this study, and over a third of the space of each book mentioned above is given up to investigations and experiments with tissues that have been completely separated from the living body, or tested when under the influence of an anesthetic, with practically the same result. This being true, what have they to show for their study of "death" in its millions of forms? It is not surprising that medical colleges started with the intention of studying the dead, have been doing that very thing for thousands of years and would have continued to study what dead tissue is or is not liable to do—if a few cranks had not dared to begin an investigation of life. It is not surprising that death is so persistent in their ranks when their work has been following that type of study for years.

When Innate Intelligence is absent from man, his physical refuses to go. When this is absent the bowels *cannot* move. They are *dead.* When that intellect-power is not known to these tissues, every organ, bone and membrane in the body is inanimate matter. You say to the corpse, "John, move your legs," and the carcass is still. He is "dead." That which caused him to walk is gone. You say to the paralyzed man, "John, walk," and John hobbles or creeps along. Why? Because he does not have entire control over the limbs. He has a partial (life) use, but not entire, therefore it is known as "paralysis," which is "partial" death, or not an "entirety" of life. You may ask the third man to walk and he responds with all the activity that a healthy man is expected to have. Why? He "is physically expressing the mental equivalent." He expresses "life" in its "entirety." What moves the latter? What has the third man accomplished that No. 1 could not do at all? What has the last man in its entirety that the second only partially had? Could you answer these questions by saying blood was out of order? Man has an "Inherent Intellectual Power" (Innate Intelligence) and this force is put into action and consequent motion indicates expression, the quantity of which proves the amount and quality of life that is coursing through his body.

Did you ever think that no matter what you do, intentionally or educationally, a thought must be first? What I am saying must exist in thoughts before it is uttered. Thoughts precede acts, but many a gesticulation precedes expression; what I mean is that you have thought “I am mad” and wish to say it and express some emphatic movement at the same time to impress your words more vividly upon the mind of the listener. If you will analyze your actions slowly you will find that your hand hits the table before the word “mad” is out of your mouth. The thought for expression and the thought for action had their creation at one and the same moment in two different lobes of the brain, thence issued the impulse simultaneously at the same time the harmonious actions followed. What must be done with “thought” to make expression? “Give it Power.” Unless you give the thought power, its practicability is lost. It amounts to nothing.

Every muscle must have 100 per cent of that power to keep it moving normally. When your stomach works it expresses that amount of volume of force, providing it be normal. If 100 per cent of power reaches a tissue, then its action is normal. If only 50 per cent of thoughts can get to a preordained destination, then the organ is paralyzed for lack of power, is one-half the normal between the range of 0 to 100 per cent; death at any intermediate stage may exist and is named accordingly.

The kidney has a normal position to maintain. That position is maintained by connective or supportive tissue which by a normal contractile state retains the kidney, liver, bladder, bowels or any other viscera in its normal position. In case it is interefered with it cannot contract normally. There will be a weakness in the disease and if it continues there will be a prolapsus.

As a typical example, take it for granted that we have 100 per cent of current going to 100 per cent of tissue. Then there would be 100 per cent of contraction of the 100 per cent of tissue because it has received 100 per cent of current. The result is that we have a normal position of the visceral organ. Supposing, however, that a subluxation produced an impingement upon the efferent nerves to the tissues in question and that pressure shut off 50 per cent of current, then only 50 per cent gets through to the 100 per cent of tissue. Consequently we only have 50 per cent of contraction and an abnormal position of the organs involved. As a consequence of the abnormal position, let us suppose that from the anchoring point to the superior portion of the kidney is normally six inches. With half of the current cut off in a pathological case, the tissues relax and increase the normal distance from the anchoring point to the superior portion of the kidneys.

The physicians and all know what ought to be done to return the kidneys to its normal position. The physician argues that he will give some medicines which have the tendency to contract

tissues. He gives medicines, and in some roundabout way, unknown to him, eventually some of it is presumed to get to those tissues. Some gets to tissues that do not need it and cause them to contract more than they should.

The surgeon comes in with the intention of cutting out tissue, bring the inferior edge of the superior cutting down the superior edge of the inferior cutting up to the inferior edge of the superior cutting. Tie them together; saying this will again return the kidney to its normal position, but this surgeon overlooks the value of the statement that the same cause still existing will again continue doing the same damage; the tissues become weakened again and allow the kidney to contract.

The Osteopath believes that it is due to a lack of circulation of blood in these tissues. Believes that if the tissues are nurtured, it will cause them to contract and consequently return to normal. He believes the way to accomplish this is to contract the muscles immediately over or surrounding the region of the liver, thinking by so doing he will compel the blood to nourish the tissues more.

The Chiropractor knows that cause is a lack of current. The only thing that will do this, he adjusts the subluxation, restoring the transmission of current to these efferent nerves which cause 100 per cent of contraction; the kidney returns to its normal position and remains permanently so, because there is a normal quantity of power with a normal quantity of matter producing normal tonicity to all parts.

Every tissue is supportive or connective in function. If it is not receiving its normal quantity of Innate thought force, then it will not express itself normally. Suppose something should happen by which a portion of this power is cut off. Would or could you expect it to go with normal speed? Would you expect an engine to run without power?

Suppose by accident my right arm below the elbow was cut off. Could you expect the arm to perform its work as well away from the body as with it? You would know that the arm was dead. How do you know? You were aware, by deductive reasoning, that there was a source of power somewhere in the body, that nerves were generally given the credit of transmission, hence when the arm was sectioned completely, this power was absent, the member was separated from the origin of its thinking controller. Suppose we cut it off at the shoulder. We know that the source of power that moves the arm is not in the arm. Suppose we cut the spinal cord at the base of the brain. Man is physically dead, for you have cut off power.

Suppose that, instead of exercising the extreme measure of cutting a nerve, we produce pressure upon it, constrict its size, thus interfering with its volume of transmission. The ability of the expression of action depends upon quantity of power that gets to tissue and this depends entirely upon the size of the freedom of the nerve. If a heavy pressure be placed upon it, its capacity is decreased. Therefore, the function of that nerve depends

entirely upon its being unimpinged. You can create such a heavy degree pressure that the transmission will be entirely cut off and the arm will be functionally paralyzed. Partially obstruct impulses and the arm would dangle and in a short time the shoulder would droop.

Don't you see now that the term "Prolapses" becomes broad enough to take in all internal as well as external tissues? The principle underlying has for its basis the same tissues, therefore the abnormal application becomes so vast as to make a universal subject. Having for its basis the same cause, differently located, it therefore affects tissues in the same manner wherever the same functions are involved.

We have touched upon the point whence this power comes, the presence of which makes tissues upright and erect with a trueness of contractibility; the absence of which bring the opposite in various degrees. Our brains are as dynamos that transform etherial power to our bodily uses. Occasionally I hear people say, "I don't see anything in our system." Chiropractic was laughed at as if it were a joke to be quickly discussed and cast aside. If that person would think and reason he could not deny there is a power, a life within the body. All organs are receiving thought force and we will admit that we think only through our brains. As for thinking thoughts with our solar or any other plexus, the idea must be dismissed as too ludicrous to tolerate. We have been taught to believe that these plexuses made power, but when we realize now that power is but thought, then we must look higher than the belly for our sustaining properties. The two hemispheres of the brain are the only "thinking" organs we have; therefore all power comes through them. Bear in mind and try to reconcile it with your "sympathetic nervous system." If the above are facts, then why deny this evolution in today's progression and admit if we interfere with that which carries this power there will be a prolapsis or hernia of that organ?

If I possessed a gold mine and no one restricted me from digging and bringing out its contents, none should say I was poor. Your bodily wealth depends upon how much mental is brought to the surface. This illustration holds good in life where we realize that health is wealth. To have health means the "life" must issue from its mind—brain–in unlimited quantities. If gold is dug (mental transformation) and the shaft (spinal cord) and its elevators (nerves) are in good working order, enables to bring the gold to the surface (peripheral) and your smelters cull the good from the bad (tissue expresses one function in contradistinction from the other), then the product of this labor is pure mental (health). This simile is applicable to you who are healthy or sick. Some are rich and others quite poor. Some bodies are not far from starving for lack of the actual necessities that keep their bodies living. Why? Some of their viscera are not in communication with the source of their physical bank

(brain). His viscera, tissues and muscles are prolapsed. Why? His bank stands ready to offer him all the finance that is necessary to tide him over a crisis, but the collateral that is offered as an inducement to get assistance does not appeal to Innate. He offers the explanation that "certain channels are choked," the paths are crowded, the outlook is bad, therefore a conservative judgment would decide that the investment was very unsatisfactory.

The bank says: "If you can convince me that you know how to handle wealth, I will extend it to you with a willing and glad hand." There is no use to offer it, it cannot be delivered to the party needing it. The bank has more cash on hand than they need for daily transactions, but the carrier that should deliver the currency is choked. The banker may be a personal friend of the man that needs the wealth to tide over a certain circumstance, that becomes greater the longer it stands. He realizes the distressing circumstances in which the man is placed, but what is the use of wasting time sympathizing or offering condolences that do not help? What will do it is the actual money deposited in the hands of the man that must have it. This still remains an impossibility because the "common carrier is impinged." The result is that in a short time, for want of this necessity, the firm goes into bankruptcy. Had some practical person, mechanic, farmer or laborer stepped in between the intelligent banker and the sufferer and opened the channel of communication, all would have been well and the life of another firm saved.

We draw from our imaginations another crude illustration to assist us in bringing out the idea that Innate stands ready, with unlimited "thought force" to give. She is freely willing to spend, providing the circumstances show a demand and judgment will be used in its expenditure. If the power is spent as fast as delivered, there will be no prolapses for want of power. The clerks must deliver the goods as called for. The firm must see that plenty of each kind of goods is in stock and ready to be delivered when purchased. Then this firm (body) composed of two minds, and the clerks (nerves) and the goods (impulses) will be in complete harmony with the manufacturer. No discordant tones will then be heard from either end.

The quality of goods delivered by such a healthy firm cannot be questioned. But let one stumbling block be interposed and no matter how heavily loaded the carriers may be, they will cease to go farther, stop where they are, and the fellow crying at the other end loses his standard and delivers inferior qualities of commodities and it but remains for the public to soon realize that shoddy goods are manufactured in this or that viscera. What is the thing to do? Talk to the man who is making the power or coin? Argue with him that he does not make the proper kind. Scold the poor merchant for something he cannot help, avoid or study the field of cause carefully, and remove the impingement that obstructs his capacity of transmission between

point of manufacture to that of expression and then allow normal results to issue without coaxing or treatments? Would such conditions tend toward the issuance of a prolapsis or a hernia of the tissues, or would it, on the contrary, issue the very best that the market had and could afford? The fault is not at either end nor in the conveyors, but in the transmission of mental impulses. It is to this that we must look for cause. Direct your attention to the practical parts.

We have shown that the firm can collapse when they have not the essentials upon and around which business is based—wealth of currency. The human factory is judged likewise. They must deliver the goods. When they do not, there is an inspector that complains, and soon the factorial manager is in an uproar because a certain organ is lying out of its place, instead of remaining in situ. It soon crowds the next door neighbor. The latter continues to deliver work, but not with the greatest ease. Could it have the greatest expansion, then the work of the first would be much facilitated. Although crowded, it is continued as before in cramped quarters. Oftentimes we see great adaptations between men in a factory to help a fallen one. Innate Intelligence will internally adapt the shapes and sizes of various organs to a fallen one. This is but one provision of this human bank in its various divisions to make up, tear down or adapt in its self-preservation.

The term rupture is commonly used to designate a break. When some organ is minus the cash to sustain itself, then it must be prolapsed. This divisional condition may be confined to a certain portion of a tissue, an entire layer; organ, viscera or many of each. The organ in which continuity is broken is the one in which the various cross fibres of the various layers of abdominal muscles have little if any resistance and the weight of the organ inside gradually works through these muscles and protrusion takes place.

Knowing that a hernia is a bankrupt condition of certain tissues for lack of their life-sustaining properties, which must come from the inside, we meet and face the question: “What must be done to correct its cause and return it to normal?” According to the bank illustration, you would quickly enough say: “Open the channel, remove all obstacles and let cash flow to the man.” When that is done, the currency will then buy almost any pleasure he may wish. This would be a simple example of dealing with a bank.

The human treasury has not been conducted upon a similar principle, but upon a basis of complexed and mystified superstition, believing in witches and supernatural power that were contained in some toad or rattlesnake, medicines, etc. You have been made to believe that that which was a necessity to make your body rich was contained in small pellets or liquids that some wise man had to make for you. If, after trying these and many more, you still find that you are weak, you are advised to cut out

some portion of the body. The fact remains that it is shy of cash to start with. Why, now, blame the suffering organs or remove them from the scene of disaster? They are not responsible for their present condition. Looking at a man in the sense of his being a bank, portions of which are trying to run without a sufficient supply of cash, the entire field is thoroughly covered when we "remove the obstruction to the tube," restore that which conveys money to the various divisions. This principle has been overlooked. Why? Because of its simplicity. The time consumed is too short, the dignity following such rapid changes from diseases to health is not ethical, nor does it command the respect that long, weary hours and many questioning glances between the physician and the soon-to-be-bereaved mother or father, sister or brother, might command.

We have saved many prolapsed bankrupts from going further toward destruction by adjusting causes. The mint coins money. Suppose it was delivered to you and me through mediums at the rate of a thousand dollars a minute. Suppose that, through an accident, something obstructs or falls, as an obstacle, on the conveyor and makes it impossible for the coin to reach me freely or at all. Will you use common sense or will you cut out the abnormal portions? Cannot you realize that cutting off supply means hurried death?

Is it good judgment to tear the bankrupt firm to pieces and then tie the various segments of a hernia together again, thinking that by second union greater strength will be added? Do you use the principle of tearing down erects to make them better, when the first cause remains unknown and untouched ? Why kick the prolapsed man when he is down and out?

Is it common sense to cut muscles, peritoneum or other tissues and then sew them together, thinking by so doing to assist in this healing process more than before? It takes more than opposition to heal. The first cause is the inability to get this man's wealth to where he can utilize it. If this current continues, no difficulty would arise. There must be, first, creation of wealth; second, means of transmission, and third, expression; then why lay the blame on the tissue that is unable to maintain a standard ? Do you think it advisable to place crutches under a man's arms, leather thongs around his loins to which are attached balls of wood, iron, rubber, or an armor plate on his abdominal muscles to compel them to stand erect? Is it necessary to further weaken tissues by reliance that is placed upon such additional ornaments ? Would it not be better to find where the obstruction was that was stopping this man's wealth from reaching its abnormal expenditure? "The first cause is what must be found," located with a mathematical exactness, and then adjusted. If causes were known and corrected, effects would never be treated.

The created power is transformed through the brain and propelled to the nerves. Nerves are conveyors to tissues. Tissues receive and express. The creative powers are normal, hence

there is no “normality” cause there. The peripheral tissues are abnormal. “Abnormality cannot duplicate itself, for each condition represented must have its cause, until we reach fundamental cause of creation which is present today in everything. Tissue is abnormal. Brain is normal. We have left one set, what are the transmitters or conveyors doing? To them we look for the solution; it is quickly found, for a pressure exists upon that at intervertebral foramina. Here, then, is the mischief maker of all trouble. Instead of berating the brain or trying to add foolish auxiliaries, we will correct the cause. Would it not be better to re-establish this current; that power between your brain and the rupture? If your philosophical ability will carry you far enough to go behind the treating of immediate symptoms, if you can see through the veil of mystery and superstition and walk into the daylight of science and the art of what life is and how it may be obstructed, then you are beginning to comprehend a universal law.

You ask why this honest expansive and practical knowledge of connecting the body with Innate Intelligence has never existed before? Before, during and following the time of Hypocrates, they knew what was on earth in connection with the organical body. Physicians worshipped one god, which was material and made of clay, gold, silver, marble or stone, in various forms and shapes, such as crosses or crude shapes of men or animals. They prayed to these, thinking they contained, within themselves, somewhere, the almighty power “from whom all blessings flowed.” They believed this power ruled every subject, whether vegetable, animal or mineral. The vital issue of how this deity became an equivalent, a counterpart in man, was never thought of. He comes in here and goes, when we are born, live or die, yet the value of such a great unity in connection with disease was too far fetched to be observed and needed something more than they had to bring it out. I can offer no reasonable excuse for their inability to utilize such powers. From that time to the present there have been two extremes of thinkers. There is the theological student, who studies exclusively the spiritual entity as an entirety. He has made that his hobby until today the church exists based upon a philosophy that is purely spiritual. How God becomes a reality in man other than “through his body” are scientific points unknown in the ministerial ranks as well as in therapeutical. He knows nothing of the physical as exhibiting the direct continuity of one with the other. He studies the ordained writings of inspired leaders. As for the physical, that is not altruistic enough to reach his ideals. The opposite is the M. D., who considers only the physical. He knows nor cares for nothing but what can be weighed on the scales, seen with the microscope or tortured with adjuncts that are not now nor never were intended to be created by man for man.

If asked what it is in man that cures or heals people of their physical or mental ailments, he would say, “Yes, we cure.”

"How do you cure people?" "What is medicine that cures?" to which he will offer the following: "God made the vegetables and animals for our use. In each one is some chemical property or affinity that we give to the body when we find that substance unduly diminished." But, doctor, is it lacking in that man because he has not been eating toads, lizards or the testicles of man or beast? Is the absence of a certain poison the reason why he must eat it to fill up? Is it poison for poison? If so, where will the first poison have its start, or does that commence from nothing? Why give to the body poison No. 2 that must be killed with No. 3, and where will each stop in this never-ending game of tag, you're it?

Why are such and such chemicals absent in A and B, although they have never eaten other than the regular foods as healthy men? Why are the chemical values normal in B and abnormal in A? To which he will answer: "The body does not create these chemicals in right proportions and quantities; therefore we must fill the gap." If you, wait to supply the body with the exact poisons that it lacks, then you will never use vaccine virus, antitoxine and antidiptheretic poisons, which have killed more than they have saved from disease. But why does not the body do its work normally? It does in B, why not in A? These questions are reaching deeper; for fear of a corner, he replies: "While we cannot answer some of your questions, yet we do know that medicine has effect upon the body." "What is it?" "A stimulating effect." "What does it stimulate?" "Nature." "What is nature?" "It is something, that exists somewhere in the body, and we try to get it to work slower or faster as our education has taught us to think best." "Who is nature and where does she reside, through what channels is she stimulated, and what are the successive steps of how intelligent response performs their function?" are thoughts that stagger every M. D. to whom they are propounded. The spiritual side is nothing to him, because of the impracticability of putting it into practical use. It is beyond their grasp. Instead of opening channels to allow its expression, they help to clog them with poisons and adjuncts that are damaging, in so much as they crowd the tissues with a something that is damaging to a live tissue and worse for a prolapsed one. The opposite extremist, the spiritual man, knows that everything that lives must have a spiritual phase behind it.

The fact has never occurred to these men to link their forces into a unity. If the two had created a practical unity, each could see where his sphere of usefulness would be much enlarged. If both their thoughts had become a unity, each would be the same. The minister would be the physician and vice versa. One could deliver the work of the other and, in fact, the minister would be all that his name implies, to minister to the wants, needs or, demands of sick or well men. The minister, instead of preaching truth and further enlightenment of the good of God, would demonstrate its practicability. The physician, instead of doping

the body, with bad intentions, would no longer be needed, as his ground would be covered by the only intelligence that holds the power to allow God to become an active participant in man's welfare. Why not make of each a practical science instead of allowing each to continue, neither complete nor practical so far as man and his daily issues are concerned? The minister does not help to heal or cure the ills of flesh or mental, and neither does the physician, yet each tries to accomplish that very thing. Each puts himself forth as an authority for a certain dogma, yet neither one is capable of delivering the goods that he might like to, were he an idealist or individualist.

Apropos of this, I wish to show that the theologians are recognizing this weakness. The following comments substantiate this fact. The "Woman's Home Companion," for July, 1908, has the following under the caption, "The God-With-Us-Cure for Human Ills":

"In speaking of Christian psychology," we note: "Their studies in psychology convinced them that there was an intimate and powerful relation between the psychic and physical parts in man, and that it was not wise to divide man into compartments and say this part is for the priest to prescribe for, as it is psychic, and that part is for the physician to prescribe for, as it is physical, but that man is a unit, an entity."

"They recognized that something had been lost out of Christianity, since Jesus asked the infirm man at the pool of Bethesda if he would be made whole, and since Peter commanded the impotent man at the gate of the temple beautiful, in the name of Jesus of Nazareth, to rise and walk. This 'something' that has been lost is that Christianity has a redeeming power for the cure of the body as truly as for the cure of the soul.

"The older appeal was to the soul, and the man's preparation for eternity. This new movement takes hold of his 'mental and bodily life' and fits him for early life 'here and now.'

"The complaint is going up from everywhere that the church is losing its hold on practical men and women. * * * A purely spiritual appeal does not arouse him. But here is a new way of reaching the man of the world. His modern way of living, with all its hurry and work, has gotten onto his nerves. He sleeps poorly, is depressed and melancholy, has nervous breakdowns, is dyspeptic and sluggish and miserable. The same man will not listen to a purely spiritual appeal, wants help, and wants it badly. The church that can promise him wealth with which to do his work wins him. His bodily pain is very real to him, for it is so much nearer than a cramped and dormant spirit of which he is not conscious.

"No small factor in suggestion is the bringing into prominence the man's own latest dormant manhood as a child of God. He is made to believe that his true self, heretofore too weak to assert itself, awaits its opportunity to show its ability to dominate the situation.

"Such a famed psychologist as Professor James Harvard gives his approval, saying it is time psychology did something.

"What the professor referred to, when he said it is time psychology did something, is this: Psychology, with its experimentation, its theories and principles, has heretofore been a theory of college classroom and laboratory. Now for the first time it is set to work for practical ends. It reveals an immense subconscious realm in which are lodged all possibilities of good as well as the rootage of evil habits."

