

The background of the entire cover is a close-up, artistic photograph of various antlers. The antlers are in various shades of brown, tan, and grey, with some showing a more weathered, blue-grey patina. They are intertwined and layered, creating a complex, organic pattern. The lighting is dramatic, with strong highlights and deep shadows, emphasizing the texture and form of the antlers.

5th Edition

GOOD MEDICINE

DR. JAMES M. SIGAFOOSE

**Medicine means one's own personal
power
or expression of life.**

"GOOD MEDICINE"

If we can find ourselves, we can then find others.
It is in the finding of others that leads us to the service of
God and good.

This is an earth walk and as the medicine wheel
teaches us to get in touch and determine where
and who we are in this life — the intent of this
booklet is to journey with you back to center.

Please read this, then underline, then study it,
until you can commit it to memory.

ABOUT THE AUTHOR

A graduate of National College of Chiropractic, Dr. James M. Sigafoose, practiced in Pennsylvania until 1980, this was the practice that he and his wife Patsy were most know for, seeing over 2000+ patients visits a week. Their eldest daughter, Dr. Tina A. Sigafoose, took this practice over and to this day is still practicing at the same location. At that time Patsy and Dr. Sigafoose moved to Florida, where he opened and built yet another volume practice, which was later taken over by his eldest son Dr. Chriss J. Sigafoose.

After his son took over for him, this is when he began his worldwide speaking tour visiting many countries such as Spain, Russia, Japan and Australia to teach philosophy and represent chiropractic. He also spoke throughout the U.S. and Canada and held his own seminars, one called, "The Gathering," and the other, "The Sigafoose CA College."

In addition to his speaking ability, his doctor and patient educational products have been used the world over and translated into Spanish and Japanese.

Dr. Sigafoose has six children, whom all are graduates of Life University; the school he helped co-found and was a member of the Board of Trustees for over 30 years. It is also worth noting at this time, that his youngest daughter, Dr. Selina M. Sigafoose-Jackson, now occupies the seat that he once held.

FORWARD

GOOD MEDICINE!

Don't let the title fool you!! This book in its approximately 150 pages is more about life and health than many books with hundreds and hundreds of pages.

Dr. Jim Sigafoose, in this writing, has laid out for the Chiropractor, for the Chiropractic student, and for those seeking a better understanding of Chiropractic, a clear and concise explanation of the Law of Life, Innate Intelligence, and the value of a body free of vertebral subluxations.

A must read for those seeking a better way to life, health, success, and happiness.

D.D. Humber, D.C.

"WHERE OH WHERE HAS CHIROPRACTIC GONE?"

INTRODUCTION

In my travels around the United States and the world I hear how chiropractic is growing, how the schools are thriving and how we are making great strides.

I have a habit of checking the yellow page ads and throughout the country they read as if written from one pen. Then I check the ads of physical therapists and, lo! I read almost the same thing! Does that mean chiropractic and physical therapy are duplicating professions?

Some of our schools are turning out graduates who never heard chiropractic philosophy, deny the subluxation and depend on therapy over and above the adjustment. When they do adjust, it is not specific, is more often than not in the wrong place and is properly called manipulation rather than adjustment.

Our associations, as good as they could be, represent a message that clearly does not lend itself to the philosophy of chiropractic. The F.S.C.O. will claim differently but they are a voice in the wilderness whispering in the wind.

The art of chiropractic has been mastered by few, and the art of locating and correcting a vertebral subluxation is not paramount in the minds of the majority. The science of chiropractic is, for some, the use of laboratory procedures that duplicate medicine and are not chiropractic though they will show physiologic change.

The use of posture constant X-ray, chiropractic examination and chiropractic findings have become almost a thing of the past. The philosophy of chiropractic has been the neglected portion of the triune of

Chiropractic. When it is taught, it is so minimal it is soon forgotten, or it is taught, but in a way that is not marketable, or not at all.

We have the super straight, straight, bent and mixer in our profession and the only thing we can agree upon, if at all, is the subluxation and that is being denied.

Several states now allow the prescribing of over-the-counter drugs. That eliminates our claim to be the largest drugless health profession in the world. It, also, is the beginning of the end of principled chiropractic -meaning chiropractic depending on the law of life. Drugs are drugs - there is no such thing as a little pregnant.

The principle of chiropractic is not owned by chiropractic; it is the popular vehicle for same. But, medical doctors have the same rights as we to utilize the principle of life in their practices and many of them are doing so. They are calling it something different but it is the same.

We need chiropractic research by chiropractors that understand chiropractic. Chiropractic being a science, art and philosophy needs to be researched as

a science, art and philosophy - not just an art, just a science, nor just a philosophy - but all three harmoniously.

I believe the philosophy answers the whys in science and art, and if one is ignorant of philosophy, he or she tends to be ignorant of the art and science.

To duplicate medicine or therapy is to duplicate a weak link in the potential health of the world. To be unique and strong in our position adds years to the lives of millions. B.J. Palmer said in *Fame & Fortune*, "the weak link in chiropractic is our failure to recognize an innate intelligence in all living things. When we can and will recognize this innate intelligence, it then changes our perspective and perception of life and health."

I think our fundamental problem is that we have those who think the recognition of an innate intelligence is some quasi-religion. Others feel we must have absolute scientific evidence for all action and interaction and the twain can't meet.

The insurance programs have forced some to adopt a different posture and to change their vocabulary
- and thus change their position. The regulation of the curriculum of the schools by C.C.E. and the use

of Ph.D.s and Master-degrees who do not believe or accept chiropractic and yet teach in chiropractic schools, cause a loss of direction, especially when these instructors voice their opinions in class. As a student, I would not tolerate paying tuition and the wages of my professors to learn chiropractic, and then have those same people put down our pioneers and our philosophy.

I thank you for reading on and hope much good comes to you.

As we begin to accept who and what we are, we can change and ultimately direct our energies in the right direction.

ONE CAUSE, ONE CURE ONE CORRECTION

BRAIN

AFFERENT EFFERENT

TISSUE CELL

Paralysis is that one cause.

Universal law organizes matter.

Universal intelligence creates and deciphers
action.

Innate intelligence is

Universal intelligence in living matter.

Innate is in all living things.

This is a book on philosophy—the philosophy of chiropractic, and it follows not to far distant from Dr. Barge's book, *Life Without Fear*. It's my opinion that chiropractic, without the understanding of the philosophy is not chiropractic—it can be called chiropractic, it can be practiced as chiropractic, or in the name or in the color of chiropractic. But, without the understanding of the principles of chiropractic, without the student knowing that chiropractic is different and why it's different, it's not chiropractic. The student also must know that chiropractic is not a therapy and why it's not a therapy; that chiropractic is not a base of treatment of either symptoms or disease, and why.

Chiropractic is, in fact, an art, and that art is centered around the ability to knowledgeably know how to make the contact on a subluxation, know where a subluxation is, know why it's a subluxation, and know that he or she has corrected same through a proper adjusting technique—with the absolute confidence and faith that a maximum correction has been done, and that maintenance must be applied to prevent subluxation from returning.

The scientific part of chiropractic is to be able to duplicate, to be able to demonstrate, what one believes to be a subluxation; to understand all of its ramifications—physiologically, biologically, and pathologically. The great argument that appears to be looming out in the

surface of chiropractic is that there is no such thing as a subluxation, that it's not scientifically been proven, and it's not an accepted, so-called, diagnosis. But, from whose viewpoint—from the medical viewpoint, from the scientist's viewpoint, or from the chiropractic viewpoint? It is my opinion that chiropractic is a separate and distinct science, and it certainly has separate and distinct approaches, as well as a separate and distinct vocabulary, in that subluxation means something to the chiropractor, whether it has scientifically been proven or disproven. That adjustment means something, versus manipulation; and that an analysis means something versus a diagnosis. That a specific adjustment is for a specific reason— that reason being, the reduction of a subluxation.

Not understanding the premise of chiropractic or the philosophy of chiropractic leads us to be very weak in our position, leads us to duplicate what already exists in the brim of the therapy and maneuver the techniques that are being used by medical doctors. The intent and purpose of this writing is, number one, to voice my opinion; number two, to introduce or reintroduce the concept of the importance of the philosophy of chiropractic in the practice of chiropractic. This philosophy has to be introduced to the student, and we are all students all of our lives.