Talk to any experienced physician and he will honestly state "The less medicine given a body, the better." His educational system is all wrong at foundation because of its unstable, fallacious policies. Talk to the minister and he will convince you his religion is the true philosophy of life, yet he must admit that it cannot be applied to the body's needs through talk. He preaches about how God healed the wounds, sores, etc., of others, yet he cannot do it today. The minister of the gospel goes to the home of the sick and prays with the assistance of her friends, or asks the congregation, on Sunday morning, to pray for the Sister So-and-So, and he may pray on his knees for six hours with wild exhortations and appeals and if, when he came, he had turned the patient over and given her one Chiropractic adjustment, taking one-half minute, he would have done more to make of that sister or brother a philosophical unit and connected him with God than all his supplications could have done had they been carried on for years. One is the practical application in connecting the God that was in the patient but could not be expressed, and the other was the belief or appealing to some with the hope that something would be given to the body which it did not already possess. It already had a God, only through subluxations it could not find the avenue of expression. The following occurrence will practically show that three hands at the oars, in a time of need, was worth more than three minds at prayer:

DIDN'T SEE IT THAT WAY.

Three ministers wanted to cross the Mississippi River to attend a revival at a place which boasted no regular ferry. Brother Syles and Brother Beamish weighed at least two hundred pounds apiece, but their companion was a mite of a man, weighing scarcely one hundred. They got a boatman to take them over, but in midstream a severe thunder shower came up and the waves threatened to capsize the boat.

"Brother Syles," said Brother Beamish, "I think we had better join in prayer."

"Do you, though?" shouted the boatman. "Wall, I say you don't! You two big ones come here an' lend a hand at the oars an' let the skinny fellow pray."

Why are bath theories impractical? "Neither holds" the links that connect both, yet Chiropractic supplies every relation

of these affinities. The minister does not possess the knowledge of how to create a union of his theological theories with the physical, and vice versa with the medical man.

The truth of this is verified by the conversation held recently at the trial at La Crosse, in which an attorney for the defense asked the president of the Wisconsin State Board of Health (now one of the vice-presidents of the American Medical Association—Allopathic Branch): "How many specifics have you today for specific diseases ?" He said: "I presume you mean how many medicines have we that can 'be depended upon' to positively secure certain results. Is that your question?" "Yes, sir." "We have five or six." "Is it true that you have only five or six specifics that you can depend upon?" "Yes." "Do you mean to say that you, representing the best medical brains in Wisconsin, have only 'five or six' medicines for diseases after all these centuries of mingling and interblending with the best thinking capacities of the world; that that represents all you have today for all your labors?" "That is true." "*Think* of it! What are the specifics?" "Vaccine virus, antitoxine, antidiphtheritic serum, etc.," and he named "Five" or "Six" theories that are pets now. That is why he was positively correct, because they are being experimented on now, and these they think are all right. I merely give this introduction by way of stating that if such represents the knowledge the medical profession of Wisconsin has today, I feel it is open for somebody to do some thinking. It is open for some of us to dare to think outside of the walls of tradition. Ten years ago the Chiropractor was prosecuted for what he did not know and could not do. Today he is being maligned for what he does know and can do. Today they realize that we are doing something, and the prods are being made sharper, but competition of that sort only intensifies our ambitions to give the world successes for tomorrow in contradistinction of the failure of today.

Where is the physician today that can define his movements and say that he benefits his patients and obtains results by a definite channel? Where is the physician that realizes that a hernia is caused by a loss of power from brain to tissue? Do you know that the greatest of them with their great universities cannot do better? I sometimes think the man without education is better off today, for "he is forced to think" before creating a field of his own.

A patient goes to a Chiropractor. He has already traced out his nerves and knows where subluxations exist. Shall he spend an hour questioning the patient: "How does it feel after you have had your dinner? How are your bowels and diver? What is the condition that exists before or after you walk ? What is the condition that ensues after the bowels protrude?" While such questioning may have its value in determining the bearing of one effect upon another, and how they, as a whole, make this

or that combination, to which is given a specific name. What is in a name if it does not advance the knowledge of "cause"?

I believe that sincere physicians will admit that effects and the knowledge gained therefrom has never enabled them to assist the patient other than as it gives them an insight into the method of treating them for the present and supporting them in the future. What caused them is an item too deep for him, unless he looks in the abnormality itself for its cause, and this is an element that has never carried one point than to get the "five or six" specifics. The M. D. has been raking that ground for centuries and has nothing practical to show for it today.

Let us leave that side of the question. He is an expert on effects, an adept in putting the patient through a sweatbox and asking what he has or has not, how he feels, so and so at such and such times, etc., but when it comes to the knowledge of cause and how to correct that, then the Chiropractor stands head and shoulders above him. That is his specialty and has been for years. The former ignores it. He says he has it, but where did he look for it? Either at the point of expression, or external to the human body. No intermediate cause could possibly exist. Chiropractors look for the cause in a foreign location compared to the point of expression yet internal to that body that is suffering.

If a patient with hernia comes to a Chiropractor, he does not waste the patient's time by asking questions that are of no value in assisting him in adjusting causes. It is immaterial to the Chiropractor whether it is an inguinal, scrotal or umbilical hernia. Tell a Chiropractor you have an "abdominal hernia" and he can and will locate the cause. He will start from subluxation of spine and trace the impinged nerve, which is tender, inch by inch, leading him to the hernia, or he will trace from effect, inch by inch, until "it leads him" to a subluxation. He can trace from effect to cause or vice versa, either way being exactly correct and reaching definite conclusions, the correction of which proves his ability to open channels and give Innate Intelligence full sway in accomplishing her work.

I said a moment ago that the cause of hernia or prolapsis was an impeded current of this mental power in reaching its organ. It is a fact, and you and I, as Chiropractors, know it is, that subluxation of vertebrae are the physical representatives of the cause of endless troubles. Why is it necessary to do anything with the abdomen? Why play hide and seek with a bowel that is protruding. Why not adjust cause?

I imagine someone thinking: "If a bowel was protruded or we had a strangulated hernia, would you replace it by hand and advise the patient to wear a truss while giving adjustments upon cause?" No. Having spent all my life in this work, I speak conservatively and guardedly in saying I have never yet found it necessary to use local measures in such cases to do what could be accomplished more accurately and better through verte-

bral adjustment. To produce either of the above conditions, we must have, first, a prolapsis of the abdominal muscles; second, prolapses of the viscera internally, third, the protrusion of the same; fourth, a lack of mental power at and in those tissues; fifth, ability of nerve to convey but lack of something to carry; sixth, a pressure upon nerves which shuts off this force in its passage between the brain and periphery; seventh, an external concussion of forces which meets the internal resistance, the two, together, forming subluxations. The same subluxation that makes the abdominal muscles weak is the identical fellow that creates the prolapsis of viscera, hence one condition is simultaneous with the other. They go hand in hand. If those fibers going to the abdominal muscles are slightly released from impingement and the internal prolapsis remains the same, then one protrudes through the other while the contractions of the other become greater than before, and a tightening grip takes place around its orifice. The cause must materially change to create the different expression of effects. A strangulation follows always in the wake of permanent condition, hence to correct the abdominal features by hand is but another form of treating effects. To adjust the subluxation is to immediately release that abdominal form of contraction upon the outside and create a normal drawing inward of the internal organs, hence you correct the strangulation by adjusting its cause. How much better this is than treating effects or following a repetition of the same at some future date. If you will correct the one subluxation that is making the two different points of expression, then, in proportion as you are releasing this pressure on both cables of fibres and allowing Innate Power to reach both places in a normal amount and express its counterparts in like manner, you will find that the kinks of the bowels will recede, and in proportion as that bowel goes back will those fibres of the slit heal. Under adjustments these two simultaneous actions work in harmony.

Another person is thinking: “Is not hernia produced by straining, overlifting, etc.?” How many men are today stooping in cramped positions and lifting heavy loads and yet how few of these have hernia? On the reverse, many a man or woman has hernia or prolapsis and does not know what heavy lifting is, having never strained themselves at any time. You or I can lift the hands or may use the abdominal muscles in any one of a dozen strained movements, but the fact remains that we will not necessarily have hernia. What condition is dissimilar between the two men that makes a hernia absolutely impossible in one, no matter how much he may strain, while this man who will do the easiest of work will slit the tissue in several places. Why? A is receiving the normal quantity of mental impulses, which keeps his muscles up to normal tonicity, and where he lifts a load he is doing just as when we use our arms or other muscles.

For hernia, whether cerebral, thoracic or abdominal, no matter where, you will always find subluxation as the cause.

This is the product where diastasis existed before the time of the existence of the hernia. He had a fall, wrench, slip, twist, or lifted more than he was able, and in that way produced a subluxation of the vertebra, which shut off current of mental impulses.

In review of this lecture; I might say that while we may appear to have rambled from the original text, I have done so for a purpose, viz.: To elaborate upon what was not known and to give substantial reasons why we have differed from our predecessors. We have found a lack of knowledge along definite lines which has created a gap, and while our present intentions are to confine our research to the therapeutical issue, yet you cannot help but see that the same chasm exists in a large majority of other sciences taught. If a man has not been understood correctly, how could the comprehension that he may try to get from anything else be correct? “Study thyself and then know others” is a motto only too applicable to this subject.

We have not spent much time upon “what kind” of hernia you may have, what name to give to a certain prolapsus, but, on the reverse, we have considered this subject broadly, and covered the field in the fullest sense. We have studied that which is life to the tissues. We have gone further and found through what path this power is conveyed. Where it was made has been considered, and we have even dared to step behind that and actually discovered what causes each and every hernia, no matter where located or in what degree. If these points had been covered, discussed, and the facts threshed out hundreds of years ago, and the real light shown to us, then we would not need to observe that medicine is a fashion with new frills and laces today which are to be discarded tomorrow. It is only too well known that the game of guesswork is placed on a trying checker board and nothing can be settled at any time. If these men had accomplished what must inevitably be reached—a knowledge of causes and how to correct it—there would be no occasion for Chiropractic, Chiropractors or this talk upon these subjects tonight. The absence of such knowledge demands the man of the hour to prove it to you and to the world. If medicine had accomplished all of this work years past or was doing it today, saving acute or chronic cases of prolapsis from ruining many lives or allowing them to struggle and exist through life in a debauched condition, then Chiropractic would never have been nor would Chiropractors be flooding the world today. Our work would have become unnecessary before we started. Necessity is the mother of invention. Show me that our work is not needed and we cannot exist.

What is the Chiropractor then to do to a hernia or a prolapsis? “Nothing.” What are we here for? To adjust that cause that makes prolapsis a reality. When that is corrected man cannot have prolapsis. Man is a unit which is complete so far as having an Innate Intellectual power and ability to

express it. As soon as Innate can express himself through the physical man, then the hernia, tear, prolapsis or rupture does not exist. The Chiropractor proves that man is a philosophical completeness. He unites the physical with the mental; knows that from the mental originates power; realizes that this force must be transferred from the brain and shipped to all organs in the body; and so long as they receive this power, they will retain their normal equilibrium; and that if they retain this there will be no abnormal position of tissues, organs or viscera.

"GERMS DO CAUSE DISEASE."

A BIT OF SARCASM.

It is said, "Out of the mouths of babes comes wisdom"—we progress so far as we meet obstacle and overcome it. I like to see the progressive spirit of students who question and form answers. It isn't up to your instructors to give you everything. If we give one half and you think the other, you have progressed. "Germs do cause disease."

Germs plus man equals, What?

Germs minus man equals, What?

Why is germ ever within man?

Is man within elephant?

Is whale within man?

Do germs eat live tissue?

Does man eat live tissue?

Does whale eat live tissue?

Does man eat dead tissue?

Does whale eat dead tissue?

If germs eat live tissue in live man, does the live tissue object?

If the germ keeps eating live tissue, will he induce a condition that continues after the germ is killed or leaves?

If a germ leaves, will the sore heal?

In the normal cycle we have 100 per cent of matter. That includes brain cell, tissue cell, efferent and afferent nerves, establishing the fact that he is working on a unicellular system. Through 100 per cent of brain cell should be working 100 per cent Intelligence, and cycling through efferent nerve should go 100 per cent of current to tissue cells, if there are 100 per cent of tissue cells we would know normal physical personification. Going afferently would be 100 per cent of impressions to the brain cell where interpretation takes place. Could you take this 100 per cent current and let it be acting through the 100 per cent of matter so that one blends within the other the immaterial in the material, there would be a normal man.

The same is true of the germ. There is an immaterial half and a material half, and those work together. This is the system

of a cycle, is back of and behind the man and germ regardless of who that man is, whether he lives in Florida or Washington.

There is a God, who made man and germs—made them according to a uniform system. That is what I meant when I said there was 100 per cent organized matter plus 100 per cent of systematized intelligence. It is the interpretation that man places upon those things, which he hates to have looked into for fear they may be found crooked and wanting. It is what man has said and done that I question, not the superior force itself, for no one respects that more than I. I revere and honor conscientiously and sincerely my Maker, but I do not revere, honor nor consider beyond question the misinterpretations of men two thousand, one hundred or one year ago.

We have shown there is a unit likeness between these two things, made by the same Maker, with the same purpose for acting as scavengers. To prove they are alike, we raise this question: What would happen, what would occur or what change would be made if A plus B should enter into the organism of C plus D? A is the immaterial of the material (B) germ. C is the immaterial of the material D, the man. What change would or could occur if C plus D should enter A plus B? Dismiss the question of size—what would occur if A plus B should enter into C plus D, for, remember, in principle these are alike. In size they differ. I talk now from principle; you can get nowhere in progress until you establish a fundamental. If there be a change, why? We have established that these are scavengers, and only live upon normal matter. How could normal matter live upon normal matter, all things being normal?

Let us compare this man from another standpoint. G is the 100 per cent of the immaterial which is combined with the 100 per cent of material, H. I is the 100 per cent immaterial which is combined with the 100 per cent of material, J. Supposing that the amount of current in man was reduced to 50 per cent which is one-half of what it should be. The amount of current in the germ is still the same. Taking for granted that the amount of matter in man and germ was 100 per cent, the question arises, what would occur? If G plus H was to enter into the composition of I plus J, if a change occurred, what is it, how and why? Would I plus J affect or change G plus H? If so, what, why and how? Reverse these equations, change it back to man having 100 per cent and the germ 50 per cent. It raises this, would G plus H entering I plus J affect or change it any? If so, what, how and why? Would I plus J entering into the composition of G plus H change man in the least, taking it for granted the amount of matter in both is the same, but the quantities of current have been reversed to what they were in our former equation? That is, it is 50 per cent upon the part of the germ now and 100 per cent of current upon the part of the man. We have said that 100 per cent of matter plus 100 per cent of Intelligence equals normal matter. We cannot have more

normal, for it is as impossible as truer truth. You can have truth, not truer truth; but honesty, not more honest honesty; be good, not better good; to be normal you can have 100 per cent, no more than that, to reach the common acceptation of standard. Your question arises, can an inferior change a superior? Man has 100 per cent of matter and 100 per cent of current. Can a germ, with its 100 per cent of matter and 50 per cent of current, change man ?

Can the inferior change superior ? If you say Yes, then man can change his God. The ratio is proportionate. Your admission says that inferiors change superiors. If it were possible for an inferior to change his superior, then man long ago could have changed the fundamental law of the world and in his ambitions would have done so.

We have said that A plus B cannot affect C plus D, because they are equal. You have two common exact weights on a scale. It would be folly to say the left of the scale weighted down the right. One cannot change the other. As those are equal, there is no change from side to side. If the whale had been normal, he would have never taken in Jonah. If Jonah had been normal, he would never have gone in. The equation stands thus: Those two could work together the same as two weights on a scale would balance, but one would not work against the other any more than one side of a scale could weigh down the other when they are equal. If they work together it is by an intellectual process of adaptation, and if Intelligence has to do with adaptation, it is for the common good of both.

Are germs an accessory or a necessity? They seem to be an accessory to promote the welfare of unhealthy mankind; they are not a necessity to those who are hale and hearty.

To apply the present question of therapeutics and theology, we would be led to believe that when this world was made there were all kinds of germs put into it and made as closely normal, as near perfect as could be, and somewhere, lurking in their minds, was given the devilish idea to kill everything they could, get rid of products like themselves, slash right and left, large and small, on the face of the earth. That seems to be the medical interpretation of man and the facts of life. Germs are an accessory under the schematic arrangement of this world. They are necessary to sustain animal and vegetable lives. The germs eat dead matter. His mission is to eat it as quickly as he can so as not to leave it clog the channels of a living body. Think of that, as a fundamental, and you won’t find germs trying to kill you and your family.

I fail to see in my interpretation of things, where any of us are anything else but scavengers. I eat the oyster, he eats what I threw off; because he is a product thereof, I eat him. A scavenger is he (or she) who eats that which no longer possesses the initial individual Innate itself. Even a boa constrictor squeezes the life from his victim before he attempts to

eat, and neither will he begin swallowing until he smells thoroughly that its life is extinct. None of the human family eat living things—the vegetables are picked, meat is bled or killed chickens drawn, pork done up in sausages—and hence grew the great bugbear which faces us. It was a well-known and recognized fact that all we ate *was* dead, had to be before it became a food. We did not eat the cow, horse, dog or cat or other *large* animals alive—we killed them all. Then came the microscopic age, when all small things were made large, where the flea was 1,000 times larger than the cow to the naked eye and, lo, and behold, all was not dead as heretofore supposed. That which was apparently dead to the naked eye, was covered with living things to the miscroscopic eye. The medical men threshed around on various theories of *the cause of disease*, until the last one—the blood impurities—was threadbare. Then when, by accident, somebody stumbled onto two bugs, the fountain of Youth had been found, but, as is usual, there are hundreds of angels at which these narrow-minded children have never glanced. They are caught right and left. They thought we ate dead materials only, they discovered we ate life with death, now they are trying to separate death from life to give us life, not knowing that life and death are one. They found unexpected life—what was it for and, as usual, they walked from the solution rather than toward it.

What was, is, and what is, will be. Upon this presumption, students figure hypotheses. What was good for grandfathers is good for we grandchildren. What is good for grandchildren will be good for our grandchildren. It seems the conclusion that man's idea should never change, we should believe things our grandfathers taught, and expect our children to agree with us and hold the same.

Students did not formerly argue that germs caused disease. Scientists did not formerly teach that parasites were the cause of tuberculosis. College professors, microscopically, did not always believe diseases were caused by microbes. The masses did not know germs, hence could not have an opinion. That is the "was." Today, though, the "is" says that "germs do cause disease." Scientists do teach that parasites produce conditions from which we die. College professors microscopically have seen on slides diseases caused by germs. Masses now believe that almost all diseases are caused by some germ. Hardly a week passes but another disease is added to the category. A hundred years from now will be–? Today, though, seems to be the minute. It is the time we live. For us, today, to believe what everybody says is right, is right.

In years gone by Columbus said the world was round. He was wrong, because the masses did not know it. Franklin theorized about electricity, he was foolish, because humanity of his day said so. Edison said, "I will can the talk of famous men"—that was impossible, for the public said it was. Marconi

made the statement that he would talk around the world without a wire. “Impossible!” said hordes—and the hordes were right. In each the man was wrong. Palmer said subluxations did occur—he was wrong. Gray said it was impossible. Palmer said there were currents of power in man—he was crazy; because “eminent authorities” did not speak of them. Palmer brought forth cycles, which were impossible because Kirk, “an authority” did not teach it. Palmer said germs do not cause disease, but he is insane because Professor McBride and Dr. Koch contradict him. Men who have studied the germ question know whereof they speak, especially in the realm of medicine. Men who have seen man through the microscope know what man is; men who have ripped open men, dead and alive, know what man is made of. Men who have seen “sympathetic” actions know they have seen “phenomenon.”

(For fear you might misunderstand the trend throughout this subject, that while apparently conceding the logic of medical men, when we reach a conclusion we have carried their theory to such an extreme that the lecture will be based upon irony and sarcasm. You must take statements with a grain of salt as they read, see the reversal of viewpoint to appreciate progression held by the author. He does not agree with what is said in cold type. He means the reverse. Sometimes the best way to reach a conclusion is to show the extreme lack of logic by apparently conceding their point.)

It is foolish to question what these eminent men have accomplished. We are interlopers and have no right to question why they fill cemeteries. We have no sense of justice in asking why they bury so many mistakes. We do a great wrong when we think medicines poison people. Don’t the masses say it is proper, consistent and ethical that they should fill cemeteries with poisoned bodies and mistaken diagnoses?

What causes the common opinion to sway? Somebody must be a leader, in the vanguard of even that medical mass. Every flock of sheep has its bell sheep; every drove of cattle its leader. Where is our position? Are we at the head, in the middle or at the end? Where is our position? If at the end, we are safe. Everything we see is in front and, of course, the mass in front is correct, or should we look behind and see all that has gone before? All we talk is old ideas, and old ideas we cast as worthless. Hence, as we are at the tail end of this crowd, we are consistently in place. If in the middle, we are slow and old compared with those ahead, but progressive compared to those behind. If in the lead, we are heretical and unscientific to the mass behind. If you happen to be a one-man leader, the first sheep with the bell, then all ahead is a bottomless pit in the opinions of that mass behind. All ahead is wrong everything behind right. Hence, to be right and correct, I shall agree with all deductions of the past in admitting that “germs do cause disease.” and I build on that premise.

Physicians, authorities, eminent men in professions of the mass behind and in front, have said diseases are caused by germs I won't enumerate all, but mention a few: Cancer, tumor, scarlet fever, measles, small-pox, chicken-pox, whooping cough, pneumonia, typhoid fever, typhus fever malaria, yellow fever, meningitis, infantile paralysis, tonsillitis, syphilis, eczema, acne, gonorrhea, dandruff, tuberculosis, cholera, jaundice, rheumatism, peritonitis, caries, scurvy, catarrh, bronchitis, colds, etc., etc., etc., without end.

The thing for us to do as individuals is, first, not come in contact with any of these diseases. If we do, we "catch it." beyond a question of doubt. Second, we must keep away from these diseases. How far—ten feet, or ten miles? How far can germs fly? Do not know. Has anybody ever guessed? How far can germs swim before they drown? It does not seem as if they drown, therefore we presume they swim any distance. How may I know but what I am in contact with a contagious disease upon my left, any place I may be? How do I know? How do I know an individual in a street car has a tumor in his stomach? He does not tell, I do not ask. It's none of my business and impertinent if I inquire. He breathes out germs; I surely get them. How am I to know? How do I know when I go on a train but what somewhere in that body, concealed on that lady sitting next, may be leprosy, or typhoid fever? She might have acne in virulent form. You have a sister, sweetheart, relative, coming to visit from a distance, perhaps a cousin you have never seen. You meet at the depot and kiss. How do you know but on the inside of those lips there is a virulent form of scurvy? Your relatives are no exception to the law of infection and contagion. When you kiss you inhale their breath, perhaps breathing millions of scurvy germs. If you don't inhale you lick your lips to suck in the kiss and in goes two or three million germs of this deadly poison. How are we to know? Must I say, "Cousin, stand at a distance until I inspect you. Have you scurvy, tumor, cancer, small-pox, typhoid fever, and go through this string of one hundred diseases ? Are you sure you ate safe to run at large ? Have you been microscopically inspected ? If cousin says "Yes," I can say, "Now I can approach and kiss, but not until an inspector, some eminent authority, said you are safe to run at large without a muzzle."

A typhoid patient is sick. Who nurses ? Certainly not a healthy person. If so, look at the danger he lays himself open to. More dangerous, more deadly than a gun with bullets is that contact. A gun you can destroy, a bullet can be extracted, but when those germs get on or in, you cannot get away, they won't leave until buried; therefore, the typhoid patient, with a fever of 104 for six weeks, so weak he cannot rise, can safely only have as a nurse one who is as bad on a bed alongside. One transmits typhoid germs to the other, and he in return transmits the same, so they are even. Who is coming to watch the two?

A third party as bad as they. And who waits on a sick person? It is not safe for one well to wait on a sick person. Germs carry an infectious and contagious disease. The sign is on the gatepost. “Beware—watch out for the dog.” Germs *do* cause disease.

How do germs, from the sick, get to me to make me get down with what he has? There are four ways—fly, swim, or walk, or be carried from one body to another on some article of clothing. Presuming I chat with someone with a contagious disease. The only way germs get to me is to walk down the body of that person, over the bed covers, down the bed post, over the floor, up the leg of my chair, onto my clothing, to some opening and there crawl in my nose or mouth. If he doesn’t go by that path he must fly, because I do not swap spit with the patient so he could swim in, or he (or she) must go by walking or flying. I do not know of any breed or family of germs that cannot do all. They multiply in milk, they breed in dust, they propagate on dry glass and in the air. I don’t know how I can stop those germs flying. To protect my health I must stop them flying to me from that sick person. How? I do not know. I must stop them from walking and swimming. I must not allow anything material to touch that body and then touch my own. If I do, I am a goner. How am I to proceed ? I do not know.

I must not breathe air in that room, whether there one minute or an hour; therefore, I should get a coal miner’s helmet, place it over my head, a regular sea diver’s outfit, carry my tank of oxygen, open my bag when I enter the room. I must not come in contact with the air of that room, for they will get me by flying, so I don’t know how I am going to enter and be safe. If I walk on the floor I lay myself wide open to exposure. I must go without touching the air, but how to accomplish this I do not know. It is an easy matter, of course, to not drink liquids found in that room, therefore we preclude the possibility of drinking the swimming germs. I have not found how to knock germs off my private air tank before I leave the room, because they have settled while in the room. I have not ascertained how I could talk, except by telephone, while inside of that room, from the inside of the helmet to my patient. In this event, I might have stayed at home and done the same. It is for us to take every precaution. Do you know whether you have or have not some of the germs of some of those diseases on your body;

I take it for granted, in your practice as a Chiropractor, you will have some of these cases listed, diseases that are deadly, infectious. That person is exhaling those germs at the rate of ten millions per minute of time. They come out by swarms, droves, and impregnate the atmosphere of even this room, closed as it is, what is food to one is poison to another, therefore some of you are laying yourselves liable, in fact, you *will have* some of these diseases before morning. As you take in germs they multiply and make specific disease they came from. By this

time tomorrow, you and I will be down. The sick person is now exhaling germs, you take them, in fact, I feel them working within me now. You are taking in germs and know it. There is no way of disputing the argument, *"Germs do Cause Disease."*

We know some of these mixed germs are on our bodies now, but how do we know? There is only one way to prove: Take ourselves to Professor McBride, "an eminent authority," or have Professor McBride come and inspect us. In that way we can know definitely and scientifically that we have 40,462,392 germs on each square inch of our inners and 16,739,163 on our outer body. We can have a blue book of their breed for the same price. He will know that if he placed a pin on my clothing, upon that pinhead there would be a dance of five hundred couples, with room for an orchestra at one corner. We will know where we are, and he can tell what he knows (at so much) what kind they are, whether six or sixteen legged, whether four or two months old. It is of scientific value in determining the disease under which he may be classified. It becomes necessary to live, and our health becomes a serious problem, that the State must be our guardian upon—so says the bacteriologist.

We want to live. It is remarkable that we have lived so long and, remarkable is the fact, we want to live beyond the age that we are now, so it behooves us to boil every drop we drink, drink it while boiling, for just so far as it cools germs from surrounding atmosphere go in to get a drink and when you drink the water they drink, the germs with it that go in the drink, you are on the brink. The safe water to drink is boiling water.

If all continues as in the past, surely no respectable germ would have any chance against our advanced civilization. Suppose the Health Boards are permitted freedom to do as they think best for us. You enter a store and here's about what they'll be handing us: I can show you a nice demijohn of shirts with a jar of stylish collars. Give them a quart can of underwear and a small bottle of suspenders. Mary bring me a can opener, I want to change my socks. The cook appears and says: "I put a glass of garters in the pantry by mistake." Imagine a man going home with 20 different kinds of hermetically sealed jars, saying: At last I've bought all of my wedding outfit. Manufacturers of wearing apparel will be compelled by law to put up everything in germ-proof packages and antiseptically sealed cans, no one to be used the second time under penalty of law. Ridiculous? Nothing of the kind—but the trend of the times to avoid the pesky germs.

When you get food from the grocery, meat from the market, or kerosene or gasoline, be sure to boil anything of a liquid character because there are kerosene and gasoline germs; those are more poisonous than others. Never eat anything raw, eat after cooked beyond the boiling point, eat as it is boiling—in so far as you let it cool to where it is palatable, just so far do germs in the

atmosphere settle in it and you eat them, and they cause disease, for remember, *"Germs do Cause Disease."*

When you go to the orchard, pick a ripe apple off the tree, think well before you bite. On that skin lurks millions of germs.

Another source of infection, serious in itself, is air. Air, any place, every place, is heavily laden with germs of serious diseases. We have, today, diseases of all kinds in our clinics. We bare our bodies. If able to see microscopically, the germs are going up in clouds, like swarms of locusts, away from the various bodies. The walls of the clinic hall are covered, layer upon layer, swarming over each other. On one side is a cancer germ; his next-door neighbor, trying to get rest, is a tumor germ; next to him are typhoid germs. A short time ago there was a small-pox case in this room; his germs are breeding upon the wall. Students are not safe, even in this room. The very dust on the chandeliers is alive with germs.

There is "Walking Mary," "Riding Johnny," "Laughing Anna"—none sick, yet all breeders of specific diseases, that give off germs. Although healthy, so far as pathology or symptomatology is concerned, yet they are dangerous to be at large and for the general good we locked them up as though murderers. These are only three of the notables that strike mortal fear to our existences. Others and, perhaps, by the score assemble daily around us, whose lives would probably elicit duplicate examples. We certainly must not permit these healthy people to associate with us socially and kill us off by the dozen. How to detect them, drive them from our midst as "unclean," would require a microscopical examination of every person, inside and outside, secretions and excretions, before they are welcome to our front door. To play safe, we build an outhouse in which all arrivals must first be examined and their characters as reputable citizens passed upon. It is true, of course, that they might contain none today and tomorrow be alive. That necessitates a daily examination in the outhouse of every person, thereby safeguarding not only your present health, but future as well. We appreciate the insignificance of *"Germs do Cause Disease,"* hence will do our utmost to live the ideal germless existence.

To obviate this source of infection, we should breathe only sterilized air in which germs have been killed. We must contract for a plant in our homes which sterilizes air we breathe. It may cost $4,000.00, but what is life not worth? It will kill germs in your home, your rooms are places where diseases breed, and these, in all their joy, are bred by the trillions.

In the clinic is where we give to man the things which make his hours a veritable hell, here we present, without compliments, the devilish disease; make him suffer and spend years in pain. That is what Chiropractic is for, that is what adjustments accomplish—draws people together so germs can mingle and commingle, have four o'clock tea parties and give to each other diseases, so each patient gets a disease in exchange for one he

didn't have before and gives away some which he had. No one questions that there are germs on our persons, and in our rooms in immense quantities and that *"Germs do Cause Disease."*

To boil water you must have something to do it in. That which kills germs in the vessel in which you boil is carbolic acid. It is necessary, then, to boil the vessel before you boil the water, put carbolic acid in the kettle then in the water which you boil. You drink the remains of the carbolic acid which clings to the sides of the vessel when you boil water. That which kills germs won't kill you, and suppose it does, haven't you saved yourself infection ? Doesn't the end justify the means ? Man, then, becomes a veritable tank of carbolic acid. What is good outside to kill germs must be better on the inside. Carbolic acid is not good; it's a drug, medicine and poison; yet it were better to have our mucous linings hardened with brass consistency than to be a wriggling, wiggling, writhing mass of bugs of unknown virility and heinousness. To disinfect your tea kettle, coffee pots, etc., the same process should be used.

Do you disinfect frying pans, your oven before you bake bread? Germs stand a temperature of 300 degrees Fahrenheit and 100 degrees below zero. It was testified that germs were found, millions, at the North pole. So cold and heat have no terrifying aspects to the germ. Even at the North pole or in our ovens we are not safe. What must we do?

We cannot kill him by boiling or freezing; he swims, flies, walks and rides, he's in the air, on our clothes. What must I do to be saved? I feel myself slipping constantly when I see the inevitable staring, glaring at me everywhere.

Are not the ends of science more important than life? To prove that germs exist is worth more than a hundred lives, if that number must be sacrificed; then so be it, for more will come from where they originated, but the ends of science must be established, the theory extended, the germ discovered at what cost.

A Nobel prize can be extended to a noted Parisian discoverer of a bug, a serum resurrected to destroy him. That $50,000 comes in mighty handy to purchase monkeys to find another.

What is a State, peace of mind, sacrifice of liberty, cost of millions, pleasures and comforts of hotel or traveling when compared to the stripes on a microbe and what kind of matter he prefers to live upon? Those are highly scientific questions which must be settled so the world may exist in future days.

What are not the sacrifices that we give up all to that end? Killing sows, torturing calves for their pus, vivisecting dogs, cats and rats; injecting guinea pigs and monkeys to make tests; doing away with the common drinking cup, cigar lighters, mugs for beer, door knobs, roller towels, cuspidors, wash basins, toilet barber cups, urinals, the mop that cleans our floors, etc., anything in fact, that one person used once must not be used again until

sterilized, boiled or carbolized. All this must be done, otherwise we die horrible deaths, alongside of which hanging, starving, freezing, electrocuting, drowning are picnic holidays.

All this is true—we don't dare doubt it. Have not the eminent scientists told us these are facts?

I take it for granted, from the very fact you live, that you have taken every one of the precautions. If you had not, the germs would have killed you ere this, because "Germs *do Cause Disease."*

The mere fact that we did not know that germs did not exist in years gone by is no excuse any more than ignorance in law makes you scot-free from murder. Germs existed even unto Moses, time, but there were no microscopes then. I often wonder what Moses did to disinfect himself. Where ignorance is bliss, 'tis folly to be wise. If all we do today is necessary, how did they circumvent this wonderful obstacle then, or can it be that this is a modern miracle, one which God forgot to perform then and has brought it about just to torment and tease us in this enlightened and civilized age? I wish there was some way of knowing. If the punishment is in keeping with the crime, then forbid; let us back to ignorance and God take them away, for which is worse—ignorance without germs or education with them; ignorance and pure water or education with boiled water? An Arabian was once shown a prune under a microscope. His attention was called to germs. He was told they were unhealthy. He politely handed back the microscope and proceeded to munch his prune. When asked why, he said: "With the microscope in your hand I see no germs."

To have a child live, the moment born from the mother's body, we should clap a sterilized muzzle upon it, and until he dies he should breathe only sterilized air. Mother's milk should be sterilized the nipple carbolized. If he breathes anything else he would take in germs, and "*Germs do Cause Disease."* The proof of the pudding is that the child lives—so he must not have them.

You adjusters certainly realize that you come in contact with clothing of people by direct communication, which is heavily laden with germs, which will be transmitted to your bodies, you go home to the bodies of your children, daughters and sons, with millions of germs of various kinds on your clothing, you spread a source of infection and contagion because dozens of patients pass in and out of your rooms daily. You meet six sick people each has his turn, you spread disease to hundreds a day; think of the number this would represent in a year. At this tremendous rate, it is only a question of time until our city will be affected and infected because of carelessness in permitting genus to pass from your body to another. I will dictate a letter to Rand McNally Company to take Davenport off the map within thirty days; there will be no one left; we will all be infected and borrow friends to bury the last of us. The only way to prevent

this is to make the statement that you have fumigated the body of every person as they enter this room, and as you leave. Every adjuster should be fumigated every day after you leave the body of a patient, and be fumigated as you pass from patient to patient. Every stitch has been fumigated, inside and out, for millions of germs are on little hairs inside of your nose. You must scrub and disinfect before leaving—if you don't you take them home. The fact that you still live shows this precaution has been taken. I appreciate your thoroughness in the matter.

I wonder whether there were germs in Professor McBride's home, if it was germ proof. If so, this is what he does. Every window is hermetically sealed, summer and winter; all oxygen going through is thoroughly sterilized before it enters. Every piece of meat, potatoes, bread, etc., that enters, upon which they live, has been sterilized on the stoop. As the groceryman comes, his clothes are sterilized; as the door opens Mrs. McBride or the maid stands ready with disinfectant, uses it as the door opens so that germs are killed; not a single one comes in. To admit that one male and one female disease germ to go into that home would mean they would multiply in one hour to 108,497,732—enough to kill ten million people (as they are prolific reproducers), so that doesn't occur in his home.

How goes Professor McBride to the university each day? He must be disinfected when he comes into the home each evening, it would be impossible to argue that he stands over cultures where germs fly from test tube to him, or where he could breathe, because if he did and then appeared before his classes, look at the incalculable damage that man could do, through *medical students*, to Iowa City! That city might be wiped off the map also. But, admitting that those germs stayed in that culture, did not fly, swim or walk, to the man, they never could do anybody harm. But, *"Germs do Cause Disease,"* and to *cause* disease they must get from the culture to the human body. So evidently they do these things.

Professor McBride says these things are true and the Professor is an honest man, he believes what he preaches, he must live what he advocates. Far be it from us to say that he does not, for it is his advocacy of these wonderful thoughts that holds him his position and makes countless thousands his aping ardent followers. Being a truthful man, he poses as an immaculate example to follow. So true are these truths that he travels, lectures, shows the bugs on the screen multiplied a thousand times. He describes the colors, rings, pincers, legs and shapes of the kinds; says he has seen them eating tissue (through the microscope), all of which must be true, for does not the Eminent Professor say so? Did one ever escape? By what wonderful device does he keep them in air-tight tubes while transferring for cultures? It is impossible for our feeble intellects to go too far into this inquiry for fear we may unearth a skeleton in the life of this brave man, that has dared so much for dear suffering people. We will let that phase of his daily life rest.

GERMS DO CAUSE DISEASE

Are you living safely? Every minute you are dying, might as well be dead, if you don't die this minute the germs will kill you the next. As well die now and be done with it, and say in the words of the punster: "What's the use of existing now, tomorrow germs kill us."

Admitting the basis correct, which unquestionably it is, because the mass of scientists say 'tis so, why are you in the Chiropractic business with germs surrounding you ? It is crazy to ask to investigate this question. You lay yourself open and liable to scarlet fever, measles, cancer and, what is worse, criticism, sarcasm and ostracism, etc. You are likely to get all, because both disease and gossip germs come as a result.

Germs are small, fierce, death-dealing, life-annihilating, ferocious man-eating, microscopic insects. They are of various kinds and sizes; some are striped with various colors, others are of the color of the object upon which they ferociously live, others have a dissembling color; but, in all events, all the germs have one common intent—to attack all life in any form they find it, and we find them when we investigate his surroundings.

We are told in a doubting spirit that germs are of two characters—those which take life and those which seem to preserve life. On the former we're positive; on the latter, quite doubtful. Those that preserve life are about one to nine of those who take life. Neither germ was known until recent years.

I might say, speaking in the capacity of an M. D., that we have made many mistakes throughout our existence, we have given birth to many theories, and seemingly every theory is abandoned before the tirades, the inconsistencies, the illogical conclusions of the fantastical and imaginative thinkers of the mass of people; consequently, we have been forced to attack, unwillingly, of course, those people, knowing (?) they had no right to condemn our failures—they have done so against our wishes. Consequently, when they reiterate, condemn and question our past theories as failures, we must invent new ones to take their place. As microscopes have increased our capacity of observation, we have seen things with the microscopical eye that before we could not see with the human eye. We have, therefore, given birth to what we call *"The Germ Theory."*

This has been erroneously titled. It is not a theory, it is a matter of fact; it is scientifically (?) demonstrated and proved that germs are germs, that germs are (?) in people, that they do all we claim they do. Even though all preceding ideas worked upon some hypothesis which has been wrong and has been theoretical, this idea, our last, is right and true, and will forever live because it *is* (?) right. We admit that we have made ninety-nine million failures, but this last idea is right. Consequently, it will always be true. Bear that in mind, we don't want you to think that this theory will become useless. We have reached the summum bonum of things worked for.

If we could imagine a million couple together at one point, we might approximate that a million couple of germs could dance a quadrille on the point of a pin—to give you some idea of their infinitesimal size. We estimate these figures, of course, by actual calculation. A great scientist looked through a microscope, at a mass of germs upon a pin point which he caused to be blown upon it. They stood still and, while living, he counted them one by one (laughter), thereby he knew that a million could dance upon a pin point. When a physician tells that it is "estimated" that there are 4,763,000 typhoid germs in a drop of water, he knows (?) because he has counted them or believes that somebody else has. There is nothing in this idea that is guesswork. Far be it from such as scientists to do that character of work. We know we are right, we tell you so, we don't need your money quite that bad.

We have seen these germs in the air, in the water, in all kinds of food, we have seen man breathe air with microbes, we have seen man drink water with microbes, we have seen man eat food with microbes, we have further seen those microbes enter the inwards of this man and in a very insidious, persistent, consistent tearing the atoms of matter, piece by piece, eating upon it as gluttons and, when you consider what a mass of fellows live upon man—two millions live upon the point of a pin—you appreciate what two millions of these fellows could do to a tissue cell per minute in man. There are hundreds of thousands of millions in a man; it don't take them long to eat his lungs. The man with his left lung all gone and two-thirds of the right gone, when they eat up the remaining one-third of the right lung, so he cannot breathe, the man must die. We have seen these germs in his stomach, floating in his blood, insidiously working in his brain, destroying his thoughts, working in his muscles, we have seen them in every part. We know the man was normal before the germs entered and sick afterwards. Of course, the germs caused (?) the disease that the man had afterwards, that he didn't have before he had germs. That is a scientific conclusion, we must so regard it. Experts have found these "facts" and I give them you as a physician would. I am frank to confess I don't know how they get the microscope into the man's intestines to see the facts upon which they make statements, how they got the microscope into his lungs, or into his brain; but that is immaterial, don't make any difference, they have seen it, that is sufficient.

Once these germs get into man, they tear his flesh. Tearing starts a reactive process in the blood, this brings on fever. When the fever occurs, we have pus; the pus brings on further decomposition. Eventually the man has tuberculosis. When he has tuberculosis, we remember that it is the result of germs tearing away flesh. Then we ask the minister to pray and appeal for his soul and alms, plead with the state for a farm to give him

fresh air, keep him from friends and separate him from the germs by using the money that we plead for on tag days to playing chase and tag through his inners with the medicines this money bought. It gives some physicians nice fat jobs while the consumptives go out and work the farm under the guise of fresh air and sunshine killing bugs. We treat him with all kinds of dope to kill germs and prevent them from tearing more tissue cells. We reach this conclusion because all other ideas that we tried to treat man with for tuberculosis seemed to be failures, so we conclude at last that it is a germ disease beyond question. It has only been of recent years that we have been sufficiently educated to use a microscope to see these things. If we had had a microscope thousands of years ago, we would have seen him then; would have reached the conclusion we now do.

I might state, without intimidation of your position, the air you now breathe is filled with tuberculosis germs; you are breathing smallpox, scarlet fever, the germ that produces leprosy, the germ of malaria, in fact, could you analyze one cubic foot of air you would find all the elements that go to make the different germs. And, it is safe to presume, that every drop you drink has contained millions of typhoid germs; the food you are going to eat this noon will be alive, wiggling, soiled mass of parasites, death-demanding creatures.