It can be introduced and reintroduced all of our

lives. But when I refer to student, I refer to one who has not completed his or her graduate studies in chiropractic and has begun having his or her belief system altered, and having his or her abilities to understand chiropractic altered, so that we have chiropractic remaining as chiropractic, without being absorbed by the practice of medicine. To some of you that may not be important, because perhaps your intent is to become as close to the practice of medicine as can be for the purpose of acceptance. To those of you for whom that shoe fits, I make a strong appeal to you that you make a study of chiropractic and make a study of chiropractic techniques that deal with primarily the upper cervical region—to understand it, if not to use it, and to make it a point to understand really what the philosophy is all about. Does it have any merit? Is it something worth knowing? Is it something worth applying to your everyday life, in your everyday practice? If, after making an honest study (not from someone else's opinion, but from your own endeavor, your own approach at studying and finding facts), you still feel as though it has no value, that your purpose hasn't been altered and your direction hasn't been changed, and that you still wish to pursue a physiotherapy type practice, a medical type practice, a practice that approaches the body strictly from a physical, chemical approach without understanding anything at all about

the producer—leaving the producer out of the product totally—then so be it. You've chosen your line of action. Though, I must say this: it's not in accordance with the original tenets of chiropractic.

Many people say chiropractic has changed, and it has—but has the principle changed? Has the purpose of chiropractic changed?

No it hasn't. Man has changed, chiropractors have changed, certainly the techniques have improved and changed, and the equipment has improved and changed. We have a variety of excellent adjustment tables. We have a variety of excellent adjustive techniques—X-ray equipment, thermography, heat reading—such as neurocalograph, dermathermograph, to name a few—which have certainly improved with the use of computers and computer read-outs, to aid us in detection and correction of subluxation as is evidenced by changes in temperature, changes indicating nerve pressure or the absence of it. They've all changed, and rightfully so, but the law doesn't change—chiropractic is based on the law—it's based on the law of life. To the degree that we understand this law, to the degree that we understand the producer as well as the product, then to that degree we are or we are not chiropractors delivering chiropractic to a sick world as well as to a healthy world. Our purpose is to allow the sick to get well, and the well to stay that

way. To the understanding of the law.

Why chiropractic? Why would a person select chiropractic for his or her health care? What does chiropractic have to offer over and above anything else? How does chiropractic work? Why does it work? Does it work? Is chiropractic a compilation of many things, from nutrition to physiotherapy, orthopedics, exercise, etc. And, if in fact chiropractic is all of these things wrapped up into one, or any part of these things, then why chiropractic? Why, as a prospective patient, would I not seek the services of a nutritionist? What does a chiropractor know about nutrition more than a nutritionist? If I needed physiotherapy or physical therapy, why would I not seek somebody who was trained in that specialty and whose purpose was to render that type of care? If I needed exercise, would I not seek one who was a specialist in exercise—perhaps, an exercise physiologist? But if, in fact, I needed chiropractic, would I know what it was, if I got it, or if I didn't get it? If chiropractic is all things to all people, it could just as well be that it is nothing to anyone.

Chiropractic, as we understand the origin of it, was developed or discovered by D.D. Palmer in the year 1895. It was then promoted and researched by B.J. Palmer. The ultimate purpose of chiropractic was, at that time, to establish that there was subluxation,

and that a subluxation did exist in a living body, and that subluxation was a misalignment of a bone and its relationship to the bone above and below. The reduction of nerve impulse and the quantity, as a result of pressure on the nerve itself. That by understanding what the nerve does, and understanding the law of life, the chiropractor would realize that the mental impulse or that rivulet of life being expressed over the nerve system to the tissue cell, would, in fact, be interfered with. By reducing that rivulet of life to the tissue cell, it produced disease. Knowing this, the chiropractor's purpose was, not to treat the disease, not treat the symptom, but, logically, to find the subluxation, determining where the subluxation was. Was it causing interference, or was it not, to the nerve impulse? If so, the correction thereof would allow a normal expression of mental impulse of the nerve system to the tissue cell. Understanding that this rivulet of life, better known as innate intelligence to the chiropractor, has the full capability of rendering those cells normal if given time and effort, and if the subluxation were truly corrected, and if that subluxation were maintained in a correct position long enough for the body to regain its normal function and normal creativity.

Understanding this, the chiropractor's next job would be to educate his patients, and his potential

patients, to the difference between chiropractic, physiotherapy, orthopedics, nutrition, exercise, and the like. Not to say that nutrition isn't important—of course, it's important.

Not to say that exercise isn't important, not to say, in fact, that orthopedics isn't important or that the practice of medicine isn't important, and the utilization of first aid, which is primarily the practice of medicine isn't important. But the fact is, we must differentiate chiropractic from other forms of so-called healing. If we can't differentiate that—if, in fact, we're not separate and distinct from these other forms—then I would question our value.

If I have nothing more to offer than physiotherapy, am I practicing physiotherapy better than a physiotherapist? Am I a better practitioner of nutrition, exercise physiology, than other people simply because I'm a chiropractor? Or, am I a better therapist than these other people, because I'm a chiropractor? I believe that's the question-- if I'm a better chiropractor than these other people because I was trained to be a chiropractor, and because I understand the difference between chiropractic and these other forms of health care, and if I would hold myself out to be different.

I would then teach people what the difference *was*. I would assume the responsibility of being different. I would assume the responsibility of mastering my own profession, mastering it from the art and the science and the philosophical viewpoint,

so that I knew my profession better than any other person outside of my profession, so that I knew my duties, my restrictions, if any, and my parameters, so that I knew my exact duty from the beginning to the end of my relationship with a patient. Also, I would spend time in learning to master adjustive technique and in learning the scientific approach to chiropractic, meaning that what we do can be duplicated by someone else of comparable ability, that I understand the basis of this art and science as is fixed by the law of life—the principle of chiropractic and the philosophical approach of same. Is it logical that Mr. and Mrs. World come to the chiropractor and allow him or her to provide services that are rendered by other professionals? Is it logical for Mr. and Mrs. World to come to a practitioner when, in fact, he or she is duplicating other practitioners and claiming to be better at it, with many times less education in those particular areas? Would it not be more practical for Mr. and Mrs. World to come to a practitioner who is dedicated and who totally and completely understands his or her differences, and who teaches these differences and allows Mr. and Mrs. Sick World to make a decision based upon information on the differences between chiropractic and theirs, so they may rationally utilize or refuse chiropractic care? Since chiropractic has a purpose that's different from other type practitioners, strives for a different end product, and assumes responsibility teaching what chiropractic is and what

chiropractic is not—in fact, what health is and what health is not—then certainly there would be a greater influx of patients to chiropractors for the right reason, and not patients to chiropractors for duplication of services with an altered purpose and an altered end product.

THE SCIENCE OF CHIROPRACTIC

Is chiropractic a science as it is being practiced? Is it necessary to extract innate intelligence or life force, from a body, put it in a test tube, weigh it , recognize it, taste it, check it's ph, identify it physically, to determine if there is such a thing; or is there evidence of it's being present in living bodies and evidence of it not being present in dead bodies? Is there evidence of intelligence in living things or is there evidence of intelligence not existing that we know? Chiropractic today probably has fewer practitioners who know exactly where to adjust, when to adjust, and why to adjust than ever before.

If it isn't necessary to know when, why, and

how, then why do it at all? If manipulation, the term now so popular, is defined and is the rocking motion and the breaking of fixation of an articulation, that would be very difficult to duplicate exactly as it was done before, or even close to how it was done before. If the analysis of a subluxation is different for every chiropractor who attempts an analysis, then how do we know who is right and who was wrong? How do we ultimately know where the subluxation is or if it is? How do we determine whether there is nerve pressure or there isn't nerve pressure? How do we determine if the person needs an adjustment or doesn't need an adjustment? Do we simply go by symptom expression, or do we go by physical findings? Do we make a diagnosis? What do we do?