Breathing this foul, infested air, drinking microscopic water, eating food, we are all ordained *now* to be dead within a reasonably short time, for no man is safe when there is even one male and one female germ at large within us, for within ten minutes they are great-great-great-great-great-great-grandfathers and grandmothers. Scientifically, we have proven with the aid of the miscroscope, that under the laws of reproduction one male and female germ can in ten minutes be forty-two generations advanced, and this is again a scientific conclusion, we must *reason* (?) accordingly. So, could we be as pure as the snow or be washed in the blood of the lamb and be free from germs this minute, in ten minutes we would have something like forty-two million within us, and that would be sufficient to eat up twenty-one pin points of tissue cell—in ten minutes. Keep that up for an hour and you will see you have six hundred pin points of tissue cells eaten.

It is impossible to escape breathing and live. We must drink and have food. I have been giving considerable thought to which was more important—to die by not breathing air, not drinking water, not eating food, because of being infected with myriads of germs, or whether I had better breathe air, drink water, eat food untie the germs and die of germs. I am bound to die either way, and I don’t know which will be the longer. I am still debating that problem, but scientists tell that we seem to live about as long one way as the other.

How they reached this remarkable conclusion I cannot imagine, but they do, and I speak in the capacity of a humble

layman; I do not claim to be an expert on this scientific question. You can see then that we are destined to die, either because we refuse to do the things we should do or we do the things we should not do.

When you think of these things, the physicians are justly entitled to the title "M. D.," meaning "Microbe Doctors" (laughter), so they change their title to suit the character of their work.

Have you noticed how scientific physicians are since they got acquainted with this new idea for curing patients? There is the germ of tuberculosis, we have seen fought, and killed him on microscope slides with injections of anti-tuberculosis serum under his skin. We have known that he did not live for he kicked once when we injected him; he laid down and died before our eyes. We inject this matter into man and since we have discovered this serum there has not been a single case of tuberculosis that has ever died—from tuberculosis. We have discovered the germ of insanity, and we inject this anti-sanity serum into the brain and the individual becomes sane in a short space of time, and we are very rapidly cleaning out the insane asylums. Only a question now of a year or two until those buildings will be turned over to the county and made into orphan institutions for the original insane people.

They further found that criminals were victims of circumstances which they could not help. Germs brought about by propagation in hovels of the under world made them what they were. We have found that germ; we are injecting a serum and the institutions for criminals are gradually being thinned out. Criminals will be a thing of the past in a short space of time. As to typhoid fever, we abate it within two or three hours after it gets a start because we now have an anti-typhoid serum. We inject that, the fever abates because we have killed all germs by injection.

We have accomplished a great deal. It is only now a question of time until we find the right amount of serum to kill every germ. After such serums have been discovered, disease will be unknown; there will be no more chronic diseases. We call this age and era an epoch of remarkable progress in medicine because we are doing now the one thing we started out to do 3,000 years ago.

Tuberculosis is not on the increase. I don't know why physicians of some cities—some in our ranks—have stirred the ministers to deliver lectures about the increase of tuberculosis. This is unnecessary. It has been rapidly decreasing in the last few years. Anything to the contrary is foolishness. We have a state board of health laboratory in Iowa, they have made a report which is the height of ridiculousness. The State Board of Health of Iowa has a state laboratory at Iowa City. Every physician who has a patient whom he thinks has a diagnosis as a tuberculotic patient may send sputum to the laboratory for an analysis. They look at the sputum under the microscope.

If they see the tuberculosis bacilli, that individual is condemned to have tuberculosis; if they did not find him, then he hasn't tuberculosis. During 1906 some five hundred samples of sputa were sent to the laboratory, all from tuberculosis patients, and the fools made the public report that in 65 per cent of the sputa from tuberculosis patients they could not find tuberculosis bacilli. This gave to adversaries a clue. Those men didn't understand their business. If they had, they wouldn't have made that kind of report, even though they found that to be a fact. They should have doctored that report so as to have scared the people. (Understand, brother physicians, I speak to you privately, confidentially, because it is interesting to know we must not let the public know all the secrets [?] we possess. To do so is to take from them the only strength of our strategetical position we possess, which is the secrecy between the physician and his patient.) They should have told the "truth," which is that in every case of tuberculosis the germ was there *before* tuberculosis because the germ caused it he must have got in under our skin before the first began eating. When they admitted 65 per cent of the cases did not have the tuberculosis bacilli, although they did have tuberculosis, it hurts us in the imaginative mind of the mass of the people that are ignorant and don't know better. We, as scientists, understand how it is possible these patients who had tuberculosis didn't have the tuberculosis bacilli, for they had a member in the family some preceding generations that had tuberculosis and thus was inherited.

I had a former city health inspector call, we talked over this problem. At the same time I had a Mr. A (meat market man) in my office. This brought to mind an observed fact. A makes a feature of having the cleanest meat market in the state of Iowa. I presume that it is, but I want to give an experience. When meat is packed at the Armour Packing Co. it is disinfected by being sprayed with diluted carbolic acid to prevent germs from getting on it in transit; there is a heavy oiled wrapping paper around it, another paper around that; then, for transference, a heavy burlap. These are hauled on trucks thoroughly cleaned with boiling water to kill germs. Meat goes into a refrigerator car where they propose to freeze meat and germs. Coming to Davenport, it is put into wagons—a nice clean paper on the bottom, meat laid on it. In former days, when germs were unknown, meat was shipped in the open, with dirt and filth; today we are careful of germs. The driver of this wagon has a clean white coat and cap. It is impossible for germs to settle on white goods; they might on green, brown or purple. Why this is, I do not know; probably because of the light hurting their eyes. (Nurses wear this white also.) When man carries meat into a meat market, he takes a clean piece of white paper, lays it on the scale, which is white enameled. He lays that meat on paper, because there might be a germ on the scale. Of course, there is none on the paper. When weighed, it is unwrapped;

burlap, paper and oiled paper taken off and *then* taken to the sidewalk, in front of the shop next to the gutter, and hung on a hook so that people can see how fresh, clean and pure his meats are. In the summer, when dried, dusty manure is on the street, along comes the wind, and dried tuberculosis sputa, forming more dust, and lands square on the meat. Now it's a free-for-all, all hands round and merrily we sing. Are germs discriminating enough to stay in the street, or do they want something and somebody to do like everybody else ? That meat is a nice place to fly. Those germs are hungry, just like us. When meat is ordered, it is taken to the block, sawed, cut up and delivered. Meanwhile you have purchased a few millions of cancer, tuberculosis and other germs. I know you put it into the pot where you "kill those germs," but remember they have forty-two legs to hang on with. You cook it to the boiling point; unless you do, you are not going to kill them. Don't you suppose they have sense enough to fly up in steam, come down when the meat cools, go into the dining room and light again? Do they deliberately walk unto death like the human race? No! They are sturdy chaps, stronger than you because they kill you and you cannot kill them. They stand what you cannot. If it gets too hot or too unpleasant, you duck into other climes and conditions. So does he. If water gets uncomfortable, he shinnies up the side of the meat to the top, then takes to wings and flies. If germs have sense enough to pick you out because you are good looking, good eats, fat and juicy, rest assured he's got sense enough to leave you when skin and bone, and surely this is an indication of his temperament when being scalded, burned, roasted or boiled. Wonderful little creature that.

I spoke this to the former health inspector, and he said: "I met that obstacle a few years ago by making all grocery stores, instead of piling wares on sidewalks, put them two feet from the ground." Of course, germs cannot fly or walk two feet! He said he presumed they could, so he had made them take the goods into the store. I said: "The windows aren't open, are they?" He said: "I never thought of that." Did you ever go into a store, see clouds of dust in the air? I asked him if he had accomplished much. But, according to your own idea, have you accomplished anything? I asked him if he had ever seen windows open and dust coming in clouds on dry days; if he had accomplished much? "Going further, I suppose you will want all delivery wagons to be hermetically sealed ice wagons because, as they stand on the street, look at the germs that fly in the wagons."

Go to bakery shop; clean as clean can be. Every baker wears a white cap and gown, but get up at five A. M., see their wagons delivering this bread, see the doors and windows open, the dirt of the street flying over the bread stacked up uncovered inside. What you don't see you don't know. Perfectly consistent. And how do you get that bread? That driver

goes to the stable at four o'clock, hitches his horses, cleans out his stable, loads up the wagon at the bakery, comes to your home, picks up a load with his hands, places it clown by the doorstep, when you get it there it is. What about those germs on his clothes? *"Germs do Cause Disease."*

We are penny wise and pound foolish. We whiten and enamel walls of the bakery, make men wear white apparel, flour must be clean—everything which has to do with or goes into the bread must be spotlessly clean. Its delivery can be as dirty and filthy as possible. I have wondered why deliveries were made early and this probably is a solution. The factory can be inspected daily—the delivery being before you're up. Where could I not carry this germ hypothesis were I a physician who believed in it? I merely recite these things because *"Germs do Cause Disease."*

What a serious problem this, when you realize how much and how careless our drivers are, how inconsiderate you careless people are. You women say to the men, through ordinance and state laws, take up signs: "Gentlemen will not, others must not, spit on the sidewalk." Where must we spit? In the street? Hold the spit in my mouth until I cross the street ? In one second after the hot sun dries it into dust. You women, with your overlong skirts, come along and where do germs go? Those are discriminating fellows. They like beautiful lingerie as well as you. Your clothes are filled; take them home by millions. You say, as a matter of protection: If you spit on the sidewalk we would get those germs on our clothes. Perhaps you don't; I think you do. They are there, and you cannot get away from them.

What is the difference? You make a man go to the curbstone and spit. The spit dries, along comes the wind, makes all that germ life go up in dust. No man dares spit on the sidewalk; if he did, you would fine him $5.00. You pick up germs from off the sidewalk as the wind blows them on. It is not safe to be safe.

There is the matter of quarantining. You know that when the neighbor gets smallpox. They try to hide it. You will find it out; notify the health department. The health officer comes, puts a red placard on the house with the sign *"Smallpox." Up* till that time all was unsafe; now secure. Keep away from the house, do not monkey with the band wagon. The fact is, some germs entered that house, perhaps on papa, maybe on mamma, maybe Johnny did it playing nibs. Who knows? Who cares? Anyhow, there in the house one of them is sick and has been "on the dumps" for three weeks. It took that long for germs to multiply in sufficient quantities to force him down and out. Meanwhile friends, acquaintances and the hens of the neighborhood called frequently daily, gossiped over the yard line, etc. Germs have been spread over the neighborhood far enough to be diagnosed by the family physician attending. But lo, on one day he calls, takes another squint, pronounces it smallpox, and the zone of safety has passed. From that moment every

germ is dangerous and contagious—safe until he pronounced, unsafe after titled. The placard tells us the physician has diagnosed and the time of safety is past. To observe the placard seems to have some mysterious effect upon the germs within the house and person, before calm and peaceful, now dangerous and hideous. Before you could borrow all you wanted; not to get unwelcomed is to commit treason to a State Board Ruling.

Half an hour after tacking the sign, Mrs. Hennessy walks to the fence where Mrs. B. is and says: "Would you mind lending me a few books? We are to be penned for a month and I would like something to read." Mrs. Brown gets the books. The conversation occurs over the fence—one on either side, not a foot's distance between. "Can you come over to see me?" "I would not dare do that, the doctor said I mustn't. We're quarantined." Yet Mrs. B. is talking to an individual who has just come from the bedside of the patient, and she knew it. That mother is penned. Surely she had smallpox germs over her body. Germs recognize a bright object when they see her. Therefore, Mrs. Brown becomes infected. From the other side of the fence they say: "Here is new territory, let us invade this new suffragette," and Mrs. Brown gets down. This is true and you know it. The result is Mrs. Brown spreads this infection to her next-door neighbor, Mrs. Jones, in the same manner Remember, *"Germs do Cause Disease."*

How long does it take carelessness to permit the disease to spread over the city? Every act of this kind is criminal. Any person that will deliberately carry these infinitesimal innocent germs from house to house, thereby spreading death-defying disease and filling cemeteries, should be indicted by grand juries, tried and convicted for murder in the first degree, for the design and accomplishment are the same as with a murderer who deliberately intends and does commit his rash act; except in the latter he does it to one, in the former, hundreds, perhaps thousands, as he breeds an endless chain. Ignorance of the evil design of these scavengers excuses no one any more than an insane murderer is exempted from his punishment and given freedom because insane.

By this time we are aware that it is germs that cause disease. It is sickness we wish to prevent, hence we are determined to keep those germs within that house at all costs and hazards. We care nothing about the house, but we are positive the microbes must not be spread. They are afraid *the house* will run away, so they "quarantine *the house." You* say that is going too far. Perhaps the doctor visits his patient. "How are you, Mrs. B.? How are you, Johnny? Stick out your tongue. Put this thermometer in your mouth and see how it feels. You are in bad shape, Johnny. I think you have measles, but we will pull you through all right. Yes, indeed. Do not be frightened, Mrs. B. It is only a question of time. Let me feel your pulse, Johnny; listen to your heart," and he walks out. He goes to the next-

door neighbor. Anna is down with typhoid. From there he goes to the third house. Mary has measles. Of course, the physician is a god and he does not carry germs. It is impossible for him to do such a devilish trick. He is working "for the health of the dear people." When he sat by the bedside of that first individual, those germs did not get onto his clothing. He didn't want them to. Just the same they did. He gathers two million smallpox germs and gives one-quarter million to the typhoid patient. There he takes up ten million typhoid germs and the million and a half smallpox germs which he had left, goes to the measles case. There he leaves a sample of small-pox and typhoid germs and adds measles to his stock. Then he goes to his office, meets the regular run of patients. "How do you do, Mrs. Jones? Stomach trouble? Oh, yes, I cap treat you for that." He gives her millions of each kind of germ, at the same time some medicine, but "he safeguards the health of the city by quarantining the houses" and enforcing it by state law. That is the proper and scientific way to safeguard the people.

Back of this apparent inconsistency is a matter of fact. This physician has been in practice ten years. He went to school four years before that. Fourteen years ago he would have carried germs the same as you and I. He went to a medical college where they taught the value of knowing which germ was which, which they did, etc. When he finished learning truths, he was given a diploma showing his fitness to tell patients that he knew the shape of one from the other. Then he appeared before the State Board of Health, took an examination in which he told them proficiently, of course, that he knew a germ when he saw it through the microscope. They issued him a license. *Now* (?) he was immune. The license can do more than all the carbolic acid made. Although his diploma and license hang in his office, the germs know a M. D. when they see him, can tell the difference between a M. D. that *has* a diploma and license and one that hasn't either, and because of the terror this diploma and license create, they proceed to quietly, manfully and scientifically pass him by. We don't know whether it is the serious deceitful look, the austere manner of the medicine case that strikes fear to their hearts, but he can do as he pleases by going from house to house, entering and leaving under any conditions he pleases, and all is safe and well along the Potomac. You or I could not do this. We did not have four years in college, a diploma nor a license, neither have we the legal right to charge for going promiscuously from house to house as has he. We give him the legal power to quarantine your home, to keep you, me and all others from going in and out—"all for the purpose of keeping from spreading germs." He may do so at leisure, with pleasure, satisfaction, and receive our pay therefor—no harm can possibly come. We pay taxes to build him a school, pay taxes to form various boards before which he appears, pay taxes to have a law made and enforced, pay taxes to pay police to enforce its provisions, pay him money

direct to take away our liberties and keep us from doing the thing that he can do under identically the same circumstances The only advantage he has over us is he has a thought, we haven't. We paid the tax on the thought, then give liberties away and pay to have it taken. Funny world. All because *"Germs do Cause Disease."* He does not carry germs in his beard; nor get them in his hair; but, if you and I were to go in that house, *we* would carry germs; therefore, we are not permitted to enter until the quarantine is raised. Of course, you and I are laymen. He has studied in a medical college; that makes him immune. *"Germs do Cause Disease,"* and that physician knows it. That is why he takes *every* precaution, is *extremely* cautious, takes no chances of spreading contagion. He is seriously conscientious and conscientiously sincere in advocating that *"Germs do Cause Disease."* He is honest, we can do no better than to follow his example. The physician has studied four years to be a scientist, to be a famous Professor McBride. The fact that he is "famous" makes his words ring true, regardless of what his actions may be, which seems to put the lie to everything he preaches—but then this can't possibly be.

I will tell how cautious we are around this town. There is a hospital a block from the school. In front lives a doctor, a member of the State Board of Examiners, a member of the Association which says "We will quarantine houses and enforce the law." They take infectious and contagious diseases in a special ward, intending to keep down infection. When a patient dies there (which, of course, is rare), they take mattress, pillows and bedding, put it out on a rack on the south side of the building, so that germs, instead of flying around in the room of the once has-been patient, will fly out in the outdoor air. Opposite that rack and on a level are second-story windows of a home. When the wind blows, the air (which blows over this bedding) enters the open windows of the house south. That is proper, perfectly all right, because the physicians, internee and nurses raise no objections.

Did you ever watch the nurses in a hospital? They are so careful. The nurse in one ward talks to a nurse in the infectious ward. She meets her and the two converse for ten minutes. Meanwhile, those germs crawl from one girl to another. The second nurse goes back to her patient who is not in the infectious ward. Don't you dare say nurses don't know that *"Germs do Cause Disease."* At noon, when it comes time to eat, all nurses go up together to the kitchen, jolly each other and swap stories of what they did to their patients. Each nurse gets her meal on a tray. The smallpox nurse drops a few million germs on the tray which goes to a different ward, and the germs have as happy time mixing as the nurses. One goes to one ward ant another to another, all happy, singing, in the realization, *"Germs do Cause Disease,"* meanwhile taking every precaution. That is where they are consistent. These nurses secretly laugh at the

idea of taking precautions against the transportation of germs from patient to patient. Great is the science of medicine! Great are the opinions of medical authorities. Think of the damage that could be done if one nurse was to give one male and one female germ to another nurse. They could count their relatives by the thousands in 10 minutes.

I am reminded of a circumstance. In the Panama region the government has spread petroleum over the ponds and pools. This is a condemnation upon the wisdom of God. They should have made well there instead of in Pennsylvania. If He had realized that people were going to live there He should have made it healthy. He should have had oil wells where we need them in 1913. It would save Uncle Sam from taking from one place to another. God didn't know how to make this world. If He had, He would have known where to put petroleum so as to naturally kill germs. The only way we can live is to have germs killed. Then why did God give them birth? You chase them out of one place, the same as rats, but take away the cat and the rats come back if there is anything to live on. Chase the mosquitoes out of one pond and where do they go? There is only one healthy salvation—kill off *all* germs. As long as one male and one female mosquito escape their vigilance, we are in danger of dying, we are not safe, we ought to worry and get gray hair thinking of this problem of how to live in spite of those germs.

Supposing we start a crusade to kill germs, how high up must we go to get to a territory where germs do not live? Ten miles? How far in the earth must we go? Supposing we did kill them all, we might have a volcano tomorrow and spill up a lot more of a new kind and spoil everything. A volcano would go down twelve miles and we would have everything to do over again. We are not safe anywhere under this germ theory. We should all have germ diseases. I do not see that you are sick, but *"Germs do Cause Disease."*

Someone has said the reason we haven't diseases is that we are not susceptible, not prone to them. Previous weakness must exist. They must have fertile culture ground, and we are not vulnerable. That is a wrong, mistaken idea. We tell the whole thing when we say *"Germs do Cause Disease";* we mean that they make their own susceptibility, their own culture fields, for a "cause" starts something from nothing. Don't misquote the use of the word "cause." Two germs could multiply and tear the Rock of Gibraltar down.

I am not going to give columinous quotations from books, but I will cite page 515 from Gould, which tells practically nothing of the *theory* of germ diseases, but refers the micro-organisms on page 164, and there refers to page 167 and, on those pages, find 57 columns of germs, averaging forty names to the column. That makes a sum total of 2,280 germs, equivalent to producing 2,280 pathological diseases. Must I go through life with 2,280 diseases?

Germs do cause disease; more germs, more diseases. The quicker I die the better, be out of danger and done with it all. Getting no satisfaction there, we turn to Dunglison, under germs, page 481; he refers to micro-organisms, page 705, and it might be well to read these quotations if it were not that we are more actively interested in the *theory* than we are in shapes, names and sizes of germs, where and how may they be found.

The layman is very careless in the use of words; he speaks of a bunch when he means one, etc. But scientists will split hairs to be exact, as proven by the tyrannical methods, endless expense, labor and sacrifice to tabulate and tag every germ that ever drew breath. When they say *"The germ theory* consists of the fact that germs *cause disease,"* this is a phraseology that permits no equivocation because, as scientists, they have chosen their thoughts well and express them in words equally as positive. *"Theory"* is something not yet proven; how can it be a "fact"? "Cause" does not permit of quibbling, it means to make, without which the conditions arising could not have arisen. Hence the "germ theory" is a "fact" which isn't the "cause," yet either refuse, can't or don't tell us how. With such momentous questions, we cannot understand why he lets—we poor ignorant dupes gasp in darkness, year after year; notwithstanding our dense ignorance to understand what he means without explanations, he demands that we do all he wants and should we politely refuse, he insists (always manfully), of course, of sicking the statute on us until we do.

The last analysis brings the conclusion that germs transmit diseases, from individual to individual. Germs are infectious or contagious only to the extent that they transmit *disease* from one diseased body to another body without the disease. If they didn't do that, no disease would be infectious or contagious. The germ himself is but an animalculae, it's what he does that we try to prevent. What does he do? He transmits disease. That fellow with a red stripe carries one disease, the other fellow with a black band carries a different form of pathology. Dis-ease means "not at ease." The germ does transmit dis-ease, that state of not being at ease, from one body to another. He does not get into the body and stir up conditions, thereby making a state of dis-ease. He *transmits* the not-at-ease condition, thereby making a state of disease. Just what he holds in his claws, mouth or body that he carries, that is, a state of dis-ease (not at ease), from one body to that, we do not know, but evidently he carries a state. How this is done, of course, scientists and authorities are not quite ready to state, but it does do it anyhow, because authorities know, and even though we are not able to answer the questions thoroughly as none of our authorities have done yet it is sufficient for the world to believe what they say, and they don't appreciate your quizzing about their integrity. They have said, that should be sufficient. Notwithstanding, there are always some who take nothing for granted, they're snooping into

places they have no business, they want to know too much. Usually this class composed of those who don't know anything about the subject they ask about, hence disdainfully and scornfully the scientists refuse to recognize their ignorant questions. The scientists have settled the subject, the balance should be led blindly on. They want us to pin our faith, believe and swallow all they tell. Don't open your eyes or use your brain, you will get into trouble. Follow our footsteps and you will have all you can do, wear dead man's shoes. Authorities say that the fact that germs eat tissue upon a lantern slide is proof that he eats it in living man. The fact that you see me eat beef at the table is proof that I would eat a live cow in the barnyard.

I cite a recent instance in Ohio wherein a doctor was charged with practicing medicine without a license on the ground that he publicly advertised typhoid fever could be reduced by one or two adjustments and the individual would get well. Physicians replied to this article, saying that such would be impossible because "germs cause typhoid fever," not subluxated vertebrae, and the following challenge was the result:

"Whereas it has been publicly stated that typhoid fever is an incurable disease, and that the claim that cure or relief follows proper Chiropractic adjustment within twenty-four hours is erroneous, I hereby publicly challenge any or all of the medical profession of the city of Sandusky, Ohio, to submit to the following test and to make public in the local newspapers, at my expense the result of said test.

"Conditions: Twenty cases, or any less even number of cases, or typhoid fever shall be selected by the challenged parties themselves. Ten of these, or one-half the entire number, shall be placed under the care of the challenged parties and the remaining one-half under the care of the challenger. A committee of three local business men of undoubted integrity shall oversee both sides of this test and shall observe the challenger at all times so that he use no other method than Chiropractic adjustment of vertebrae. A report shall be made at the end of every twenty-four hours by the one under whose care the patient is, and verified by the committee, as to the exact condition of each patient and what change, if any, has occurred. These reports shall be submitted as evidence in the case of the State of Ohio versus H. L. Murchison, for or against the defendant. The dates of test shall be appointed by the challenged parties, but shall be not later than September 1, 1908. My representatives will be found at the Sandusky *Star-Journal* Office, 10:00 A. M., Thursday, August 20, 1908, and will receive any acceptances of this challenge and arrange further details which may be suggested."

Dr. Murchison reported that the medical profession was scarce that day. He could not find any around the *Star-Journal's* office. Hence, they did not want to prove that typhoid fever can or cannot be adjusted by Chiropractic adjustments as badly as

they thought. That was a good chance for them to either prove or disprove.

On page 35 of the same CHIROPRACTOR, there is a lengthy statement by "an eminent authority" which says that the science of germs is largely guesswork, but he must be a "pseudo-scientist" because he certainly cannot be one who knows.

An English lady who recently became a mother, has framed the following set of rules for the purpose of protecting her child from infection:

"Do not kiss the baby.

"Do not handle the baby unless your hands are very, very clean.

"Do not allow the baby to touch your face or hair.

"Do not talk, breathe, whistle, blow, cough or sneeze into baby's face—we want him to live."

Inspired by this comes the following bit of poetry:

"Do not kiss the baby darling, do not hold him on your knees,
There may be a microbe on you, you may give him some disease.
Do not fondly bend over above him, view him from a distance, dear;
Germs may linger in your whiskers, death is always lurking near.

"Do not touch the baby, dearest, microbes in your nails may lurk,
They may wait with cruel purpose to get in their deadly work.
Do not take the little darling, when he gladly turns to coo,
Forty kinds of germs may madly light upon him, if you do.

"View the baby from a distance, 'tis the only proper plan.
Do not breathe while you are near him; let us raise him if we can
You may hunger to caress him, never dare to do it though;
You are a living, moving mass of deadly germs, you know."

How careful we are in Davenport. Physicians see that the law is upheld. If we get an infectious or contagious disease, the house is immediately quarantined. The house won't run away, but the air that carries germs from house to house might carry disease germs, but that is all right. "Fresh air is good for sick people." The doctor says it is perfectly proper. Open all windows, but do not let a man in the house. Let the breeze blow through, but don't let anybody inside to carry germs out.

One of the greatest sources of infection is air, proving itself by the fact that they won't permit one of, those contagious cases on the street. The wind blows germs from him to you; it's proper to lock him in the house, open the windows, let the good air displace the bad air and with it goes germs by millions. There's more money (for him) and honor (for you) in having a doctor drive up to the house every two or three times a day at $2 per. Quarantine causes talk and name of the doctor is constantly on the lip, it gets white paper free advertising.

Our next-door neighbor had an individual who had measles.

Physicians called at nine, said it was measles, reported it. Meanwhile, our neighbor asked if we would take a case from her home. We did. Health officer appeared with a card. “Where is the patient?” “Next door.” In came the health officer. “Have you a case of measles? I want to see him.” He went into the bedroom, stooped over the case, verified his opinion. Meanwhile we had given the boy an adjustment before our open clinic class. Those germs had flown around the room. Coming down from upstairs, Mr. M——— said: “I must tack up this quarantine sign.”

I, for a matter of opinion, presumed to not know what quarantine meant, asked him and was informed: “Everybody in the house must stay in, regardless of what comes or goes, until that sign comes down.” “You understand, of course, there are about one hundred people in this house now? So far as I am able, I will enforce the law. If anybody attempts to leave I will pepper them with shot, they are going to stay in this house. But let me tell one thing: It is soon going to be dinner time, these people are going to get hungry. I, as a property owner, refuse to have food brought in from the outside for anyone but my family. When night comes I have accommodations for ten, and those are taken now. These people want a place to sleep. They can lie on the floor, but I am not going to have a man keeping fire all night.” “This is a serious proposition,” said he. I had my double-barreled gun filled with shot and kept it by my side. I said: “I mean business. If anybody gets peppered I will come back on you for damages.” He was thoroughly distressed, he did not know what to do, the problem had grown. He desired to call the city physician and ask for advice. The reply was: “Make them stay where they are.” I said: “I am not kicking; I am not raising objections.” He desired to compromise, because he realized that it would be a serious proposition if he didn’t. Finally the city authorities advised him to go to the city hall, get his squirt gun, disinfect all that desired to leave the house. He carried out orders. Approaching the street, to go down town, I called him back, told him he had been infected with germs of that case, therefore I would not permit him to leave my premises, at which he was more nonplussed than ever. Finally, from telephonic advice from the Mayor, I let him go. Here was the representative of law going aboard street car, meeting public officials and business men, going to the city hall and infecting the city’s representatives, meanwhile presuming that we must enforce the law, whereas he was disregarding it in the absolute. The city health inspector *wasn’t* a physician and could not be expected to delegate unto himself the powers that physicians assume they have. After having disinfected all the people who desired to go, we called him back, thoroughly disinfected and saturated him with the solution of formaldehyde until he was glad to be let go.

Two days later I had written a sweeping tirade bearing upon

the weakness of law wherein we were expected to uphold law and the representatives of law had broken it, purposely, intentionally, advised by the physician and Mayor. It was read and finally a compromise made by taking down the card. I gave them a certain time to do it in, and within that time it was done.

City officers are glad to enforce law because they believe in it so thoroughly themselves, until you *rigidly* enforce it.

"Germs do Cause Disease." A little carelessness may mean the infecting of an entire country with the scourge, therefore be careful, show no carelessness.

ARE GERMS THE SECONDARY CAUSE?

Conceded that germs were a secondary cause, we logically find it necessary to admit they were only primary. To admit they were primary would be to grant that there was no other cause for disease than germs, for germs are found with most every disease. To concede a germ was the cause of disease would admit that man was not complete; viewpoint of the medical practitioner would be logically proven, and the supposition of the Chiropractor that he is complete would be fallacious, groundless and not worthy of further thought. This would put us in a peculiar position, and rather than be compromised, we will see if we cannot get something better.

"Are germs the secondary cause of disease?" compels us to define terms.

"Cause: That which occasions or effects a result; the necessary antecedent of an effect; that which determines the condition or existence of a thing, especially that which determines its change from one form to another."—Webster.

Webster speaks of different causes, principally "to be the cause or occasion of; to effect, as an agent; to bring about; to bring into existence; to make; often followed by an infinitive; something by 'that' with a finite verb." He further explains that anything which originates without which the organization could not have occurred, then that becomes a cause. After going carefully through Webster's column of causes, he has not inferred that it is possible to phrase in English language such as "secondary cause." He only knows "cause," he does not understand "third cause," "fourth cause."

In logic, arts and sciences there are two connective phrases without which one could not be nor without the other one could not exist—cause and effect. What does Webster say of "effect" ?

"Effect: That which is produced by an agent or cause; the event which follows immediately from an antecedent; result; consequence; outcome; fruit; as, the effect of luxury."—Webster.

And even though he gives a column on "effect," he does not concede that he knows about "secondary effect"; he understands thoroughly "effect."

ARE GERMS THE SECONDARY CAUSE?

If he knows only cause, only effect, he knows no secondary cause, nor secondary effect. I have never known any student who conceded the possibility of such; only those who deal in mysteries, superstitions, myths, nothingless of whats, can admit the possibility of "secondary effect." If the physician concludes the possibility of a secondary cause, he must concede the existence of secondary effect. And, if possible to have a secondary cause, or effect, he can have them without end.

Butler's Diagnostics gives the causes of pneumonia as multiple, such as sex, age, color, racial tendencies, climatic conditions, temperature, with about forty other possible causes—among the forty is one called "germ."

Webster says: "*Germ:* A small mass of living substance capable of developing into an animal or plant or into an organ or part; as embryo in its early stages; a sprout or bud; a seed."—Webster.

"Micro-organism, especially any of the pathogenic bacteria; a microbe; a disease germ."

Man is an animal; the germ is possibly animal. The germ is to be the secondary cause in something in the first—man. We have not, as yet, defined "disease." We have said logically and reasonably that if 100 per cent of Innate Intelligence worked through 100 per cent of matter, then man was alive; if 100 pet cent of matter was not worked by Innate Intelligence, it would be dead; if we had 50 per cent of current cut off from 100 per cent of matter because of mechanical disarrangements of parts, whether there be or not be a germ involved. If current was present; current was "*the cause"* of life; if current was not present, the absence of current was *the* cause of disease. What does the term disease mean? "Not at ease," "not ease." What is "not at ease"? Matter is the same in quantity as in the being where at ease. What is not at ease? The *amount* of function going through matter.

In other words, the current presents the viewpoint of disease, the current is at ease, what there is of it; but there may not be enough or there may be too much.

The current that runs the electric fan at 100,000 revolutions per minute is current at ease. Increase that to four times that amount and it will run not-at-ease because it has over reached its standard. What current you added was still at ease, but it was not at ease when viewed from the normal amount needed for the object to which applied.

Take an example of a fruit tree in the ground. The soil is very dry, the clouds very full of water. The soil is good soil, the water in the sky good water, but what is needed for the tree and its fruit is a more equitable distribution of some of the water from the clouds into the ground so that the tree may gather moisture and its foods in elements so that the fruit may produce itself. We judge the value of earth, clouds, trees by their fruit. Should the right quantity of water leave the sky, enter the right

amount of ground, be absorbed by the tree in a consistent amount of time, then perfect fruit is the product. Suppose not enough water left the clouds, went to the ground and wasn't absorbed into the tree; the fruit would be shriveled, dry and runty. Take its opposite: Suppose a cloudburst occurred, the ground was thoroughly saturated, the tree would absorb too much and the fruit would be soggy.

The water in the clouds, every drop was good, pure and healthy water. The earth and its every atom was good, pure and healthy soil: That which makes for ease or disease rests entirely upon the relative quantities of each, for each, in each, in the proper time necessary to draw forth what is good fruit. It's purely a study of quantities in ratio that makes for health or ill health, ease or disease.

What is ease? The normal amount of current going through the normal amount of matter. Review our terms. There is only one cause, one effect. In philosophy, logic, science, art, there is one cause and effect. A germ is an animal and lives outside of man until he gets in; then he is still an outside part of the inside, he is not a natural portion of man. Disease is a viewpoint of a relative quantity of current as it works through matter.

We have been taught to reason that current flows from brain to spinal cord, through its length to exits through spinal nerves, through nerves to organs, etc. We have learned that a subluxation of the vertebra decreases the size of the intervertebral foramina, it produces a pressure upon nerve, pressure decreased the circumference or diameter of the nerve, when the nerve's circumference or diameter was decreased it prohibited the normal transmission of current going through the nerve; the abnormal quantity of current going to make the organ not at ease. The cause of the not-at-ease condition was the excess or lack of current in ratio, nothing more nor less. The subluxation was the result of a concussion of forces which was not at ease. The concussion of forces was the result of a fall in which forces were not equivalent to each other. Let us see if all this is true.

There is a cause for subluxation—concussion of forces. There is a cause for disease—lack of current. There is a cause for the lack of current—pressure on the nerves. Work it whatever way you will, it resolves itself into a mechanical displacement of some portion of our anatomy.

To maintain that the germ—little microscopical animal that he is, so small that 400,000 could dance a quadrille on the head of a pin—is to be a secondary cause of disease would infer that a multitude must be damming the circumference or size of the nerve as it emits through the intervertebral foramina. If he could do this without subluxation, he could as well be primary cause as secondary.

If the premise of Chiropractic be correct, you cannot infer any other cause than what its premise includes. It is electricity that makes light when it reaches the globe and meets resistance.

We cannot concede anything else. When electricity is not there, the globe is “dead”; when there, the light is on. Supposing I were to turn a button: Is the turning of the button a secondary cause to the existence of light? I may turn the button; if there *is no* electricity there is *no* light. So the turning of the button is not a secondary cause for light. Suppose I turn a faucet and water runs. Is the turning of the faucet a secondary cause to the existence of water? If so, then cause and effect must *always* be alike. I turn on another faucet, and incidentally that cause does not produce the same effect, the water does *not* come. Is the turning of the faucet a secondary cause for the same effect which is absent at this particular instant? If a secondary cause exists and is manipulated, then I must get like effect because cause and effect has never fluctuated, never will; it is fixed, immutable, absolute, never varies. Suppose I turn on a valve going to a radiator. I certainly should get heat because I associate the idea that the valve is a secondary cause and I should establish a secondary effect to correspond, known as heat. But somehow the heat didn’t come. My secondary cause has ceased to be because it doesn’t. Its effect was absent. When cause doesn’t establish effect, or whenever effect is established without a cause, something is wrong.

We see much wrong in medical ranks. Is it because they manipulate effects without knowledge of cause? If germs are a cause, then obliterate the germ and effect *must* disappear.

You laughed when I announced the subject. You forget the “Rule of Three”; you play on two harp strings and forget the third. Consequently, you have discord, not harmony. Other times that contagion is active, and still others the condition is being eaten by the scavengers—you do not contrast one step from the other. You confuse the effect as a condition within himself that is dormant.

We have a garbage pail in the alley. It has garbage in it. I am not at present smelling it. Tomorrow, the same garbage can and the same garbage, but odoriferously it is active. From an observation standpoint, there are rats in the can. We had the same pail yesterday without rats, without the smell; today we have the rats with the smell. If it is logical to assume that germs are a secondary cause of disease, it is quite logical to assume that the rats caused the smell because they are secondarily simultaneous to the smell that existed yesterday without them.

There are hundreds of cases of tuberculosis in Iowa. They exist in a dormant state. Some day that condition becomes active; the patient expectorates. This mucus, by way of further proof, is sent to the laboratory. They look at sputa under a microscope, they find the germ, the report is “B.” was found in 35 per cent. “The secondary cause” existed in 65 per cent, no “T. B.” The primary cause did its work without a secondary one. How do you figure it?

How many cases of typhoid have existed where no mosquito

bit the individual? There are many cases of yellow fever south where it is not known that the mosquito was engaged. Consequently, he is a "secondary cause" to everybody, but only ten per cent got down with the "secondary cause"; 90 per cent seem to evade the secondary cause and catch the primary cause.

Yesterday, in the paper, was this statement:

SCATTERED TYPHOID GERMS FOR THREE YEARS,

"Chicago, June 30.—Because a girl who had typhoid three years ago was allowed to wash milk cans on her father's farm, there is an epidemic of fever in Englewood. This unusual case was discovered by the health department and made public today. Thirty-four persons taking milk from the girl's father are ill. The girl, Rose Boersma, seems perfectly healthy but has been ordered to a hospital. She is what is known as a 'carrier' of germs and is the first ever discovered in this city. The fact that the germs of the disease could be carried after the patient had recovered was discovered three years ago. The longest distance of 'carrying' is said to have been found in Washington, D. C., where the victim carried the germs for eighteen years."

Thirty-four persons in all great Englewood constitute an epidemic. Englewood—about 400,000—34 to 400,000—epidemic. We have more than 34 to 300 in any one downtown block that have headaches—"an epidemic of headache in the block."

Here is a healthy woman, but they have taken her to the hospital where sick people are. She carried the secondary cause to 34 people by way of her father's milk cans—out of 400,000 population. Stupendous is the wisdom of "secondary cause."

Dr. Alexander M. Ross, Fellow of the Royal Society of England, said: "I charge that they have encouraged superstition and humbug by the germ theory of disease. I do not question the existence of infinitesimal micro-organisms; but they are the result, not the cause, of disease. They are scavengers; their legitimate work is to clean out the sewers of our bodies. Wherever there is decay, pus or decomposing matter, these little lifesavers are doing their work of neutralization, sanitation and purification. They are beneficial helpers to an important end."

I cannot see and you cannot prove how to maintain that germs hinder the flow of mental impulses and until you can establish that differentiation from normal, you have not established that germs cause anything, directly or indirectly, primarily or secondarily.

The following bit of sarcasm was an editorial in the San Francisco *Examiner of* Feb. 27, 1914. It can readily be seen that while such articles have no place in scientific lecture or book, or no place in such a subject as Chiropractic, yet is plain to be seen that it represents a certain bit of public opinion and that it has become disgusted with the extremes to which the bug theory has been carried. The editorial is as follows:

"We have hoped that it would not be again necessary to reason with the agitators who have disturbed the peace and dignity of the Board of Works with clamor for street signs. But the ribald remarks of these rioters still continue to scent the evening gale; also the morning. So we feel compelled to come again to the help of the board against the wicked.

"In addition to the deplorable evil effects of street signs upon the moral and religious life of the community, hitherto pointed out, the menace they offer to public health should be given serious consideration. There is reason to suspect that many of the most malignant microbes are prehensile, and that they sleep hanging by their tails, head downward, from convenient porches. And what could offer a malignant microbe a more enticing tail-hold than a gaudy street sign?

"Are the oppressed and down-trodden taxpayers of this city to be burdened with the cost of providing municipally owned sleeping porches for the accommodation of malignant microbes, merely to satisfy the idle curiosity of some unreasonable stranger who wants to know where he is at, so to speak, and is too indolent to walk around until he finds a policeman to tell him the glad news?

"Nor are the microbes, dangling by their tails above unsuspecting victims, the only menace which lurks in street signs. The most casual reader of the day's news must have noticed that every now and then, in foreign parts where street signs are prevalent, an automobile is wrecked by collision with a sign-post, not infrequently distributing estimable citizens over a large portion of the scenery. Now, we know of nothing less conducive to health and comfort than being distributed in large splotches over surrounding country. No citizen should be asked thus to lend himself to decorative art, to the almost certain ruin of his health.

"The connection of street signs with these sudden and almost rude attacks upon the digestive organs, as well as the legs, arms and other cherished companions of the surprised inhabitant, is instantly obvious. If there was no street sign there would be no post to hold it up to the gaze of a passing automobile. If there was no post, the passing automobile would not be inflamed with a passionate desire to climb it. And countless citizens would not have to be tenderly scraped off the adjacent landscape.

"The gratifying absence of epidemic diseases in this city can be scientifically traced to the corresponding absence of street signs from the eight corners in ten. Epidemics of disease are naturally inclined to travel from one part of a city to another. In the absence of directing of street signs they are prone to lose their way and return home baffled.

"How many baffled epidemics have thus found themselves foot-sore and leg-weary and disappointed in their cheerful expectations of getting a fresh start in life away from home no one can accurately say.

"Other minor evil effects of street signs upon the public

health will readily occur in the meditative mind, such as the extraction of moisture from the atmosphere which is now so happily used to increase the visible coal supply and thus protect the poor from the rigors of winter; the furtive invitation to an influx of Chinese eggs and the consequent deterioration of the morals of the Petaluma hen.

"But without going into discussion of these minor matters, we trust we have said enough to defend the masterly inactivity of the Board of Works against the envious sneers and gibes of the wicked and discontented. We shall defend these able, these progressive these farsighted upholders of the public morals and the public health as long as there is a shot of ink in the locker. For who, we passionately ask, fellow citizens, with a proper sense of values, would prefer any number of loud, obstreperous, public sign-boards to even one perfectly quiet and unobtrusive board of public works?"

"We pause till *echo* prepares her usual reply."

A QUOTATION FROM THE FLAMING SWORD.

"The public has been stuffed for years, like Strassburg Pate de foie geese, with harrowing tales of the danger from microbes, micro-organisms, bacilli, germs, steptococci, diplococci, micrococci, and so on for columns of learning—that it comes with a shock that a certain European found that life is possible under sterile condition. A sterile condition is one in which there are no cocci present. But the gentleman observes that while possible it is not normal. The whole of this modern excuse for medically ruling the people can be done away with by following Isaiah, when he commands the people to wash and be clean, to put away the evil of their doings. A simple plan that all can follow, much simpler, and, indeed, more effective than the free use of bichloride of mercury, formaldehyde, gas, burning sulphur and the other scientific substitutes for simple cleanliness which in the final analysis is the basis of health." (Homeopathic Envoy.)