Well, we do all of the above, in many jumbled manners. There are chiropractors who start at the top, go to the bottom, and come back up twenty four vertebrae at least twice, hoping somewhere in between what they've done has some value. There are chiropractors who never adjust the spine the same way twice, never adjust the spine for the same reason twice. There are some chiropractors who never adjust the spine. There are chiropractors who feel that the use of an adjustive technique is secondary, or tertiary, or not at all. The primary consideration is the alleviation of symptoms through the use of modalities and drugs and that the

x-ray techniques vary from one session to another on the same person since there are no fixed positions, no duplication of positioning of either the patient, the film, or the tube. Each time there's a different observation being rendered. There is little or no use of instrumentation that would indicate the presence of, or the absence of, heat in or around the subluxation.

There are people who adjust or manipulate the spine for no apparent reason other than that's what they think they should do at that time and because that's what they're getting paid to do. There are those who, when they x-ray, do so with many, many views, all of which, if they were to take the same views fifteen minutes later, would get a relatively different finding because there was no fixation, no parameter set up for positioning of the patient to the film. The fact is that it's a common practice, unfortunately, for young practitioners to x-ray the area of complaint, which is not necessarily the area of subluxation. By limiting their practice to x-raying area of complaint—which in this case may be the lower back, so that the doctor takes an AP, or lateral, maybe oblique and motion studies, they then proceed to adjust or manipulate the entire spine, including the cervical area, with no x-rays on that particular area—not knowing what they are moving, why they're moving it, if it should be moved, or if it was moved. Yet I hear the clamoring

for chiropractic to be more scientific. How can chiropractic be more scientific if chiropractic isn't even being practiced? If what we call chiropractic is not chiropractic and it is done as a general manipulative move that has no relationship to subluxation, to nerve interference, to interference to the mental impulse—has no purpose behind it other than to move bones in any direction how do we know it should be done, or shouldn't be done, or why it should be done?

An adjustment is a specific move at the right place and the right time and the right direction of the involved vertebrae that is creating the subluxation. Why would we be on a bone that is not subluxed? Why would we move an area that doesn't need to be moved? Why would we thrust on a part of the spine or the pelvis that doesn't need to be thrust upon? What is the purpose behind this, why do we do that, what value is there in doing that, for the patient in particular? Is it constructive or destructive in value?

If we were to approach chiropractic from a science rather than being so fixed on proving that there is or is not an innate intelligence, it appears to me that we should be concerned primarily with: is there a subluxation and have we corrected it? Does it need adjusting or doesn't it need adjusting? Can I duplicate the same x-ray findings that I found when I originally took x-

rays? And, what is the purpose behind all of this? I think the thing that we have to be concerned about right up front is, how are we making an analysis, or are we making a diagnosis?

Do we correct those things that we diagnose? Do we correct arthritis, ebumation, the various pathologies that we are looking for, or do we correct subluxation? Do you know how to correct subluxation? Do we know when to attempt to correct it and when not to attempt to do so? Do we have instrumentation, and do we use instrumentation to indicate temperature, pattern changes that are directly related to nerve interference and vascular changes? Do we utilize this instrumentation sometimes, never, before each adjustment, after each adjustment? If we find, through instrumentation, that there appears to be no nerve interference, do we adjust anyway or do we notify the patient that he or she doesn't need an adjustment that day?

When we examine, are we examining for spinal problems and spinal deviations, are we looking for things related to nerve interference and subluxation? Certainly, if we obviously find more than that, then we need to be aware of it, make note of it, handle it if it can be handled, refer it if it can't be handled.

When we take an x-ray, are we simply taking an x-ray to make money? Are we taking an x-ray to

find out how many reasons we can find in that x-ray to why we should adjust the spine? Are we x-raying that spine, having placed the patient in a specific position in relation to film, in relation to the tube, and note that position so that we can duplicate it over and over again, or someone else could duplicate it from the records that we've kept and the position that we have established? When taking these x-rays, is our primary purpose to find everything but a subluxation, or is our primary purpose finding a subluxation?

In the analyzing of the position that is involved in the subluxation, with the purpose of unlocking that subluxation, allowing it to migrate to it's normal relationship with the bone above and below, thereby reducing nerve pressure and increasing mental impulse, are we simply taking these pictures to study orthopedic? The part and parcel of the universal intelligence within living things—man included—is that same intelligence within a unit it created, coordinates, communicates and recreates that particular unit it is being expressed through. So that for us to think for one moment that innate intelligence only dwells within mankind, is a gross misnomer. Innate intelligence is within all living things. Innate intelligence is that law of life, is that thing called life, that expresses itself in all things that are not dead. Universal intelligence and innate intelligence are one and the same except

for the fact that innate intelligence is housed within a unit and works for that individual unit alone, constructively. It will communicate with other units, but will coordinate and regenerate only for the unit that it's in. It is for us to understand that there is something within units of life, or units that appear to be alive, that have the ability to create and coordinate all the structures, tissues, systems, within that unit; and for us to understand that it does apparently dwell within man's brain and that the brain is the generator of this intelligence, over the nerve system, through individual tissue cells, and must be there in its totality *for* production, reproduction and excretory purposes.

We also understand that this intelligence does use energy in the form of food to create matter, and that the quality of matter is directly related to innate intelligence being expressed in its totality over a nerve system to the cell, and, of course, that the quality of energy that is being put into the body is of secondary importance. Since intelligence uses energy to create matter, the quality of matter is totally dependent upon intelligence and energy. And intelligence being innate intelligence, emanates from the brain from above, down, and inside-out, not from below, up, and outside-in, as is misconstrued by the main of people on the planet earth.

We are searching for answers outside of ourselves to alter things going on inside ourselves, so that we look to put things from the outside in that are supposed to add to or take away from the intelligence that is already existing inside of the body. That's very difficult, once we understand what innate intelligence is, how it works, why it works, where it works, and when it works. To realize that anything done from the outside in, in the form of treatment could do much more than temporary and artificial relief without really having contributed to any constructive value in a unit.

I'm not for a moment taking away the value of first aid or the value of surgical intervention when, due to trauma, the body needs to be pruned in order to be saved. What I'm talking about here is the constancy of the expression of innate intelligence or creating the tissue cell and giving the body its greatest potential for normal function under the law, these being production, reproduction and excretion. Fundamentally none of these factors can exist without a proper quantity of impulses of intelligence from the brain to the cell.

Now at Palmer College, much was made of the so-called "safety pin cycle" coming from the idea that schematically we could draw a circle at the top and a circle at the bottom and have an efferent and afferent connector, that it would look like a safety pin, and as long as the safety pin was intact, there was a proper

efferent message from the brain to the tissue cell and an afferent message from the tissue cell to the brain communication, that this represented the potential for health. When this particular cycle was broken, such as it would be if you were to open the safety pin, either afferently or efferently, there would be a break in the cycle of communication and, thereby, the production of disease.

When we look at chiropractic as a therapy, as the doing of something from outside in to alleviate the symptoms which are existing as a result of the abnormal production of cells, or the production of diseased, abnormal cells, the symptom expression is a result of abnormal function due to abnormal production and reproduction. As a result of an accumulation of cells being produced in the body, by the body, due to an interference of innate intelligence, the tissue in the body replaces itself abnormally versus normally, thereby creating cells that are diseased with a lesser potential of support of an organ system or unit. In the process of same, if one is lucky, he or she demonstrates a symptom—pain being the primary symptom, but many others could be named.

If we, as chiropractors, were to approach the problem of symptom expression alone and were to utilize modalities, increase interference afferently, thereby inhibiting the message from the cell to the

brain, then we have purposefully added insult to injury by introducing more inhibition to a process of inhibition. This means that, if through a sub luxation, we have inhibition of a mental impulse to a tissue cell, allowing the production of disease, and if as a result of the production of disease over a given period of time there is a production of symptom, and if as a result of the symptom existing, and our attempt is to eliminate the symptom (which is not the purpose of chiropractic but is a therapeutic approach from the outside in) we do something locally to alter the expression of the cell afferently, then we've inhibited the afferent expression to the brain which is superimposed upon the inhibition of the efferent expression from the brain to the cell. This may or may not eliminate the symptom but certainly does nothing about reducing inhibition, which according to chiropractic, is the cause of disease by inhibiting the expression of the quality of matter and the quantity of mental impulse. When the tissue cell fails to communicate to the brain of its needs, as a result of disease, the purpose of the mental impulse is, when it arrives in a proper quantity, to normalize the expression and the function of the tissue cell. It would fail to do so, theoretically, because the message from the cell to the brain was temporarily interfered with, thereby alleviating the symptom, but maintaining a decrease in the potential of the expression of life in

the body and decreasing the potential of the production, reproduction, and excretion of the physical unit, contributing to a lesser constructive value.