In the language of the medical doctors, a germ, microbe, bacillus or bacterium is any micro-organism or disease germ which is claimed to be the cause of disease. Koreshan Science teaches positively that microscopic vegetable organisms, with their red-like jointed bodies or filaments, which are generally in constant movement, are not the cause of the disease but that they are scavengers or buzzards, which merely consume what is in a diseased and dead condition. Buzzards never attack what is alive. Thus the much-feared microscopical minute germs or bacilli are a blessing instead of something that must be feared.

Under the heading *"The Germ Theory,"* the late Geo. Dutton, A. B., M. D., says: "The theory that germs or microbes are the cause of disease has set (almost) the whole medical world to studying the natural history of microscopic life. The advo-

cates of this theory are evidently striving to turn all attention of the people from error, which is the real cause of all disease and which everybody ought to perceive, even with eyes, and to microscopic creatures that no one can see without the microscope, nor study without costly laboratories.

"The Germ Theory is a device that serves to keep the people in ignorance of what really does cause disease; is a scapegoat to carry their sins (errors) out of sight; is an excuse for taking deadly drugs and makes the task of avoiding disease, which is really easier than enduring the disease, apparently hopeless. The theory as an explanation of the cause of the disease is false and is productive of vast evil.

"Germs of disease (disease producing germs) of every description are a nuisance in every way and ought to be banished from good society. They are never the primal cause of disease. They may aggravate conditions already existing, but have no power to set up disease anew.

"Germs or bacteria are scavengers, some to remove and destroy waste matter that Nature and well-taught people cannot tolerate. Diseases producing (pathogenetic) germs are a disgrace to the medical profession; showing plainly that they have abandoned their sacred office of teaching, and left the sheep (the patient) to be devoured by the wolves. Healthful living is the remedy, and to that we must turn our attention."

All Allopathic Schools of Medicine administer strong and poisonous drugs, with the aim of killing germs or bacilli, but the poisonous drug merely stops the fermenting of the waste substance. What is the result? The waste substance is no longer liquefied, and, as a consequence, it remains in the system to break out afresh at other times, for as long as there is waste substance in the body there will be genes, the scavengers.

The waste substance is the primary soil where the germs can be active, and the poisonous drug administered is the secondary soil. The two poisons, the waste substance and the drugs, are the immediate conditions of disease; the remote cause has a deeper origin, of which most all medical men are ignorant.

IS TYPHOID FEVER CAUSED BY GERMS?

I read an article from the *Journal of The American Medical Association*—American Mendicants' Association, December 9, 1911. It is entitled "The Washington Typhoid Epidemic," on the editorial page—page 1916.

"The final report on the occurrence and causation of typhoid fever in Washington, D. C., by Dr. L. L. Lumsdon and Dr. John F. Anderson, is just published. As this is probably the most patient and elaborate study of the epidemiology of typhoid fever hitherto made in the United States, we have patriotic, as well as professional, pride in drawing attention to it.

"Typhoid fever has long been abundant in Washington and its excess was widely attributed to the water supply until in 1905 the installation of a *model* show sand-filter for purifying the Potomac River water *failed, to the great surprise of everybody to produce any reduction* in the amount of typhoid fever, such as is ordinarily produced by good filters applied to bad waters. The conclusion was inevitable that either the filter must be less good or the water less bad than had been all along supposed.

"In 1906 the Hygienic Laboratory of the U. S. Public Health and Marine Hospital Service *attacked* the problem *with skill* and *vigor*. The present volume is the *fourth detailed* report, the whole covering the investigations of the five years 1906-11. Credit for this serious and sustained effort is due to the members of the Typhoid Fever Board appointed by Surgeon General Wymann to plan and execute the work, etc.

"One of the first questions that arose was *to the accuracy of diagnosis*, and the authors conclude (for 1909) that from 10 to 15 per cent of the *cases reported as typhoid were really something else*. Over against these must be *an unknown number* of sure typhoid cases *not discovered*, the latter being, of course, for the epidemiologist, the more important.

"In the report the cases discovered are first divided in those imported into and those arising within the city of Washington. As might be expected in a city such as this, about 35 per cent of all patients apparently contracted the disease *elsewhere* in 1909 22 per cent in 1908, and 26 per cent in 1907 and 15 per cent in 1906. . . . . Asserting that the disease has had not a single, but a multiple origin, the authors consider at length the part played by the various possible cooperating facts, seeking to apportion to each its contributory share. A large number of cases were found, for example, among the users of privies than among the users of sewers. *Milk*, in 1909, as in the earlier years, is found to have been 'one of the major factors.' Ice cream, although *none of the cases* in 1909 *was definitely attributed to it, is* nevertheless regarded with *suspicion.* Raw fruits and vegetables, *while not actually proved guilty*, are rightly suspected as contributory factors, especially as typhoid fever cases were found in several instances on grossly insanitary farms supplying Washington with green vegetables. Flies received due attention, are allowed 'a considerable space' in the whole; but the authors very properly point out *the want of complete correspondence between the fly season and typhoid prevalence* and *deny* to flies any 'major' part. Contracts and carriers are very carefully considered, with the result that the former are believed to constitute 'one of the major factors' and the latter 'a very important and perhaps the predominant factor in the spread of typhoid infection in Washington.' 'Newcomers' and 'servants,' as agents of transmission, are also dealt with, *but not found important.*

"Water as the facultative vehicle, *most suspected* from the start, receives naturally *most* consideration 78 out of the entire

196 pages of the report being specifically devoted to it, and the authors *repeatedly conclude that very little, if any, of* the typhoid fever in Washington has, since 1906, come from the water. Even for that year, in which they are inclined to allow the water a contributory part, *no very convincing evidence is* adduced. It seems more reasonable, for example, to explain the slight increase of typhoid in that year . . . . by an excessive operation of one or more of the other factors than to suppose that the addition of slow sand filters to the purifying agencies already at work, viz., three reservoirs, should have actually made the water worse. The authors *rightly leave open* the possibility of the agency of water as a vehicle of infection, but seem disposed to allow it perhaps more importance than it deserves."

On page 1922 of the same issue we find an article entitled "A Limited List of Drugs." Now this, in itself, is a joke, if you see the joke.

"One of the stumbling blocks in progressive medicine, so far as drug therapy is concerned, is the absurd number of drugs and combinations for drugs in the Pharmacopeia and in the dispensatories. Even granting that all of these drugs and combinations in the Pharmacopeia have some value—*which is doubtful*—the number is so large that *it is impossible* for any one in active practice *to have even a superficial knowledge* of all of them. While there are still some physicians who are impressed by the folk-lore and mystery of drugs, and others who are hypnotized by the smoothly worded claims for complex shot-gun proprietaries, *the vast majority of practitioners pin their faith to the comparatively small number.* And *the longer a physician is in practice, the smaller is the number of drugs he uses,* and the better acquainted he is with them. To the teacher of materia medica, to the medical student, and above all, and especially, to the examining boards and to those who have to appear before them, the conditions are of the very practical importance.

Both state board examiners and teachers have been complaining of this condition and emphasizing the need of a selected list of drugs for their pupils and candidates. About a year ago the Council on Pharmacy and Chemistry appointed a committee to take up this question. In the Propaganda Department of this issue appears a communication from the Chairman of this committee, and in the advertising pages is a suggested list of drugs. It is to be hoped that those who are in sympathy with this idea and work will read Dr. Hunt's communication and aid him and his committee by their suggestions regarding this movement. It is the object of the Council ultimately to publish a critical treatise on a *limited* list of drugs—a book which teachers, as well as examiners, may use."

In other words, there are about 100,000 combinations in the Pharmacopeia, many of them jawbreakers, and most of them are not even included in the dictionaries. *There is none that could pass an examination*; if they wanted to make it so, you could not,

as it stands. In the last analysis there are only two diseases—take your Dunglison, they can all be resolved to two—where function is in excess or in minus; if it is betwixt and between we are healthy.

Naturally, then the result of all pharmacopeia prescriptions are, what drugs will increase decreased function or decrease increased function. Take constipation, what drug will increase the actions of the bowels, while in diarrhoea, what drug will decrease the action of the bowels?

Are typhoid germs carried by water, milk or by flies? Yet we continue to harp those theories after being proven wrong. Do drugs cure, are they of value? Yet we continue to give them space and value. Let us analyze and think.

ARE DISEASES CONTAGIOUS OR INFECTIOUS?

I shall not lay stress upon any epidemic phase of the so-called contagious or infectious diseases, but confine these remarks to the specific fundamental underlying it, as to whether diseases are transmissible from one person or thing to another. If this is proven a fallacy, then the epidemic is impossible.

Let us proceed with what is supposed to be known and follow that with contradictions, whether or not you continue to cling to these follies depends upon my capabilities in showing wherein they are not tenable and practical, for this age wants facts, not superstition. The world is progressive and to allow its science to stand or cease to advance from one theory or another would be stagnation.

When I look upon the medical profession and the little use that they have for medicines in their families and yet to give them to others for the dollar concerned, it does seem that all parasites are not of microscopic size.

More animation and life expression is what is needed and a general awakening among scientists. They are in continuous stupor over the study of physics. Physicists teach that all power life and energy is inherent within matter, therefore do not get the intellectual personality that exists behind all things real. They “have faith” in one thing and deny its existence in the corporeal.

We made one seemingly boundless trip in a tumultuous sea last Wednesday night; we searched high and low for a compass; we are again looking long and faithfully for a guiding star, for these voyages into unknown shores are unsafe until a lighthouse is seen, then landing becomes easy. The P. S. C. is made of such material that when we have a necessity (minus a supply) we will fill it with home-made practical goods. Necessity is the mother of all inventions. Napoleon made circumstances; others waited for them. Therapeutics are blank repeaters; Chiropractors, path blazers.

Let the following: words sink deeply into your minds. Allow

the importance of every word to be understood. Webster says: "Contagious: (Med.) Communicable by contact, by a virus or by a bodily exhalation; catching; as a contagious disease." Let me emphasize one idea: "Contagious as disease." It is the "disease" that is caught.

"Contagious-conveying or generating disease." I wish to also strengthen that same point here. It is the "disease" that is conveyed and generated in the second party from the first. As "disease" is *not ease*, then every abnormal function has been caught—disease *is disease* regardless of type.

"Contagious." These words have been used in very diverse senses; but in general, contagious disease ("disease") *has been considered* as one which is caught from another by contact, by the breath, by bodily effluvia, etc., while an infectious disease supposes some entirely different cause *acting* by *a hidden influence*, like the miasma of prison ships, of marshes, etc., affecting the system with disease, this distinction, though not universally admitted by medical men, as to the literal meaning of the words, certainly applies to them in their figurative use. Thus we speak of the contagious influence of evil associates; the contagion of example; the contagion of fear, etc., when we refer to transmission by proximity or contact. On the other hand, we speak of infection by bad principles, etc., "when we consider anything as diffused abroad by some hidden influence."

It does not take long to step into the temples built upon superstitions and myths. We are, upon first investigation, thrust into the hands of "hidden" influence that abounds on all sides and to this unknown quantity our bodies are to be playthings. We are to be wafted through all the pleasures of fevers and finally landing, through the chariot of therapeutics, in heaven. What peaceful, absolute and unbiased confidence we must have in this "hidden" bliss to stand such a journey!

We next refer to "The Illustrated Dictionary of Medicine" by Gould, in which he says: "Contagion: The process by which a specific disease ('disease') is communicated between persons either by direct contact or by means of an intermediate agent. Contagious diseases are communicable or transmissible by contagion, or by a specific agency, which, once present, may multiply and renew itself indefinitely and which always gives rise to the same disease." Dwell upon one feature. After all has been said and done and written about "Contagious and Infectious Diseases," we are yet in mystery as to what "the process" is. I would like to see a chain of reasoning, started from some practical working basis and carried through to completion, clearly depicting each and every stage by which the "contagious" or "infectious" materials would induce the "specific diseases" that we have been told much about, the cause of which "may multiply and renew itself indefinitely."

"Webster" is a literal standard and "Gould" a medical authority. So far, neither has given a scientific working basis

for the providing of that "process," the lack of which leases every question unanswered.

Dunglison says of "Contagion": "Transmission of a disease from one person to another by direct or indirect contact. Also at one time applied to action of miasmata rising from dead animal or vegetable matter, bogs, pens, etc. Contagious diseases are produced either by a virus, capable of causing them by inoculation, as in small-pox, or by miasmata proceeding from a sick individual, as in plague, etc." The theory of "miasmata" had its day "at one time," but it is now going the way of all unreasonable fashions—to the rear. The name "contagion" is applied "to action" that the "miasmata" has. This is the first time that I ever knew a "hidden influence" had "action" until it came in contact with something which resisted it. He probably meant to convey the idea that when it came in "contact" with a man that man resisted it with forces and the "responsive action," produced by the intelligence of man, he placed to the "inherent" credit of the gas or poison. This is the trick of "Now you have done it and now you have not." Man is to repel something that remains "hidden." Fighting echoes. Without this explanation we would not know just what this "action" was, where it came from, how it was produced and, step by step, we are still begging for a basis.

"Infection: Process by which disease is communicated to an individual by diseased germs *from the external atmosphere."* Germs can be conveyed from one person to another, for this is a "process" of Innate Intelligence, her mediums are the air, food, water and other materials such as induce transmission through these three. The "process" of conveyance of "disease germs" is not what we are given to understand is going on, it is the process by which *disease is* communicated through "disease germs." Disease is a *something* which is not at ease and that "not ease" is confined to one body. How that "process" of uneasiness can be transported from one body to another, by germs, is the embarrassment to be faced. Thus the guilt of the transportation of such herculean, mammoth, gigantic diseases are proposed to be laid at the feet of these insignificant microbes.

"The Dictionary of Medicine" by Quain says: "Contagion is applied, in pathology, to the property *and process by which,* in certain sorts of diseases, the affected body or part *causes* a disease like its own to arise in other parts; and the Latin word *contagium is conveniently* used to denote in such cases the *specific* material *shown or presumed,* in which the infective power *ultimately* resides. The property of contagiousness belongs to a very large number of the diseases which affect the human body. The rationale of the word contagion as now used is that the property is understood to attach itself essentially to a material contact; not necessarily that, when infection is spread from individual to individual, the contact of all individuals must have been immediate, but that in all cases there must have been such passage

of material from the one to the other as was in itself at least a mediate contact between them." Quain again throws us on the "process," even going so far as to "cause" a like disease in others. It is material whether "shown or presumed." He tells plainly that if they cannot find the microbe they will and do "presume" that he is there and if they can't find him, then he "must have been." Upon "presumption," the M. D.'s would be free to "presume" anything and it would still be correct. That word "ultimately" leads us to know that he has battled this opposition. In therapeutics it is not necessary to prove your theory. Say "there must have been"; have the laws to defend you, right, wrong or indifferent, and you can and will force the public acceptance of such mythical opinions.

He further states that "the various specific matters which effect contagion in the living body, the respective contagia of the given diseases, seem all to have in common this one characteristic; that in appropriate media, among which must evidently be counted any living bodily texture or fluid which they can infect, they show themselves capable of self multiplication; and it is in virtue of this property that although at the moment of their entering the body they in general do not attract notice, either as objects of sense or of bodily change, they gradually get to be recognizable in both of these respects." I call Dr. Quain's attention to the tuberculosis bacilli, which are examined for in many cases of well defined, characteristic tuberculosis and are not found. The disease which they are supposed to cause is so marked that there can be no question of its identity, but the cause producer (?) remains so secreted, sometimes unto death, that he cannot be found.

He further continues: "Now the faculty of self multiplication is eminently one of the characters which we call vital; and when it is said that all contagia are self-multiplying things, that is at least very strongly to suggest that perhaps all contagia are things endowed with life.

"In order to give any general consideration of the question thus suggested, a contagia may conveniently, even if but provisionally, be distinguished as of two main classes, differing or at present seeming to differ from each other in the mode of action on the organism which they affect one class, namely, that of parasites; and the other class that of the true or metabolic contagia. On this separation, so far as present knowledge seems to justify it, the assumed grounds are that each true contagium, in proportion as it multiplies in the body, transforms in a way which is a specific in itself."

Dr. Quain is confused to know why these scavengers "self multiply." Is not this the law of self-preservation? Is it not the expression of that universal law of self-adaptation of all things alive? Is not man in the same category? Is it unreasonable that once these fellows have found rare "pickings" they are going to increase in quantity? Is it not equivalent to the law of

cause and effect that as refuse increases so does the number of gleaners? Are you to blame garbage removers for the cause of the presence of the offal or for its creation? Suppose germs do "self multiply," is not that all the more evident fact that waste matter, in increasing quantities, is there and that there is a direct cause somewhere for it ? Why say "So far as present knowledge seems to justify it" when he could look to anything that breeds and find a duplicate proven example ? Must you have "assumed grounds" for such a subject?

If he would tell us what is transformed, from what to what and what does it, then we would be in a shape to agree or disagree more intelligently. But he hints at some "hidden influence" and leaves us groping for it with him.

This book spends some nineteen columns upon the subject of contagion and infection. Having studied it carefully, we find that the basis of contagion is briefly that a certain microbe "infects" certain body (whatever the "process" is we have not as yet learned) and then, by a "process" of "self-multiplication," they increase in such proportions that they kill the tissues that they contact with, locally or generally, and a specific disease exists according to whether they tear, pull, strain or stretch the tissues. For instance, if they cut it loose in the abdominal region, then that is typhoid; the same process in the nose would be simple fever of the head, etc. If they do any of the above and in addition parboil the vivisected portions and spit them out, then that is tuberculosis, etc. This is but an attempt to present the only definite hypothesis that I can conceive to explain what this "process" is. As they do not say, I must offer my own explanation.

These little fellows are there and because they are there is sufficient circumstantial evidence on which to "assume" that inasmuch as they have no other known reason for being there, they are a cause producer of that disease with which the one in whom they dwell is affected. This is justifiable "as far as present knowledge seems to justify it."

Everything breeds after its own kind; therefore, the product is just what these men have the legal authority to "assume" they shall be. The assumptions along this line of illogical educated foolishness could be spread indefinitely.

I wish to give medical men much credit for proving that the microbe is there; that they are built differently to accommodate each kind of scavenger matter, but those are things that we daily observe without microscopes, on any farm, in any city or home. It does not require much education nor a better optical instrument than the eye to know that. Look back thirty or forty years; there was no questioning then that horses live a different life than cows, give a different product; the chemical relations of secretions and excretions differed. Man does not dispute that he lives a life apart from that of the ape; that the cat was not a dog and did not live upon exactly the same things.

Birds did not act like animals nor fishes like birds. This was a fact that no one disputed. Did the microbe exist? Surely, then and today. Did he not produce the same disease fifty years ago that he does now? Suppose he did, is this not another phase of their careless unobservance in not finding the cause of disease earlier ? If they know it, what about people then that did not have this knowledge ? Did they not get along as well, or even better, than now ? Does not Dunglison's "at one time" show a changing for something else? Surely the microbe is not a recent production of God, coined to keep the medical men busy chasing phantoms. Was not the flea mentioned in the Bible ? Therefore, he must have had smaller than himself to live upon—the flea is a germ. What was done to kill these disease-producing germs when he was unknown? What treatments were given to diseases then that modern medicine has improved upon? Are more lives being saved now than then ?

Is not typhoid fever the product of a specific germ? So says our "assumed" thinkers. Yet what does modern specific medicine do with it? Leaves it entirely to the nurse with a little medicine now and then so that the physician has reason for a monthly statement.

Scientific knowledge, based upon physics, gets into unreasonable grounds. Most any phase can be "assumed" when it loses its basis elementary origin. Matter, to the physicist, is as to much clock work that could not help going and doing things. Intelligence, that he cannot see, does not exist, although I find, in every division of physics, they revert to something "vital"; it is the study of this they lack. It is their union that Chiropractic has and teaches; it is this consolidation that makes Chiropractic a practical philosophy.

That you may enjoy the facts that I shall present, we will engage a tally-ho and make an imaginary trip through the city and into the country to observe social relations and economics.

We get started through the country and all goes well until some observing fellow looks off in a field and sees a flock of crows circling in the air. Somebody says: "I wonder what those crows are doing there." Somebody who is a practical sort of a fellow, one raised on a farm, says: "There is a dead horse, quite likely, and those crows have been eating the carcass, or going to, or will eat it." We are satisfied, we agree that this is reasonable. We wish to know, so we go to investigate. We find a dead horse that the crows have been eating. We immediately conclude that the crows killed the horse. Do we? We do not. Says the physician with his strabismic squint and a microscope that sets him straight: "I have found the crows that killed the horse."

We go a little farther. Off in the distance we see buzzards doing the same that the crows were. We go to where they are, see a dead sheep, lying on the ground, half-eaten by the buzzards. Says the physician, "Again we have found the buzzards that killed the sheep."

Farther down the road, one of the ladies says: “Isn’t it too bad he is dead?” pointing to a cat lying along the roadside Some boy, of an inquiring mind (another of those practical fellows), turns the dead body over. Somebody says: “Look at the maggots.” Somebody else proclaims that the maggot killed the cat, and “I wonder what kind of a maggot it is.” A scientific fellow takes out his microscope, picks up one of the maggots, examines him under the glass, and says: “It is an elongated squirmus.” The result is proclaimed scientifically that the “elongated squirmus” kills felines. It goes down in history that we have discovered something not “heretofore known.”

Farther along, we come to a stagnant pool. The water is green and slimy, vile and filthy, and quite a stench comes up from it. We examine the water in the pool and find wigglers in it. We look further and find a fungus growth on the side of the pool and we decide that the wigglers caused the fungus, the wigglers caused the stench, and we henceforth pronounce the edict that “wigglers shall be killed to stop stagnation of water.” We are put down in history as great men. We have discovered something.