If we can understand that elementary discussion, then we could perhaps also understand that there is, greatly, a possibility of man being able to communicate with man and other living things through innate communication. And if we can agree on the possibility of life or intelligent creative life having been in existence from the beginning of time—and being in existence until the end of time, if that were to ever be—then it's quite possible that innate, if given the opportunity, could direct and redirect your body and your mind so that it would be in a state of greater constructive value and lesser destructive value, if we were to heed these messages that come as a hunch, as a flash, as an intuitive impulse.

It seems logical to this writer that intelligence that created a body, that knows how to heal a body, and that is a law, has very definite parameters and perimeters for the maximum growth of those living things that it inhabits. One would expect to have a greater abundance, knowledge, revelation, if he would but learn the law, follow the law, let the law work through him or her. That's something we yet need to work on, and one of the reasons that chiropractic is supposedly unscientific and smacks of cultism, both

in and out of our profession, because of the original premise that chiropractic is based upon a spiritual entity within a man and is directed and expressed through man, and that chiropractic's purpose was to find that which inhibited that expression and corrected that expression through the proper adjustment at the right place at the right time in the right direction to allow the law to work, as it will work within all living objects. It needs no help from the outside in, just no interference from above, down, inside out. Understanding that man is both physical and spiritual, that there is a thing called mind, body, and soul, that there is a thing called intelligence, energy, and matter, and that the spirit is the foundation of man, his thoughts could be an expression—and his physical body could be an expression—of that infinite intelligence within. The more that we depend upon that scientifically and artistically, then the greater our profession would become—the more harmony and the less disease there would be on planet earth.

For some of you these statements are much too preposterous, far too unscientific, and are subject to ridicule and chastisement, but so be it. That doesn't change laws or facts or failures. We are, as a profession, different or we're not—that we understand the law, or we don't—that we're physical or we're not. Somewhere, historically, there was the great divide and man was

separated physically and spiritually, so that there were keepers of the physical and keepers of the spiritual, but never the twain did meet. That's the missing link, that's the link that chiropractic has filled if we would allow it to connect those two factors and dissolve that great divide. Certainly it's my purpose in life, whether accepted or rejected, whether loved or spurned, and that can't alter what is to me and what is to be through me.

D.D. Palmer, being a spiritualist, having psychic abilities, had a great influence in the early years on the spiritual side of chiropractic—which was carried through by B.J. Palmer. It was fought and thrown out, dissected and rejected by nearly every other faction in and out of our profession. But let's assume, theoretically, that life is motion and vibrations are a series of motion, and that the mental impulse is a series of vibrations or rivulets that are transmitted from the generator to the receptacle over the nerve. We can visualize the spirit of man being of a material nature but existing on a very high vibratory tone, so that the vibrations of the spirit could not be seen by the physical eye. For man to have taken on the physical robes of a body, the vibrations are reduced, and as they were reduced, there was an increased mass. Since the mass, due to lesser motion, increased in density, then we became physical in nature, housing

that spirit of man. As we have an expression of vibratory motion of impulse over the nerve to the tissue cell, allowing the tissue cell itself to have a vibratory motion—as all living cells do have motion, some more, some less, according to their density— then the expression of motion in the form of vibration, becomes very important.

If life is motion, then the absence of motion is death. Since there's a transitory period between maximum death, if there were such a thing, or, better said, maximum loss of life, construed as death, then man is somewhere between life and death. The greater the motion, the closer to life, the lesser the motion, the closer to death. The closer to death, the more manifestation of sickness and disease. The closer to life, the lesser the manifestation of the same. So we could , if we had instrumentation that was capable of measuring the vibration of a unit, determine whether or not that unit was maximally alive or minimally alive, and approach it from a viewpoint that, by determining what was causing this unit to lose its motion, to lose its vibratory action—which would be something that inhibited the impulse over the nerve—and finding that, correct it. This would be done not with the intent of correcting symptom or disease, but with the purpose of correcting interference that reduced the vibratory motion of the body. By

correcting that, determining that it was corrected and maintaining that correction, thereby increasing or allowing the motion and the vibration of the body to return, it then would cease to express the manifestation of death through its tissue. That, my friends, is a great possibility that needs to be looked into.

If we could accept such a basic tenet as a fundamental approach to sickness and disease, if we could duplicate one another time and time again through controlled approaches, if all of our instrumentation would duplicate each other's and if all of our ability to use and to analyze information came from this instrumentation, then we could unify our purpose, action, and result. But all this must be done based upon some theory, some fact, some research into chiropractic, not medicine or an ancillary of medicine. It's not our purpose to rediscover the wheel, but to modify the wheel to reduce the resistance.

It amazes me that I've witnessed chiropractors who don't adhere to the philosophy of chiropractic and agree with the principal of chiropractic, but they think that you must do things preparatory to—and to assist—the adjustment. It's always been my opinion that, when you make an adjustment, if you do anything beyond that, you interfere with the adjustment. The only preparation that I've ever thought one needed to do an adjustment was the willingness of the

patient and the ability of the adjuster. But I witness many times that these self-same people who claim they need to do these things with their paying clientele, fail to do those things when they take care of their immediate families—wife, children, mother, dad, etc. When questioned as to why they don't use their modalities and adjuncts on their own as they would their patients, and in fact, they only spend one or two minutes with them, versus fifteen or twenty minutes with others, their answer is that they don't really need that. If their wife, child, father, mother, doesn't really need that, then one of two things are apparent—that they don't love their wife, child, mother, or father as much as they do their patients, or neither do their patients need that time and effort.

If often times we have a problem, not only understanding what we do and what we don't do, but also the purpose behind chiropractic, with the realization that we work utilizing a law—as well as a problem in our failing to understand and accept innate intelligence as the governor or the master of the body, then we don't have a purpose, or our purpose is weak, or we've lost our purpose. And so we seek to do many things in many places for many reasons hoping that one of these things or some of these things may work, but it appears the more that we do, the better chance we will have for success. Unfortunately, it also appears that the

more we do, the more it justifies the fee that we charge.

More than that, when using shotgun therapy, a hit or miss approach, there appears to be a diminution in sick people getting well through chiropractic. Here chiropractic appears to be a pain-control system, a manipulative procedure that eliminates the expression of pain, whether it be for the good of the overall health of the patient may or may not even be considered. This system says if there's not pain, there must be health, if there is pain, there must be sickness, which is not always the case.

If we don't assume the role of purpose, science, and art, steeped in the philosophy, the silver thread that attaches us to the laws of life, then we may end as the osteopath or the naturopath, or all the other "opaths." A man without a vision is dead. A man without a specific purpose lacks vision. A Professions that is divided in it's purpose and it's practice and it's systems, cannot exist. In honor of all the pioneers that have gone before you and me, all the people who thought that chiropractic was worth giving up their freedom and spending days, weeks, and months in jail for preaching the philosophy and practicing the art and science of chiropractic for the welfare of the world at large and for the present and the future chiropractors, but more than that, for the present

and the future lives of the inhabitants of the earth, we need to seriously look at ourselves and seriously determine, are we duplicating failure or are we pioneering truth? That's an individual perception with individual responsibilities, but with a religious duty of choosing that which benefits man as a whole—the ultimate goal.

WHY ALL THIS DISCUSSION ABOUT INNATE?