You say, perhaps, my illustrations are far-fetched. I think you will admit, though, without a question of doubt, that because there are crows that there is an argument “the crows did not kill the sheep,” but they were there because it *was* dead.

You will further admit it was because there was so much decayed matter in the stagnant pool that these pollywogs, hair worms, etc., could live upon, that they were there and in such quantities.

In all things there is some form of life expression. It is this condition against which man now begins a systematic fight The advertisements of remedial springs state the mineral ingredients but they dare not advertise the “animal” contents, for if they did, fear would enter as good judgment left and the spring would go begging for drinkers, bathers and soakers. Germs were there in the capacity of scavengers, because the beef *was* dead. You would not rush to the aid of science by arguing that the maggots killed the cat. They did not show up until its life was extinct. The same argument would hold with a rat.

Let us track our land researchers and visit the lakes. The seagulls are protected by law because of their adaptative faculties in removing all superficial floating scavenger matter. The oceans have their flying scavengers. Regardless of where you observe, you will notice that it is universal. It has been remarked what a wonderful power of vision seagulls and crows have. As high as they fly they will observe small objects and know whether they are dead or not and pounce on them very rapidly. It is not uncommon to see hundreds of birds following large fishing tugs waiting to grasp the refuse that is thrown from them. Will you offer the therapeutical line of reasoning that the *dead* fish attract the birds or that the birds attracted the

dead fish, or that somewhere between the two was a bond of mutual "contact," the "process" of which you did not know as it was "caused" by some "hidden influence"? Where does the contagion come in ? Or were the birds the "disease" that the entrails had "caused"? Which is which? Ridiculous! I agree, but it is as logical as the therapeutical assumptions that are laid for us.

You could not get the lake perch to follow the Mississippi scavenger boat. It takes the carp and buffalo to consume that kind of refuse matter. The characteristic of all cleaners of the lake could not live in the lakes; each has a place unto itself and depends upon certain quantities and kinds of matter for its livelihood. Are you going to defend the ridiculous statement that because we find crows flying around sheep that that is why the condition *of death is* contagious? Sheep are dead and scavengers are present. The "process" that brought them together was death. Is *death* contagious or infectious? It would be a hard matter for these crows to enter the living sheep and pull and tear at his vitals until he died to gain freedom from them. Are the sheep contagious to crows or vice versa? If so, why, have we not found the two together more often, or in the fields where all are alive? It is necessary to get death and the scavenger follows. Dead matter is what will induce the gleaner to appear. They will not hover over live sheep, that does not interest them.

Is the pond contagious to the wigglers or vice versa? Did death induce the animalculae to begin a habitation therein to restore coordination with that universal law of self preservation? Does not *death* induce life? Is not life dependent upon death matter, and vice versa? Are you to admit that maggots were contagious to the cat or the cat became an infectious magnet and drew these maggots? If it is a center of attraction now why was it not so during partial life you answer that it was, yet to a form of scavengers known as fleas. Death took place and *then* maggots are ready for work.

Under hair of cattle, dogs, cats and in the wool of sheep will be found burrowing insects of many breeds and families. In the meat of hogs are the well-known trichinae. On dogs and cats are fleas. Many of these are so small that the microscope is necessary to find them. The chicken has a louse and even down to man we find that he has the pest known as the bed bug, which tortures some people and never condescends to look upon others. Particularly do such insectivore bother those who are dirty or have decomposed matter upon the surfaces of the skin due to disease. Why? Because they have little animalculae that are burrowing under the dead skin scales hunting for further food. In any form of skin disease, microbes are found. In dandruff it is not uncommon to have a characteristic scalp gleaner. He is also "assumed" to be the cause of that disease. Which came first and which followed as a consequence?

Although the following article is satirical and ironical, yet between the lines are many facts which substantiate the position that this lecture has tried to bring forth.

MY DIET OF THOUSANDS OF GERMS A DAY.

BY EDWARD R. LENT.

I have always supposed that germs were enemies which Should be avoided. I was very much surprised, therefore, when my friend Boggs came to me one day in a high state of enthusiasm with news to the contrary.

"Big thing in preventive medicine," said Boggs. "Tremendous big thing. Lactic acid germs that kill other germs and in that way cure everything. They're now breeding the Bulgarian variety in Paris. Great Things: A fellow takes them in sour milk and they prevent him from being eaten by the old-age germ and every other kind. They make a regular business of killing the other fellows. I'm going in for it. Better come along."

They were not for me. From sorry experience I regarded Boggs as my Bureau of Misinformation. Moreover, I knew that his phrase, "preventive medicine," must have been taken bodily from some article he had been reading, because it sounded well and not because he had gathered its deeper meaning. As I understood it, that is the sort of medicine that is no medicine at all, but a set of measures designed to prevent you from making medicine. It stands to reason that it will never get beyond the ethical stage of talk until the doctors and druggists are ready to quit business, for they are the only ones who are pushing it. Now there is no such nonsense in dentistry. The dentists are doing everything they can to popularize old-fashioned molasses taffy; the best thing known to pull out fillings.

I was quite well settled in my purpose to avoid Boggs and his crazy theories when along came a stitch in time, and if that stitch happens to be in the side it will easily spoil nine resolutions of any sort. So I sat right down and ordered a full outfit of those germs from Paris, sending to the address of the breeders given to me by Boggs.

After a while my Parisian germs came, but they were held up in the New York custom house for several weeks while the little matter of the tariff was being adjusted. They were finally admitted free of duty, as it was found that they were good workers, and neither paupers, criminals nor works of art. I think it was this official delay that weakened the vitality of the poor things, so that they would not proceed with satisfactory enthusiasm to coagulate my boiled milk by their delightful system of lightning-like marriages. Had the habits of these particular Parisians been known to be in such perfect line with our public policy, I might have received them in ample time to make a goodly supply of the sour fluid that is sold to the centenarians of Bulgaria for a cent a pint. I gave those germs every opportunity to feed and coagulate, but they stubbornly resisted. It was all as disappointing to me as the experience I had with goldfish when I kept the aquarium clean with brown soap. All my

fish swam on their backs. These fish, as nearly as I could tell, were doing the same thing.

Things drifted along, and pretty soon I heard of some lactic-acid germs in Georgia that were said to be extra-strong wigglers and good mixers. They were reported to be American-bred from Oriental stock, originally extracted from the choicest scented fungus found in the swamps of Turkey-in-Asia. I liked the sound of their pedigree. It had a rich, genealogical toadstool flavor. So I ordered some, and one day they arrived in compressed cakes, a trifle smaller and dryer than the yeast germs that are packed in tinfoil packages. Full directions were given for turning them into a healthful beverage with cow's milk. I forget just how it was done, but at the end of three days the germ-pickled milk was to be safe to drink.

I opened one of the half-filled jars on the morning of the third day. Whew! And to get the right notion, it is necessary to repeat "Whew" two or three times with features concentrating toward the nose.

The cloud of gas exploding from the cheesy yellow mass gave one the idea that there were a brimstone and boiled cabbage generating in the jar. So quickly as I could, I sent the fuming pot across the street to my neighbor's hens. Perhaps it would make them lay miraculously and in that quiet way I would repay many kindnesses he had shown me. Of course, I would not say anything to him about it.

Three days later my neighbor came over to call, and I will politely draw the curtain over what he said about his hens!

As soon as it is in the air that you are out for germs it is amazing how soon they will come to you. It wasn't long before I ran across just what I was looking for: It was a new outfit of lactic germs, also said to be descended from choice Oriental stock. This appeared on the scene bright and lively in a bottle of fermented milk from New York. Now, there are several kinds of fermented milk, it seems. They fall easily into two general classes—those that are made with yeast and open with a pop, and those that are bred from fungus and are not poppers. The poppers are not good for the purpose, because they are gassy and contain few of the heavy-weight lactic germs; in fact, none that can class in with the pugilists from the Orient. I gathered this from the man who brought the bottled non-popping specimens to me. He seemed to think the Orientals in his bottle were as good as any, but I knew better. I had read in the printed matter that came from Paris with my half-dead germs that the Bulgarian could swallow four of the Orientals at five o'clock tea and not feel that he had taken more than a lettuce sandwich. The Bulgarian germ was the only one that could throw all comers, and he was the only one I could catch alive, and so I began to drink three pints of them a day.

I was paying sixty cents a day for three pints of my germs and was glad to do it in view of the prospects; long life and no more troubles of any kind. When the ice gave out on the train

they occasionally arrived a bit tired, but on the whole they were as satisfactory as the buttermilk the milkman would have brought in equal quantity for twelve cents. But on the theory that we expect to pay more for Oriental rugs than we do for rag carpet, I was satisfied. Then I got to thinking: How could I prove that I was going to live to be as old as Methuselah, drinking these germs? I would not know if I were getting my money's worth for over six hundred years. That four dollars and twenty cents a week looked big in the fact that there was no guarantee that the statements of the prospectus would be carried out.

I thought I was cutting my germs down to a pint a day, when I got a bit of information from a neighbor who lives on the next block. Before going to the Far East or the Near West for anything, always inquire among the neighbors. The chances are they have it in the attic.

It seems that my neighbor had taken the germs to do him good in a hospital, and his trained nurse put him in possession of a hospital secret that saved him much money when he went home to absorb more sour milk. I put the secret to work in my kitchen, and thereafter bought for ten cents a week, plus the milk bill, what I had been paying four dollars and twenty cents for. I wish someone would write a book giving away all the hospital secrets there are.

This secret was as follows: You buy a ten-cent bottle of fermented milk. Use that to pickle two quarts of cow's milk. Put up those two quarts for "seed." Make up the rest of your milk for the week from these "seed" bottles. It worked splendidly, and the milk became so cheap that I took three quarts a day right along for over three months, determined to ferret out the rheumatic germ from its distributing poisons. My opinion is, although I could not prove it before a medical society, that lactic acid germs are the natural diet of the rheumatic germ, and the more of them you give him the longer he lives. My candid opinion is that the rheumatic germ is of the same mountaineer temperament as the Bulgarian, and that sour milk three times a day is exactly what he needs to get him under the wire of eternity. However, I do not say I'm right.

While I was waiting to note the effects of the germs on my rheumatism, I began to get tremendously interested in the germs themselves. I couldn't see them with the naked eye, so I borrowed a large microscope from a man who makes a business of looking at germs the same as astronomers look at the stars, only down, not up. By studying the habits of these creatures at close range, I could see the good they were doing. I learned that the lactic acid germ was like some folks in society: He moves in you as the leader of the most exclusive cotillion. He stands aloof and chills to death all lesser germs that happen to trail in with an alkaline retinue. I could see him doing it and I thought I felt him at it. Those he can't chill he turns the atomizer on of his hauteur and fairly freezes them with his acid

atmosphere. They then present dissolving views of their fishy steering gear in the dim middle distance, while the remains, clucking a refined laugh. He's a perfect killer, hence his social success.

As nearly as I could make out with the help of my adding machine, two lactic acid germs that have taken out a license and marry, say, at high noon, have 2,964,947,232 descendants by twenty minutes past twelve. The number of relations they have when the one o'clock whistle blows is greater than the sands of the sea. I have the Government data on the sand count, but shall not give them here.

As I found the lactic acid germ swimming in his native pool of lacteal fluid, he appeared like a plump, headless mermaid with a crooked pollywog tail, if such a mermaid be examined at a distance of two hundred feet through the big end of an opera glass. I followed the directions of scientists in looking for him. It is necessary to seek his shadow while he is in full eclipse with an electric light shining up through the microscope, since he is pure white and as hard to find as a polar bear hunched upon an Arctic snowbank. One must be sure to see him in the light of his shadow.

The more I investigated the fellow the more I reasoned he ought to be good for something. As to whether he would do me good I could not tell until I became permanently stocked with him, as the Fish Commission stocks a trout stream. When you reach that condition you are said to be safe. You go on and on, avoiding the sign of old age and all other troubles, for what is trouble of any sort but the onward creeping of old age? Pretty soon, for time is only relative, in one hundred and fifty years you will still find yourself young and happy, making plans to take a fishing trip two hundred years hence. You do not die until you have an instinct for death. In Bulgaria, for instance, where the sour milk is taken daily by all the inhabitants, centenarians are as common as are dreams of home among women who live in hotels. For untold centuries those Bulgarian mountaineers have been inoculating their systems with these living antidotes, and so they pass the hundred-and-fifty mark as spry as goat fleas, which Bardeker says have to be twenty-eight per cent spryer than mountain goats to hang on.

I became fully convinced that men die in those countries only by accident. Then, all of a sudden, I ran across some figures in an article written by a mining engineer who had gone to Bulgaria to look into other matters. He dropped a line or two that showed me that some errors had crept into what I had been reading.

I was also discouraged when I read of Far Eastern hordes living on meat and kephir-germ-fermented milk, which they allow to go on in its wild career of fermentation in the bottle until it throws off its high spirits in the form of alcohol. So I stopped my daily diet of germs.

Still, home-soured milk—not soured in market—I think, fills

the bill quite as well as any other kind. If germs are needed, a thunderstorm breeds a very good variety in any milk that is allowed to stand long enough before the storm is used for the purpose. Where I live, thunderstorms are as cheap as anything I can buy at the drug store.

To any one who tries these germs I would give a word of warning: Never put salt on the tails of these mermaids or let them get warm. It has a way of turning them into curds and whey such as Miss Muffet who sat on a tuffet that day of sad memory when the spider sat down beside her. But if you are like me, and are fond of curds and whey and don't mind spiders, be sure to take in this side trip. A little old red pincushion is what I use for a tuffet.—"The Ladies' Home Journal," August, 1908.

We are told that flies are the cause of disease and to verify that we see the following report:

New York, March 20, 1908.—That the woman who wishes to prevent typhoid fever and various infantile diseases in her family will do well to make a large investment in window and door screens for the coming summer, was one of the lessons given women at the meeting of the food investigation committee of the Consumers' league. "Flies are among the most dangerous of disease conveyors," Dr. John B. Huber told the audience, and one fly which was examined "was carrying on its legs 100,000 disease bacteria and making straight for a bottle of milk."

"That was the testimony of Dr. Jackson, the expert. Flies spend their days gathering up germs and get into houses at night to distribute infection in food," Dr. Hubert added.—"Chicago Daily Socialist," Friday, March 20.

How old are flies ? Screens are not made to keep flies in the home. As no one is exempt from daily being bitten, we reason that 1908 will see every father, mother and child down with some form of "typhoid fever and various infantile diseases."

Notwithstanding the fact that we were told that flies would end our existence unless we keep these pesky fellows out of our homes this past summer, and that all of the fools are not yet dead, we now receive this following "warning." I presume that when Xmas arrives and we are still alive, another bulletin of worse dimensions will be posted up for "cranks" to laugh at.

"KEEP ON SCREENS UNTIL SNOW FLIES."

"Keep your screens up until the snow flies and the flies die i9 the latest slogan taken up by the board of health and the warning is being extensively advertised, especially in all cities. Because the pesky flies, feet are laden with germs, the common insect is looked upon as being more dangerous than at any other time of the year. The fall fly, grown large and fat during the summer months, which he spent in the swamps, is lying at the door awaiting an opportunity to get into the warm house. His feet have

become saturated with germs and he is the terror of mankind. If the opportunity presents itself or if the screen comes down, into the home he goes shaking off the typhoid-producing germs. No place is too good for him, and the cleaner the better; so beware is the warning of the health bureau."—"Davenport Democrat," October 22, 1908.

Flies are insects and yet flies are dangerous. If they, in their smallness are dangerous, how about the large birds, such as sparrows? For an answer I refer you to the "Ladies' Home Journal" for April for an article entitled "How the American Might Starve to Death," by C. William Beebe, Curator of Ornithology of the New York Zoological Society.

"Suppose the thirteen thousand kinds of birds living on the earth today were suddenly wiped out of existence I What would the fact mean to you?

"The first thing the farmer would notice would be the thousands and tens of thousands of caterpillars and maggots which find food in abundance and which know no enemy in life. These insects grow quickly to maturity, and, in turn, scatter their untold millions of eggs.

"With the first warmth of the following spring the insect plague would break out anew. The seed grain would be poor and wormy. From the plowed fields, choked with weeds which crowd every furrow, new terrors would arise; mice would overrun the earth, and grain would be leveled, and when the crop was gone they would kill and eat one another. Every well of water would be defiled, every stream would be polluted with their dead bodies. Nature would strive to regain the balance wasps might slay hosts of insects, weasels and minks hunt their prey in broad daylight. But the quick snapping of beaks, the sharp eyes of the feathered beings of the air, would find no substitute. In just how many years the end would come no man may say; but come it surely would, and quickly.

"With every sprig of vegetation devoured by caterpillars, worms and grubs, our domestic flocks and herds would perish miserably. There would be no milk, no eggs, no beef, no meats of any kind. 'Finally Mother Earth would bow her head in helplessness, and mankind would perish from starvation,' or, for a time, eke out existence on a diet of fish.

"Far from being mere accessories to our lives, providing us with sport or music, 'Birds are vitally concerned with our very existence' and, as the millions of human beings gradually spread more thickly over the earth, the habits and life of the birds must ever become of greater and greater importance.

"If, for example, even for a single season, anything should go wrong with the instinct which prompts birds to take their marvelous journeys twice a year, 'the result would be such a sudden and widespread disaster to crops and health as would stagger mankind.' Little, indeed, do we realize the marvelous part that the birds play in the scheme of things; how it is vitally

necessary that they shall migrate each season. Birds are a very practical part of our lives, and as such should we know them better than we do ?"

How soon will man find that birds are scattering germs from north to south and south to north and when flies are found not to be the cause producers, then he will pounce upon the birds literally killing them out of the air. How soon will the therapeutical scientist begin a series of education training methods to try and make Innate Intelligence know that she ought to attend a four-year course in medical training to know what she ought to do.

As regards the study of our bodies, we must follow along common sense lines. We must become so scientific that we lose good comparative judgment. These illustrations are based upon facts which the ordinary eye can observe and the common mind can reason. Let us see the same ideas as regards our physical; bring the illustrations home. We will go even further and show that wherever there is death, whether the amount of tissue be in part or complete, large or small, one organ or viscus, or many, there will also be scavengers.

There are individuals who don't know what it is to clean the finger nails. Secure some of that dirt, put it under the microscope and what is seen? A peculiar kind of bug. Did the insect bring the dirt or did it exist first and the former come as a secondary consideration? Is the bug "contagious" to the dirt or the dirt "contagious" to the bug? While reasoning along these lines, bear in mind that we have not learned about the "process" of some abnormal relationship. The more dirt the more the "process," hence the more the scavenger. It is the "self-multiplication" that worries our medical brethren. Where the "disease" has come in and with what "ease" the germs and scavengers, of any form, get to work, is really marvelous. They go at it with such "absolute confidence," showing they know "their business."

We are told that if the teeth are not cleaned they will decay. Much is the filth that remains between the teeth and they are perfect. Many is the individual that scrubs three or more times a day and has decayed teeth throughout the mouth. If there be no pressures upon nerves, then the teeth will remain perfect with or without the dirt. Take the scrapings off the teeth of a person who don't know the use of a toothbrush, put that under the microscope. There are microbes that are peculiarly different from anything else. He has perhaps, six fangs and three or four snouts more than his finger nail companion. Take the individual having consumption of the lungs. There is no question but tubercular bacilli are found. Find them as you will, are you now going to maintain, just because you step inside of the body, contrary to your good judgment of conditions found externally., that this microbe has a friendship for live, healthy tissue, when we prove that he had no affinity for it upon the outside? That he entered because of the pink, lively, healthy action that exists

or would he not do the same here as any other scavenger would anywhere, enter because there was matter to be eaten? “Where is the ‘contagiousness’ between the microbe and the offal of one animal to another, or one person to another, in direct or indirect contact? Where is the contact? Where is the connection between death of one and the live scavenger in the other?” What is the “process” that must be “shown or presumed” that is “ultimately”—“now used”?

Disease or death exists. The product is refuse, the consequential life preservation is the germ. Death of matter brought him. Not necessary to “assume” such thoughts for they “are facts.” We have not touched upon the cause of the “disease,” we have been throwing some lights and shadows upon the disease matter and what follows its existence.

Every disease in which exists refuse has its own kind of gleaner. He is there for a purpose which is to benefit the body, to receive and save the accumulation of filthy matter throughout the body. If we are to allow it to collect in crevices and chinks we would soon have a mass which would choke its passages.

There must first be the right conditions in your body before germs can multiply. They must have food and food they cannot make. There must be some pre-existent conditions for these fellows to live upon.

An excrescence of your body is food for another. What you are eating was, at one time, an excrescence of a similar compilation of organs. You excrete, in return to Mother Earth to make food for animals and you eat the animals. Animals excrete, the manure is spread for a fertilizer, and the products are food in vegetable or animal form. It is the constant question of excresences becoming the food of others, and everything is continually in a process of being worked over again.

Every man, bird, animal or fish, every vegetable that grows, is a scavenger to something else. We immediately conclude that there must be some original starting point in the study of this vital question—the study of life. We know scavengers consume abnormal products, therefore they must be endowed with life that is intellectual.

Absence of life is death and the microbe is the result. We have been studying results, not causes. To reach fundamentals leads us to that which “makes the absence” of life.

We have laid before you certain well defined and known facts, which we believe will bring you to the conclusion that death is not the result of the germs, but that the germs come as a result of death.

Life is an absolute and unhindered connection between the mind of man residing within his brain and every physical tissue cell of his body so that the powers of one can be communicated unceasingly to the other. Death is the absolute and complete disconnection between one and its mate. Disease is inharmony, slightly interrupted transmission of intellectual mental currents

from the place of manufacture, in the brain, to point of expression, the tissue cells.