My question is, what is chiropractic without innate? What is life without innate? The understanding of what innate is, where it resides, that it's the source, and what it does, is paramount to the practice of chiropractic. Now, that's going to be pooh-poohed by some of you. Some of our scientific colleagues are going to say, such trash, that's the thing that has held us back, sounds like something that B.J. would say. Well, I only need to look at the practices throughout the United States, wherein there are practitioners who understand the functions of innate. I see not only that they have a volume of 100 a day, sometimes 300 a day, but they get sick people well. People travel to them hundreds of miles to regain their eyesight and their hearing, the function of their kidneys, livers, lungs, hearts, spleens, pancreases, and a variety of cases such as this, rather than the musculoskeletal type problems that most chiropractors see and ultimately

have no enjoyment dealing with, because they are boring and a quick burnout. That's why so many young chiropractors are leaving chiropractic and going into other businesses or making chiropractic a business rather than a service.

Innate, as we discussed before, is that creative intelligence within the body that has been around for eons of time and will be around for eons to come. It has nothing to do with one's education and has nothing to do with the accumulated knowledge that people gain from reading and listening to other people. It's that intuitive, instinctive relationship that man has within himself. That magnificent intelligence that creates tissue cells, gives thought to the educated, directs the unit, and, if you allow it do so, is capable of all things within this body, and many things outside of this body if, again, allowed.

Innate is a chemist and we can look at the multitudinous forms of chemical solutions that are created within this body—all being done as a result of innate intelligence utilizing energy from the foodstuffs to create these chemicals—chemicals that man hasn't heard of as yet. Chemicals that he is just now discovering that he makes synthetically, innate makes organically. Innate creates any chemical change that's necessary for the survival of this body, at anytime from anything. It can create minerals and

vitamins and enzymes. Innate knows when to store fats and when not to store fats. Innate knows how much sugar, how little sugar, how much CO₂, how much nitrogen, what the blood pressure should be at any given time, what the heart stroke should be, what the intake of oxygen should be.

Innate is a builder of systems and a regulator of systems. Innate has devised and made the finest sewage system in the world. Innate is a telegrapher that handles millions of messages from the tissue to the brain and back again, twenty-four hours a day. Innate has created muscles throughout the body that propel the body that with contractile force, cause secretions and eliminations and propels things from where they come in to where they go out. Innate is a photographer who is capable of taking pictures, developing, and keeping them for years and years, in color. Innate is a phone system, innate is a magnificent communications system. Innate is a computer system and a tape-recording system. Innate is capable of storing and recording events, all events, any event, for a lifetime. Innate is a bridge builder. Innate created distributive systems throughout the body to propel fluids, nutrients. Innate builds acids and stores them within the stomach. If it were to be touched by the finger, it would destroy the tissue in that finger, and yet when all things are right, it doesn't harm the mucosa of the stomach.

Innate is capable of directing millions and millions of cells and systems and orchestrating them in a manner to give joy and happiness and peace. When innate is not interfered with, it gives new life and creates the sexes. Innate is the master of the body, the principal of the body. Without it the physical body experiences death as we know it.

That physical entity that we give so much credence to, that we made so complex in our attempt to study all the chemistries and all the complexities and all the actions, reactions, and interactions of the physical body from the outside in, is, in fact, what innate has attempted to keep simple for you and I, and to allow us to be the shepherd for ourselves and others—and many of us deny it. Often times it's asked, "Well, how do you contact innate?" It should be put, how does innate contact you? For all people there are certain things that one could do to seal his mind, to seal his body, if he had the opportunity to listen to the wee small voice within, to listen to the hunch, the intuitive reasoning. It's necessary to change, to alter our course, to add something or take away from our projects, that would enhance our overall goal, if that goal is of a noble purpose, primarily that of service to mankind.

Of the techniques that have been used by the greatest numbers of people with success, they were

first to become disciplined. Discipline is necessary; in any and all endeavors, from athletic endeavors to personal growth; one must learn to walk a narrow path pointed toward the ultimate goal of his or her life. To walk a path necessitates discipline. One of those disciplines is thought discipline—not allowing every and any thought to come into one's mind. Controlling that which comes in, that which goes out.

Determining whether or not you were in a state of action or reaction. Disciplining whom you associate with, what you read and what you listen to—which seminars, how many seminars. Does it take you toward your ultimate goal, or does it tend to confuse you? Does it add more flotsam to your river, or does it clear it and straighten its course?

Discipline is very necessary mentally, whether or not you are capable of sitting in silence for 10 minutes, 15 minutes at a time, once or twice a day, every day of the week. It is not necessary to direct, but to be directed by stilling your thoughts, by stilling your educated mind, by sitting there, at ease, in comfort, waiting to see what you can see, to hear what you can hear, to be what you can be. These aren't mystic, occult practices. Meditation is probably as old as mankind, practiced by our great spiritual leaders, in particular, Jesus Christ, our great political leaders, and our great commercial leaders. Many

spend time in quiet solitude with themselves and innate intelligence for guidance, for assurance, for the inner power that's necessary to take risks in doing things that logically don't seem correct, or that oppose our previous belief systems, or that may seem to cause unrest among our peers or our family.

What we eat, what we put in this physical body, must be done with discipline. Do we smoke cigarettes, which is a known drug and expect the physical body not to react, expect innate not to have to react to something that is foreign, toxic, and contains a drug, as well as other foreign matters that are toxic to the body? Can we drink alcohol on a continual basis, day after day, and expect the physical body not to react to the drug, and in fact, expect innate not to have to do whatever is necessary for survival? Can we be loose, do whatever we please, as we please, without purpose, without direction, and expect to arrive at a specific place, serving a specific purpose? Can we eat everything that we wish to eat, and as much as we wish to eat, and expect the body not to store this as fat, and have a chemical reaction to many of the foods, and, again, have innate on a survival status, attempting to have this physical body survive against all odds?

Exercise is a discipline. Who wants to exercise, and why should we not exercise a physical body that

strengthens itself because of innate? Each time it's tested it becomes stronger, more durable, and perhaps longer lasting, that again is up to innate, by walking, running, riding bicycles, swimming, hopping, skipping, whatever it takes. I believe I once read that exercise was having the heart rate up to 140 beats per minute, sustained for five minutes. It's said, now, that one should exercise for a minimum of a half an hour per day. I'm sure that all of us can afford one half hour per day.

When innate speaks in it's subtle manner, do you answer, do you recognize it for what it is? Can you do it, will you do it? I collect Indian prints. I found an Indian print in Sid William's office at the chiropractic college, and I wanted it very badly. I didn't think about it much anymore, but I do collect Indian prints, artifacts—my grandfather on my mother's side was a Mohawk Indian of the Iroquois nation, from a reservation just outside of Montreal, Canada. Maybe that's why I have that interest, maybe not. I was in Chattanooga and I was late coming back from a meeting when all of a sudden a wee small voice inside said, "Go in this store." I stopped. I was with a friend of mine, Wayne King of Dunedin, Florida. We went in this store, and I really at the time did not know why I was in this store. The clerk asked me if she could help me. I said, "Yes, I'm here to get my Indian."

She said, "Oh, what Indian?"

I said, "You have some Indians in the back there."

She said, "Yes." And I said, "Well, I want one of them."

She said, "Which one, sir?"

I said, "I don't know, bring them out and I'll let you know." She brought three out but none of those were my Indian.

She said, "I'm sorry, that's all we have."

My answer to her was, "No, my Indian is still in the back." Being prompted by innate intelligence to say this, being at risk of being an absolute idiot, but willing to take the chance. She went back and looked another 5 or 10 minutes and came out with the Indian that I saw—a gift from innate. This has happened many times with books that I collect which happen to be green books, B.J.'s chiropractic textbooks. I have gone into large bookstores, without consciously thinking of what I was going in for, and been directed exactly to the spot where a book was that I had wanted, reach up, take it, and pay for it without searching, without thinking. Innate has its way of giving you what you want when you're willing to act, to listen.

This isn't religious hogwash, this is the recognition of the law, the recognition of principles that govern

all things on planet earth. That man, as a unit, has the opportunity to abide by or ignore, but that's up to him—that's why he has a free will, and rightfully so. If I were to wish to learn more about any subject of any sort, I would find textbooks, I would listen to tapes, I would associate with and talk to people of a like mind, of the same direction. At the risk of being tarred and feathered by my peers, I say that, when chiropractors take the time to discover and learn the source of life, the source of physical being and activity, and associate it with chiropractic as the mainstay, and realize what his or her position is in dealing with this intelligence within living, animated objects—and the realization that those objects exist because of that which is within, called innate intelligence, and that it must be, by law expressed throughout the physical entity.

The relationship with a chiropractor is to determine that, what is happening or it isn't happening. If it is not happening, then his ultimate purpose is to release that inhibition from within, allowing a total expression of innate to create and recreate a normal unit of life. It's as simple as that. I feel very strongly that this must be introduced to our colleges, must be introduced in our seminars, must be introduced by way of lectures and writings and tapes until we gain the purpose of chiropractic, in serving man—something different that which already exists. Innate, needing a unit to be

expressed, certainly will take care of that expression. When mankind realizes that there is something greater than the physical, then there will be a natural inclination toward discipline, a natural health and a natural way of life. If this statement were true that was given me by a young National student, he said that, "The problem with chiropractic is that we're marketing the wrong thing, or attempting to market the wrong thing. We should be going along with what the majority of the population desires." The question is, what does the majority of the population desire, and do they know what it is that they actually need, if they were desirous? The other question is, had D.D. Palmer in the year 1895 and following, been inhibited enough to go along with the mass, had he been complacent and a conformist, then there wouldn't be chiropractic or chiropractors today. The fact of the matter is that D.D. went against and opposed the concept of sickness and disease in the practice of medicine and what the majority thought was right. D.D. came along and said, "The cause of disease is not outside the body, but within the body!"

That wasn't a very popular theme at that particular time, nor is it, apparently, today. All this immunizing and vaccinating—the belief that bacteria are out here ready to attack and jump on and destroy and eat us alive, was not believed by D.D. Palmer then, and

isn't believed by the chiropractor today. It is still an accepted phenomenon by our medical people, and by our people that call themselves chiropractors but have a medical mind and a medical belief system. There was nothing that one could take from the outside and put on the inside that would heal. Healing came from that intelligence within. In that D.D. was an individualist, he was an extremist to those people that were around him.

It takes one who appears to be a radical in his line of thought, to change thought, to introduce new thought. People with fixed ideas really do nothing. People today depending on education and opinions of others, continue to think what was thought yesterday, rather than thinking what should be today for tomorrow.

Most people that came up with an extremely new idea, were, in fact, extremists, we've got them today—they're still here, they're still around. D.D. did things, maybe not to attract attention, but to express himself. He rode a tandem bicycle with his wife, throughout Davenport, and drove a matched pair of spotted Indian ponies, with long hair down to his waist and a broad-brimmed Stetson hat. He had strange hobbies for those days, collecting animal heads and antlers and goldfish. One of the reasons that he's been called a fish peddler is the fact that he did sell goldfish as a hobby. When you have an inner urge and you try to suppress that urge, to choke it back,

ultimately you'll have a blowout. D.D. was on fire about the discovery of vertebral subluxation and the effect on the physical body from within in relation to disease. He depended on his innate and let it flow. He became a radical on the production and reduction of vertebral subluxations. In 1895 D.D., from the prompting of the wee small voice within, let this knowledge from all times flow out from him to be perpetuated by you and I, unfortunately, not in it's choice form.

Only from one who is uninhibited, who has laid down his fear and his conservatism, can you expect uninhibited products. The super-educated ones who depend on education and opinions and the drawing of ideas from other people, who drew their ideas from other people, become more and more inhibited by the ciphering and the utilization of these ideas that pin them down to thoughts of yesterday — that clip their wings from expressing the newness of thought today with great ideas for tomorrow. They choke progress, they choke on progress. Their battle cry is, "It can't be done! It's unethical, it's not professional, it's antique! That doesn't work, it's not scientific, it hasn't been researched, it can't be proven! It won't work!" Chiropractic is an uninhibited product delivered by uninhibited minds and voices of today. It is non-conformist and doesn't necessarily attempt to agree

with others, but shares with others so that they might understand it better. Thus understanding themselves better.

D.D. started this whole thing as a result of his spiritualistic activities, and particularly that in magnetic healing. With the energy from him, positive, flowing through weakened organs, from the positive to the negative side, draining D.D. physically. The question was, why one organ? Why not the entire body? Why didn't that one organ or one area receive its power? Where did it come from, where did this health come from, if it had it. If it didn't have it, where did it go? Why did it go? When he thought in terms of where did it come from, where did it go, where was it, why did it come back, if it did come back, then he began to think in terms of the nervous system conducting, and from where did it conduct, and to where did it conduct? Was there something that blocked the nervous system, stopping the flow from where it was to where it ought to be? At that time, Dr. Still, the founder of Osteopathy, believed that the disease or the absence of health was directly related to the blood and the blood system. D.D.'s idea was the blood and the blood system had to be controlled and measured by that which was conducted via the nervous system. Once D.D. discovered that which he considered to be a vertebral subluxation, then it was just something else that he had to adjust,

so he would adjust it by hand, and from that time on, D.D. was a marked person. He spent time in jail for his ideas as many others did, many of our pioneers. He was ridiculed and hated as some of you would be if you held the line on what chiropractic is and what it isn't. They couldn't see what he could see and they couldn't see what should be seen now. Because of one being eccentric and one looking different, talking different and walking different, and listening to a different drummer, one becomes an automatic enemy of the inhibited mass. People resented the odd, peculiar things that he did, and even today, they're told and retold. He worked with people and tried to get them to understand, but he had nothing much to do with people who tried to interfere with him. Here was that discipline of mind, discipline of association.

How would he feel if he were alive today? D.D. is in the history book for having discovered the secret of chiropractic. All of his beliefs at that time were off the beaten path, but aren't they still today? For those of us who align ourselves with D.D. and B.J.'s research, are the oddballs in the profession today, being denied in some circles, being sought out in others. This writer, in particular is invited, and has been invited to speak and participate in programs where 15 and 20 years ago he would have been denied because he was considered an oddball and an eight ball, but who now

has been considered one of the major carriers of the philosophy and the principal of chiropractic and has entertained his thoughts in many of the colleges in the United States and Canada. D.D. was shunned by many people, and followed by enough to allow his radical ideas to spread throughout the world. He knew what he was doing; very few others did. He was doing something for them, for the world at large. They took sentences from his writings, twisted them to take them out of context, they denied him — and he's still being denied today, as well as his son B.J. They put up monuments and hang up his picture, and say he stole it from the osteopaths, from the Greeks. I think that, as independent as he was, if he was alive today, he would surely damn, and be damned to those who were fencing in chiropractic, trying to alter chiropractic, and change chiropractic, and change the vocabulary and context and the very meaning and principles of chiropractic— denying the opportunity of sick people all over the world to get well.

MY STORY IN A NUTSHELL

I graduated in 1959 from National College. I was a fair student, I knew that there was something within me that needed to be let out — I wasn't sure what. I practiced for eight years in a small town of 1200 in Pennsylvania, called New Freedom, Pennsylvania. I hadn't found my freedom yet.

For eight years I practiced as I was taught — using therapy, using any method that I could use that I thought would enhance the welfare of my patients. I had not even the understanding of what discipline was either mental or physical. But I lived to get through each day and accumulate enough money to pay my bills to buy the things that I wanted, or thought that I wanted. I made so-called diagnoses.

Could admit into the hospital — York Osteopathic Hospital. They, in turn, cooperated with me fully, let me make rounds in the hospital, knew that I was adjusting people in their hospital. I used acupuncture, I used taping, I took orthopedics, I took x-ray courses, took a neurology course. I took some technique courses. I thought the more that I did and the more that I knew, the better I would be. I didn't advertise and I didn't educate, because I didn't know what to educate about.

How was I any different from anybody else, other than that I didn't prescribe drugs, although I suggested them on occasion? I certainly referred a lot of people to a lot of medical people in hospitals. I thought that the adjustment procedure or manipulation was solely to inhibit or stimulate the function of the nerve — later I found out that's what drugs do. So, I either inhibited or stimulated the nerve in my mind to control the symptom expression of the body.