It is always at partial or complete death that the microbe is found. Never in the expression of health. “Health” (implying all that the word means) is never thoroughly personified. No one is “perfect” in the representation of life, therefore more or less decomposition is within us, hence scavengers are “always” present in greater or less quantities. I have consumptive germs in my lungs and stomach, for I enjoy three meals a day. I have germs digesting what I can’t. They don’t worry me. On the reverse, I am pleased to know that I have a Creator that is good enough, in His judgment, to guide them to come there, for it is for my good. The fact that every glassful of water has millions of wiggling bugs; that all raw food is covered with crawling fellows; that all cooked foods have the carcasses of germs and that you and I breathe them in countless quantities, seems to worry the physician. You know those things, yet you can’t fight them; but when a diseased condition is found and the physician tells you a certain germ is the mischief maker, then you are up in arms to kill every germ wherever found.

We have been taught that such germs were catching. It is not necessary for they have been constantly with you. In every breath are tuberculosis bacilli, typhoid and smallpox germs. You take them in your foods. To “assume” that you must catch them is the height of folly. You have them now in droves, on the outside and inside of your body. If you are diseased, then they will grow and begin the placing of a colony—“self multiplication.”

Several years ago Dr. Rodemund of Appleton, Wis., called upon several smallpox patients. He ate pus (that he took from those patients) upon bread; rubbed it on his hands, clothes and beard and at 6 o’clock that evening attended the State Medical Association banquet in those clothes. He met many M. D.’s shook hands with them and was usually affable. When called upon for a toast, he told what he had done. He was mobbed, stoned out of town. He had a buggy ready, expecting all that he got. Who was it stoned him? The doctors. Why? Not that they were afraid of the disease, but because he was exposing one of their greatest revenue makers. He could easily prove there was nothing to it and that they did not want. None of these doctors, or the hundreds that they exposed while running through streets the next day “caught it.” There is no one who tries to instill the danger of contagion more than the regular M. D. If he can instill a fear into you that such and such germs are lurking in the air; if you breathe them you will “catch” typhoid, if you drink them, it means the same; if you eat them you will surely be down and he tells you that the air, water and food all have them, now what must you do? Practically starve for fear you may soon die, “for the doctor is powerless to help you when you are down.” Does the doctor take warning? He eats, drinks and breathes

with greater rapidity than you because he laughs at your simplicity. It would set one frantic trying to dodge them on all sides.

One wealthy citizen of New York has a hermetically sealed home. Air pumped through a sterilizing and purifying machine. His meats are microscopically examined at the butcher shop and if "one" germ is found it is refused. It is again examined upon entrance at his home. He pays for all meats at the exorbitant rate of $5 per pound. It is especially examined on the hoof, killed and placed on his table the next day, meanwhile every process is carefully watched by men in his employ. All vegetables, dairy products and meats must be put up in sterilized packages before leaving the grocery store so that they will not catch the germs en route from the store to his home. He never leaves his home for fear he will breathe germs. His drinking water is sterilized and must come from a "pure water spring." Every time his servants enter or leave they must take a bath in an outhouse; are fumigated and clothes must be changed for fear they will bring into the house just two germs which will multiply and give him a disease. His walls are bare, no dust catchers, everything exceedingly plain, not even carpets or rugs on the floor, because he is told by physicians that they are "harbingers of microbes." One glimpse into the carpeted and orientally rugged houses of his physicians would show their indifference in practice in their own homes. Imagine the picture of this poor deluded fool living within a mansion that has no windows open summer or winter; he breathes pure air, drinks pure water; he eats pure foods. Every utensil used in the kitchen is sterilized outside and inside before being used. Dishes are treated in the same manner. He keeps by his side—his private physician, who examines every food before he eats it. It costs him $500,000 a year to keep those "awful" germs out. With all of this, some good must come; he has indigestion caused by the "process" not "assumed" which is "ultimately" the result of so much acid disinfectants being doped over his vegetables. His physicians are now searching for the germ of indigestion. Some day we will be startled with headline newspaper reports that he is found. What about we creatures, and the physicians also, who are so unfortunate (?) as not to have so much money? We are thrust into the world to be eaten alive and are subject to every disease at the beck and call of these minute creatures.

The above is not far fetched. It is what we would be "compelled" to do providing you "positively did want to keep germs out." Let us examine the every-day case, the one where the physician is called and has the home quarantined because "the disease is catching." Although of a jolly disposition, watch the change when he approaches the home. He changes every stitch of clothing outdoors before he goes in and changes them when he comes out for fear that in changing he might get a few transferred. He even sprays his suit after he has changed, and for

further fear that he might still convey a few he sprays his hair, beard and mustache. He spends more money in new clothes than the cases are worth, for every time he sprays disinfectant on them it spots them. He does not have much hair to sprinkle for the continuous use of the acids, several times a day, makes him bald. He is (?) “over cautious,” but all of this is clone to prevent the spreading of these terrific germs, and when a physician is so careful as this, no one could question his sincerity in the matter. He is cautious of his people leaving the house, but “they may open the windows if they like,” let in the fresh air, it will “do the patient good.” As the fresh air comes in, the stale air, heavily laden with germs, goes out, and more germs thus have exit from their jail in one minute than all of his precautions have kept in.

We have drawn upon our imaginations for one moment to show that while he preaches caution he does not live up to it himself. Do as he says, not as he does. He takes no precautions of any kind, on the reverse is the amplification of carelessness. He goes in and out with the same suit, sits in his office; meets his patients; goes to homes and meets more; goes into his own home for meals and does not change or sprinkle a thing. He makes call after call, getting the various breeds from the several “contagious” or “infectious” diseases, yet he never thinks of spreading the disease. He has the house quarantined to keep the occupant in, causes a great scare and does not want them to spread the germs, yet he may do so at liberty and free will. The physician that is on the inside of this farce will not ruin many suits of clothes for nothing. If there was anything to this “contagious” or “infectious” theory, I say, “force the issue of the extreme. Make nurses, doctors, and everybody else” stay in that house. Do not allow the windows to be opened under any circumstances until every germ has been killed, so that none can escape into the neighbor’s home when they are opened. No matter how hot is the summer, let the patient swelter, for more than his life is endangered if those windows are opened. Let him die from the heat, but save the millions that negligence might kill. Make it a criminal act and ten-year penitentiary offense for any man to come from that building that could carry one male and one female germ.

If you wish to go into the house, go, “but stay there.” Have your spray ready, for as that door opens kill them as they start to come out. Permit that physician to have exit, then he will give it to Johnnie, Annie and the rest of the neighborhood, and they spread it through the city, and the city through the state, the state through the United States, and soon the world will be down. Why? Because one physician grew lax in discipline.

Is not the doctor a man the same as anyone else ? Is he any more immune than the patients? Is he a deity that is exempt from such God-fearing evils ? You say, “But doesn’t he use preventives?” He is supposed to, but he doesn’t. The physi-

cian may wash his hands in carbolized water or something that makes a great smell, but you may rest assured he "cannot afford to ruin his clothes by the hourly or daily use of acid disinfectants" any more than you or I. Very few of them do. One physician, who has been practicing for twenty-three years, and has been among smallpox, scarlet fever, diphtheria, typhoid malaria, etc., has run the gauntlet of them all, went from house to house, has never used any preventives except his little medicine case carried in the hand, and to his knowledge has never transmitted one disease. Close all schools for fear it spreads, but let the doctor go over the neighborhood. That is all right.

In speaking of contagion and infection of diseases I cannot help but see the folly of this curse as practiced by people that ought to know better. While walking up hill today I could see at the side of a standard, up-to-date hospital several mattresses, pillows, and other bed blankets, etc., that were lying on a rack built for that purpose. Undoubtedly some one had died, "or had been removed." Many such diseases are "infectious," caused by germs, microbes and other miasmatic, "infectious condition," whatever they are. "Webster" tells us that such diseases act by a "hidden influence." Dunglison further says that diseases are also caused "by a miasmata proceeding from a sick individual,"–from the "external atmosphere." To a south of the hospital, on the lower steppe of a ground was a home, whose second story window was on a level with this support. The wind going over the one blows directly into the house of the other. What better "intermediate agent" the "external atmosphere," could be wanted ? Do they believe in infection or contagion? Are diseases contagious ? If so, why do they not take precautions?

They are charitable institutions, so much as everything that is given is paid by someone. Supported by popular subscriptions and the fees paid by physicians and the patients. Nurses have a school there where they are taught how to do things according to antiseptics and disinfectants. Does the above look like they wished to burn their hospital furniture ? On the reverse let the same diseases be in a home and you are not only restricted to but commanded to burn all such bed matter, and if you don't, they will do it for you. When money considerations enter with the hospital or physician's effects, reason is woefully absent.

What facts are exposed to view when you enter the "contagious" ward of an ordinary hospital? The doctor would have entered with the nurse, and both would have left, continuing to the kitchen, where free conversation and contact was had with many other nurses and sisters from the various wards, prepared the patient's meals, the doctor would have made his rounds of three, four or more patients in the hospital, from room to room, exposed every person he passed, allowed millions of germs to leave his clothes as he passed to impregnate the halls and bedrooms. One man could and would permit more propositions of this character than weeks of labor would subdue. Do you think

for one moment that the nurse would have changed her clothes as he left, and had she done even that, her hands would have been covered, unless she washed them just at the doorstep, rushed to close the door and went to the outside and washed them again. Even with all these necessary (?) precautions there would still be millions of microbes in her hair, and she certainly could not get them out of her nostrils unless she touched them. The mouth would have been full of them, so would the crevices between her teeth.

What fun they would have playing hide and seek over her person, and finally would locate in the hair knowing that to use fresh water to wash her hair every time she left the room would be "the death of cold to me," and to place disinfectants in the water would soon mean a bald head, which you may rest assured no nurse will undergo. She will "run the risk" (?) of getting the "disease" first. If it is afraid of microbes that you are, observe what the nurse and doctor ought to do every time they leave the room, but the doctor, with a long, serious face, will inform you, the owner of the home, or the patient, that "We must enforce quarantine, must be exceedingly careful to prevent others from catching it from you, for if you, the father or mother, were to leave the house, it would mean the endless exposure of dozens of lives." It means that while the house is quarantined, "that which conveys the germs—the air," cannot be. All doors, windows and ingresses or egresses of fresh air would be sealed if humanity would put up with it, but that would reach such a stage of this nonsensical farce that the public would see the folly. You can even talk with your neighbor, through her window or over the fence, exchange books and that is all right. You breathe the same germs all day; your children do the same and with their clothes covered, go to the public schools. Think of the unlimited possibilities for infection or spreading contagion. With such a pestilential condition, the utmost rigidity and discipline should be used to force subjection to this all-important issue.

PHTHISIS NO LONGER DECLARED INFECTIOUS.

"The statement of one of the country's leading medical authorities on tuberculosis, to the effect that there is very little danger from infection of this disease, will come as a matter of extreme gratification 'to many sensible men, both in and out of the profession,' who have long deplored *the existed* conditions of the public mind on this subject. The gentleman who makes this comforting statement is Dr. E. R. Baldwin of Saranac Lake, who is a recognized specialist, and his assurances lose nothing of their value, because they are referred to editorially and with approval by the 'Journal of the American Medical Association.'

"Dr. Baldwin's conclusions is 'adults are very little endangered by close contact with open tuberculosis, and not at all in

ordinary association,' and he further says: 'Qualify these statements as we may, *it is time for a reaction against the extreme ideas of infection now prevailing.* There has been too much read into popular literature *by health boards* and lectures that has no sound basis, in facts, and it needs to be dropped out or revised.' He believes that 'the preachments about the danger of infection to adults in the present state of society are without justification from an experimental standpoint.'

"To all of which the 'Journal of the American Medical Association' adds that these statements 'represent not one man's views, but what seems to be the growing conviction of *the most progressive and thoughtful students of tuberculosis at the present time.'*

"It is fortunate that the disclosures regarding the non-infectious nature of tuberculosis should come with the authority of one who is accounted a specialist on the subject, and that it should be vouched for by so high a medical authority as the 'Journal of the American Medical Association,' since now there will be less room for skepticism and less opportunity for dissent. The medical journal referred to call the prevalent attitude of the public thought on the subject by the appropriate, if difficult title, 'Phthisiophobia,' and commends Dr. Baldwin's advice to apply a check to his mania."

Those who have observed the campaign against tuberculosis which is now being waged by *certain* portions of the medical profession, will hardly care to deny that it has resulted in a deplorable hysteria, *which has not done any good.* Earnest men and women have been beguiled by specious arguments of humanitarianism into lending their aid to a publicity campaign that was ostensibly intended to warn the public against the ravages of the disease, but which has served only to spread in the thought and hearts of hundreds of thousands a *paralyzing fear that never should have been created.*

Members of state legislatures have been impressed in many instances by the dramatic and highly colored accounts of the dangers of tuberculosis, furnished by over-zealous advocates of radical repressive measures. This has sometimes resulted in proposals to appropriate large sums of the public money to build tuberculosis hospitals. Under the spur of what now proves to be an unwarranted fear, lawmakers have been urged to pledge the state to unthought-of expenses, in order to treat all who might be thus afflicted.

It has even been proposed to enact legislation *which would clearly be unconstitutional.* It has been proposed to give to state boards of health *unlimited authority* to enter the home and forcibly remove tuberculosis patients to state hospitals, where compulsory treatment would be administered. All of which has been justified by the advocates of these drastic measures on the grounds that the danger of infection was so great as to demand such action.

"Now that the medical profession has *modified its view about* tuberculosis and its menace to the public health as a transmissible disease, perhaps the revelation, *or confession,* whichever it may be, has come in time to save a good many heartaches and further spreading of the debilitating *fear* which has hitherto accompanied the publicity campaign. Perhaps, also the *lawmakers,* who have been stirred to unwonted depths of benevolent desire to guard the public health, may conclude that great expenditures of the state money to protect citizens from a disease that has no serious infectious character would be poor economy, to say the least."—("Rocky Mountain News," Denver, Colo.)

It resolves itself to one point. If conditions are favorable in your or my body, then these germs will propagate to suit the exigency, "whether we have been in contact with the 'disease' or not." You will notice in following newspaper clippings that it referred to two cases in one home at one address and both in one family. Such is very often the nucleus for an inflamed scare. Ask your doctor, "Where did Mr. Blank catch his fever?" If he is capable of "assuming" a chain of reasoning he will answer "he got it from so and so." "Was he up there?" "Yes, talked with them about five minutes one week ago." "Where did that fellow get it?" "In Bloomington." "Where did those folks get it ?" "They don't know." "Did they get it from someone?" "They must have." "Where did those folks get it?" "We don't know." "They must have got it from somebody?" "Yes." "It leads us back to the point then that somebody started this." "Yes, sir, it must have had a start." "Well, then, doctor, where did the first man catch it?" "We don't know nor care." "If the first man caught it somewhere, could not the second, third or fourth get it in the same manner?" The M. D. or D. O. is quick to throw you on to specific effects, but the specific cause has not yet been found; it is not in his vocabulary and when a knowledge is had of the exact cause (and Chiropractor has it), watch them fight.

Many cases of excessive heat will arise and neither you nor the physician abetted by anyone, could trace its delineation. Those conditions do not get into the newspapers very often, but in your private life you do know it. It is not necessary to know where it came from, for the physicians "assume" that "it must have" had a catching somewhere, sometime, somehow. That is why Dunglison refers to the "hidden influence." With all scrutinizing and searching appliances that science has, we note the following in the "Davenport Daily Times" of March 17, 1908:

TWO MORE CASES OF SMALLPOX LOCATED.

HEALTH OFFICERS NOTIFIED AND "QUARANTINES THEM IN THEIR OWN HOME" INSTEAD OF REMOVING THEM.

"Two more cases of smallpox were reported to the health officer this morning. Those who are ill Miss Deidrich, aged sixteen, and Master Deidrich, aged ten, who reside at 1019 West Third street.

"As soon as the health officer was notified 'he went to the house' and put it under strict quarantine. The patients will, therefore, not be removed, but will be cared for 'in their own home.'" Again we note the following in *The Davenport Democrat,* March 31, 1908: "Mr. Finger 'is unable to account for the contraction of the disease.'"

Man is a hub unto himself. If conditions within you are capable of propagating externals they will be placed in direct or indirect "contact" with. I mean to disprove, entirely, contagiousness of disease in the sense that you catch the "dis-ease" you have from someone else through the assumptive of a "hidden influence" or "process" that such scavengers as germs may be accredited with. The idea that a product can be a producer, of itself, is preposterous and a subject that I ought not to lecture against, as its folly is so self-evident, palpable and ridiculous.

Quite recently one physician found that one case of smallpox had been at liberty over the city, thereby "exposing thousands." He was known to be in stores, offices, factories, etc. He reported the facts to the newspaper in a spirit of great warning. "that all people should be vaccinated quickly." People talked about the scare, but business went on just the same. Stores opened, merchants sold goods and the trade bought them. What good was derived from the scare? "As a preventive" a few flocked "for their annual vaccination." In their glee the doctors smoked better cigars and chuckled to see the superstitious folks that fell in terror at their unlimited power, and yet they could come and go at will without catching it.

While we have been talking more or less about people and conditions dead, what about the live, well ones, that have none of these diseases? What is the actual difference that exists between their bodies and the people that are down with fevers ? Why has one a disease and another not? Why did the germs particularly alight upon one person and miss the other, and yet those two sleep together and live their lives together ? Why?

I would like to make a public test and would grant the conditions all to be made by my opponent to show that these diseases are not contagious or infectious. I want to see the subject carefully analyzed, although the unusual freedom of the physician is sufficient to show that he has no confidence in his own creed.

This places the physician and all others upon the basis that he or she is an individual unto himself; that he does not depend upon the second nor the second upon the third, nor the third upon the fourth for his existence.

Several individuals may be considered each having tuberculosis of some different part of the body. I fear none of them. Why? Because I have no fertile field for them to grow in, and if I do not have such a propagating ground the microbes would self-multiply in me, regardless of whether there was another individual within a radius of miles. It is for me to look up "the

cause" behind all effects of that "specific" trouble and have it adjusted. "The cause is in me, not in the earth I stand upon, food which I eat or the drink that I have."

There is not a day passes but what millions are eating chickens, hogs, cattle, and other animals, that live upon carrion matter, that has been alive with animalcule. The average individual thinks there is nothing nicer, in the way of meat, than pork; ham is the produce of the filthiest things on the farm. If no other animal will eat your refuse, the cattle and horses refuse it, you give it to the hogs and they relish it with many a grunt of satisfaction. Think of the digested bugs you get in eating pork. You are eating the rankest kind, and yet you enjoy it, because it is placed in another form.

In substantiation of the above last thought I refer you to the "Chicago Record-Herald" of April 1, 1908, which says, "Eat Microbes and Stay Young. French Scientist Discovers Means for Warding Off Old Age."

"San Francisco, March 31.—Francois Bonnet of the Ecoile Polytechnique of Paris claims to have discovered 'good' microbes which will banish old age.

"'I believe with Metchnikoff and other famous doctors that the old age is brought about by a fermentation in the body, with the accumulation of years,' said M. Bonnet. 'I believe that this fermentation in the body is caused by microbes which I call "bad" microbes. To stop old age from coming, therefore, all you have to do is to kill these "bad" microbes. There has been discovered a microbe that will do this, which I call the "good" microbe.

"'Hereafter, to keep from growing old, you need only to get a supply of 'good' microbes, taken them to your food, and within your blood a great battle will be fought. From that day you will never grow older.'"

I do not know of a greater humbug that is perpetrated by persons who outwardly appear sincere in their profession any more than the "contagious or infectious" theories. If it be correct that God is the source of all power and this is exemplified by Innate Intelligence throughout brain, in the form of mental impulses through nerves in the physical medium, and functions is the result, therefore "power comes" from within and is expressed outwardly, "what abnormal power has a little bug, on the outside, when he gets inside?"

Man is a unit. Suppose something goes wrong in me; must I blame you for it? Suppose thereby, my life does not express itself freely; the result is partial death, which may take on the form of tuberculosis, smallpox, scarlet fever, or measles. Because the janitor enters to clean up, is that justifiable reason for blaming him ? I cannot blame you for my sickness, yet you blame the scavenger. Suppose you find in the tubercular patient millions of microbes, don't kill a good intention and your patient with it. Fix the unit so that it will be all right. If you have a

dead carrion, don't shoot at the crows, for they or the next generation will be back. Don't think that because you blow a horn that you will shoo them away. Don't beat tin pans to compel bees to return to the hive.

The cause of every disease is in man, not outside. Chiropractors have found in every disease that is supposed to be contagious, "a cause in the spine." In that spinal column we will find a subluxation that corresponds to every type of disease. If we had one hundred cases of smallpox, I can prove to you where "you will" find the "same conditions in the other ninety-nine." I adjust one and return his functions to normal and you could do the same with the other ninety-nine, proving that the same cause in the same place and at the same time will produce the same effects. That is specific, exact work. We are basing our knowledge upon the foundation of "cause," a tangible substance the M. D. has not. He starts on the basis of effects being a cause producer. He argues that the crows murdered the sheep, the maggots butchered the cat, the tapeworm killed the man. I don't think you ever knew a child that was diseased because it had pin worms or seat worms, etc. And they are scavengers. You never knew of worms to exist in a child unless there was refuse matter there on which to live.

The conclusions of this lecture are: There is no contagious disease; that is, that the elements from one are propagated to another and make the same disease. There is no infection, getting it indirectly in the handling of clothes that came from number one. There "is no cause internal to man" that makes of his body in a certain spot, more or less a breeding ground. It is a place where they can multiply, propagate, and then because they become so many, they are classed as a cause.

If you will reverse medical work of today you will get the truth. They have lived year after year and today have very few truths in their science.

The Chiropractor knows the why of the inborn power, its expressions, and why it cannot express itself in the form called health. He knows the cause of all those diseases that are called "contagious" or "infectious." With the ability to correct such he need not beg for protection, for he quickly adjusts the cause and in a day or two all signs have disappeared, and where is your disease ? Patient is dismissed well.

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