I did that for eight years, maybe nine years, without a great deal of success, either in getting sick people well, or in satisfying my own inner desire, or accumulating a great deal of wealth. I was unhappy with myself, with my lack of purpose, and with my end result. I didn't know where to go or what to do. I had never heard anything about the philosophy of chiropractic. I felt that I was a good doctor — I went on house calls,

and I really, in a small country practice, played the role of medical doctor very well. I wasn't happy with what was going on in my life, but I continued to struggle, continued to seek more education. I thought seriously about going into medicine. I asked the osteopaths if they would accept me in their hospital in their clinics on Wednesday mornings and was rejected. I thought about going into dentistry, thought about a lot of things other than what I was doing.

I really don't know how I survived the early years financially or mentally, but I went to Parker's Seminar the first time in 1960 or '61. I went many times, without really seeking what truly was offered there. For the most part it was an escape, it was a fun thing, a time to act silly with my friends. I continued to struggle even though I give Dr. Parker credit for keeping me alive in chiropractic. I unfortunately, didn't get the full impact or message. I did change my procedures somewhat. About 1968 was the first time that I had ever heard any chiropractic philosophy, other than Jim Parker's Thursday afternoon session that I really didn't understand at that time. Nor did I understand it the first time that I heard it from Sid Williams in Harrisburg, Pennsylvania. As a matter of fact, I walked out, like many people walk out when they hear me today. I walked out because I didn't understand and because I felt negated by the experience.

In a month or two I went to another of these meetings, which at the time was a life fellowship meeting in Pennsylvania. I listened to my good friend and chiropractic pioneer, Clay Thompson. For whatever reasons, I heard what he had to say: He expressed what the adjustment was about, what innate was, why one got adjusted, what happens after an adjustment, and I became excited and very moved by this.

I didn't understand it, it really didn't make any sense to me, but it excited me, it interested me, so I sought counsel. Clark Rich, D.C., Clearfield, Pennsylvania, became my mentor for several years. His guidance, with the help of Sid Williams, Reggie Gold, Jim Parker, Joe Stuckey, Dick Baird and many others encouraged, guided, and prodded me into chiropractic from a philosophic, scientific, and artistic viewpoint.

I then started reading all I could read about chiropractic as written by D.D. and B.J. Palmer. I attended every philosophical meeting that I could attend in Pennsylvania, New York, Georgia and New Jersey.

My life started taking on new meaning. I found that it had purpose and that there was a purpose in chiropractic. I found out what chiropractic was, what it had to offer, and why; what a subluxation was, what it did; what innate was. I began to study the producer as I had studied the product.

I had a son, a twin, that died at the age of 19

months, without having been under proper chiropractic care, because I didn't know what proper chiropractic care was — I thought it was the treatment of symptoms, the taking care of musculoskeletal disorders. It was through the loss of my son that I gained a vision of chiropractic and the desire to advance that chiropractic message to as many as I could — and to make chiropractic available to as many as I could, particularly families. I found that chiropractic, when properly used, not only gets sick people well, but prevents well people from getting sick. Prevention, particularly among children, was one of my great motives, and still is through the practice of chiropractic and the teaching of chiropractic — especially the principles of chiropractic and the source of chiropractic.

I built a volume practice in the same small town where I had been struggling. Previously I had blamed the town, the people, the location, and all things outside of myself for my failures and shortcomings. Yet, when I found my purpose in life, my chiropractic purpose, and the reason for my being, in the same town, in a matter of two to three months, my practice improved a thousand percent. I started attracting people, I started loving people, serving people, and giving people that which we thought they needed — not which they thought they needed. My life changed, certainly my income changed — which really wasn't

important to me, and isn't important today. The most important thing is today, am I on purpose, am I serving that purpose, am I doing something for somebody else? I believe I am.

I ultimately moved from that little town and onto twenty acres, continued with a volume practice until the latter part of the seventies. Then I moved to Florida, to South of Sarasota where B.J.'s winter home was. We have a beach house with water in the front and the back, something I've always wanted. I ran my practice, for a year, in the little town of Venice, Florida. My son Chriss took that practice over, and ultimately, my daughter, Ism, took over the Pennsylvania practice, and they're doing extremely well practicing chiropractic as I know it and as they know it.

Oftentimes I've been asked why I'm not in practice — but I am. Not the same thing, not being in an office, not adjusting patients, lay people; but having the opportunity to go about the country adjusting chiropractors back on purpose, introducing a new thought to them that gives them the opportunity to change their lives. We provide tapes, videos, in-office counseling. I take advantage of the opportunity to speak to state and local organizations of many kinds, to speak to colleges about the practice and the principle of chiropractic, thereby allowing chiropractors to incorporate a lasting purpose, a sound purpose, to

serve all people — just for the joy of serving, which in turn allows me to serve more people. Chiropractic, that's the joy of my life, the teaching and service that's associated with it.

I wrote this book in Florida, in the mornings, sitting out in front of my house, listening to the Gulf, listening to the sounds and enjoying the environment. That's a precious thing that I have, a lasting purpose in life, a recognition of an innate intelligence — a universal intelligence — and a desire and a God-given ability to communicate that, both in action and in the spoken word. I'm thankful for the D.D. Palmers and the B.J. Palmers and the people who apparently buck the system, or attempt to, for the producer — the dynamic chiropractors of the world whose purpose is to love, give, and serve, based on the law in man.

I have six children. To this day, all 6 of them are graduate chiropractors. My youngest daughter and her husband are chiropractors. My youngest son is a chiropractor and travels the world working with my doctor and patient educational material. They say you can measure a tree by the fruit that it bears. I, through the grace of God, have borne magnificent fruit and I'm thankful. For the opportunities to learn that I've had thus far in my life, I'm thankful. This is taken from the title of one of B.J.'s books, "I'm thankful for the glory of going on."

WHAT'S THE BIG HOLDUP?

Besides not being on purpose, not understanding who we are, where we are, what we're doing, where we're going, why we're going there, that all hold us up.

There are two definite problems that manifest themselves in the mass of mankind, primarily professionals: one of them is fear, the other is conservatism. All of us have fears that we have inherited from our parents, our friends, environment, teachers, readings, peers, as a result of these fears, we are afraid to move ahead, we're afraid to break out and emancipate ourselves and be whatever it is that we really wish to be. Whatever it is that's prodding us from within, urging us from within, to do whatever it is that is necessary to be done to excel, we don't do because we have fear. We're afraid that we'll be considered different. We're afraid that we'll lose what we have. We're afraid that what we do won't work.

We're afraid that our peers will think we're odd and they may disassociate themselves from us. We're afraid that we may rock the boat or create waves. We're afraid that we may climb too high—we all know that's a long fall. We're afraid that Mom and Dad might think something is odd about us, or that husband or wife or children may think there's something drastically wrong, or that our legislators or governors will think that there's something wrong with that individual who is trying to buck the world and do something magnificent.

We've been told always not to create any disturbances but to be passive and quiet, don't disturb anything or anybody. Keep a small sign, a low profile, don't let anybody know where you are. Hide from the world significantly, and, if you have anything good, they'll find you. Don't let anybody know you're in town, but when they really want you badly, they'll find you. Sneak in during the night, don't introduce yourself, be quiet, be still, certainly many people will find you.

That's not true, and you know it's not true, because there are far too many people who aren't doing what they need to do today. I think one of the main reasons, besides fear and conservatism, is lack of purpose.

One may not have his purpose, because of fear and because of circumstances that would cause him to be very conservative in nature. Fear is something that really holds you up. I think some of these things that they do now, like walking across hot coals, and climbing mountains, and handling snakes, and walking a highwire, and things of this nature, are all set up to remove fear from mankind — which is the thing that holds him back from being that which he needs to be.

My concern about fear is that, as B.J. said, "When a man becomes free of fear, he then can become a chiropractor." You have to be a fearless individual to *be* a chiropractor, who speaks against that which the world agrees with, handles situations differently than other professions and other people.

It takes mental courage and physical courage to develop moral courage. Sometimes you have to test yourself, test your very being, test your own courage to see whether you can win out over your fears or not, because if you don't, you're not going to be much good at anything at all. Fears tie you up, chain you in a dungeon, and put a cap of steel on the only exit — you become a prisoner for life, surrounded by your very fear.

There are few things in life, worth doing, that can be accomplished without risk. It's a risk to go to

college, it's a risk to open up an office, it's a risk to lease the equipment, it's a risk to do many of the things that one has to do. People who won't take risks, don't succeed, in business or in life, mainly because you never move off of where you are. You're stuck in a spot that you don't like, that you know is not productive, that you're not happy with, but will not move from it because you're afraid to make a change. Change is a risk, a very high risk; it's walking on the razor's edge of life. To constantly change until you've perfected yourself to a point where you don't need to change, you need only now repeat that which is functional, that which works. I'm not talking about senseless risks that are life threatening, that are dumb, that have no productive value. I'm not talking about that at all. I'm talking about risks that necessitate making a decision to change — to be better, to do better, to move out on the edge and enjoy the element of risk and danger. It's pretty neat to wake up in the morning and say, "My God, what is going to happen to me today, what element of risk or danger is going to be around the corner that I need to confront and overcome. There's some joy in that.

I would suggest that you take your fears, all the fears that you have — and you know that you have many of them — and list them. List them in order of importance. Take each one of those fears, look them

in the eye, confront them, and stare them down; then do the very thing that you were afraid to do. Do it over and over again until you're not afraid of it any more. The moment that you've whipped that thing, that fear and several of its cousins are going to leave you and you're going to feel a sense of enlightenment, a sense of freedom, a sense of joy, and a sense of peace, and a sense of exhilaration through life, until you can become fearless — better known as Fearless Fosdick — to move ahead and overcome and do the things that you need to do. B. J. used to say about advertising that the man who is afraid to advertise, generally will advertise his business for sale next year. Because, you see, in business as in life, people who play it safe, who just stay stuck where it's safe, generally sink, and they go under.

People who take risks, and are willing to step out when everybody else is stationary, generally are the winners. You need to have some idea that what you do is correct; you just don't do things haphazardly, but you have to decide, "Hey, this is risky, but it's right." Once you've decided it's risky and right, you go ahead. By going on, you normally win. You know that in all the top corporations there are very high risk players and the people that have the ability to say, "Let's do it!" Generally have large incomes to cushion them if they did fall. The ones who can't

make that decision, or who are afraid to make that decision or are much too conservative to actually work, will show it in their life-style.

A lot of people know facts and figures, and finance and all of these things, but very few people can make decisions, right decisions, winning decisions. In making a quick decision, there is a high element of risk. You put your career and your life on the line every time. You can't sit around analyzing all the reasons why it won't work. You can't sit and decide, "Gee, if that won't work, this won't work, I shouldn't do it, I couldn't do it. Harry said it won't work, Mary said it couldn't work, John said, Oh gosh, don't be crazy!" Everybody that I've ever talked to said, 'That just isn't the way to go.'" Well, here you are, still getting that wonderful information, that counseling. You're stuck in the same boat. Someday you're going to have to say, "The hell with all that, let's go for it!"

You can't move on, you can't be great, until you dare to be great. You know that not every time you say that you're going to do something and take a risk, is it going to be right. That's the risk! You can't be afraid to lose. If you're going to be afraid to lose, you'll never play. If every time I wanted to play basketball, or play monopoly, for that matter, I was afraid that I was going to lose, why play? That's ridiculous. You enter into everything with the idea that you're going to win,

then you will the thing to win, and you have the courage to make it work.

The recognition that the mind and the body are connected is one of the tenets of chiropractic; that the mind develops innate intelligence that is circulated through the nervous system to the physical body, thus giving the body that physical ability to function.

Understanding the discipline of the mind allows us better care of the body; discipline of the mind allows us better care of our environment. Discipline of the mind through the physical risk of sports and activities is translated to our work, if we can translate the abandonment that we take into the risks involved in physical education or physical enjoyment through sports endeavors, and transfer that abandonment into our daily living and our business life. Do I make a decision to run out and grab that pass? Do I make a decision to pass him on his turn? Do I make a decision to accelerate right now? Do I make a decision to stop? Do I make a decision to cut? Do I make a decision to putt or chip?

Making decisions is something that must come into our everyday life, primarily our business life. When we can make quick decisions, then we can win; but fear will stop us from doing that. Discipline, grace, the capacity for quick decisions, is the way to get ahead. It can't be done when you're being

controlled by fear and conservatism. Being conservative is just another way of saying, "Hey, don't do that!" Or, "I don't think so," or, "It won't work," or, "What will they say?" Or, "What will he say?" Or, "What will she say?" Or, "That's too loud," or, "That's too quick," or, "It's too high." Always a reason why it won't work. Chiropractic is so misunderstood that there are far too many people out there who say that it won't work. Then we enter into another problem, called the Law of Agreement. Once we overcome fear and conservatism, based on the fact that we are not operating out of fear, we're operating out of "knowingness" of the law, pending on the intelligence that's greater than ourselves, because we agree that what we do is right — with other people, with ourselves.

THE LAW OF AGREEMENT

When two or more agree, it'll come to pass. Did you ever stop to think about all the things that you concentrate on that you don't really want, and all the things that you talk about that you don't really want, and all the things that you get other people to agree with you on, that you don't really want? Then you turn around and you wonder why all these things are coming on you, because these are the very things that you don't want. Well, you're operating on the Law of Agreement, whether you know it or whether you don't know it. What happens is, as an example, when your practice is down, or your income is off, or something isn't working in your life, whether it's personal, practice wise, physical, whatever it may be,

you seek to discuss it. You are seeing that in your mind, you're seeing it physically, and you find somebody to discuss it with, to go into agreement with you, that it actually is happening. You will call up and say, "Pete, how's your practice going?"

"Oh, I'm doing pretty good."

"Oh, okay, well, I'll see you." Then you hang up, and you call Jake and you call John, until you can find somebody that'll go into agreement with you. Now Jake says, "Oh yeah; my practice is down, too." So you spend a half hour discussing with one another how lousy things are in practice, in your environment, your marriage, your income, and every single thing you can think about that you can agree on that's not good, you talk about. You seal it up and you deliver it to yourself, and you make it happen over and over and over again. Now the Law of Agreement works both for constructive value and destructive value, because if I can get you to talk about destructive things and get you to agree with me, and we go over it and over it, destructive things are going to happen over and over again — that's the law. If I can get someone with whom I can speak constructively, and talk over and over constructive things, then constructive things are going to happen over and over again, because that's the law. The Law of Agreement means that, if I see something in my mind — or if in fact, I see it

realistically, or shall I say, physically, that I have to learn to see things the way I want them to be rather than the way they actually are physically. If I can start seeing things the way I want them to be and hold onto them steadfastly by having a picture in my mind of what I want — rather than the way things are, the way I want them to be — if I can talk about it and get somebody to agree with me that it's real, that it's what's going to happen, or already is happening, then the Law of Agreement will give me that which I'm seeing, and that which I'm talking about, and that which I'm going into agreement with. Now, some of the greatest violations of these things are, "Gosh, I'm *fat*. Boy I really have gotten fat. I certainly am overweight. Everything I eat turns to fat. I can look at a picture and I gain weight." We end up fat and wonder why. Then the guy sitting next to you says, "Yes, boy I'll tell you, I get fat, too. We sure do get fat together don't we? I think we're the fattest people we've ever seen, aren't we? Fat, fat, fat." You can get everybody in the world to agree with you that you're fat, and that you're getting fat, and so you get fat.

Prices are down, income is down, the insurance companies aren't paying, things are tough, things are rough, I'm not getting any new patients. I'm not getting enough patient visits, my collections aren't

high enough percentage-wise. On and on, instead of being able to realize that, if you are fat, you're not fat anyway. There's a thin person inside wanting to get out.

There's a thin person that lives in there that simply is waiting for you to go into agreement that you are thin and that you can discuss how thin you are and you can act on how thin you are going to be, and you can see yourself thin, and then you become thin in a period of time. There are countless new patients just waiting to come into your office if you can see them, and you can discuss them, and you go into agreement with that. There are millions of dollars just waiting to be dumped into your pocket-book and in your bank account, if you see the millions of dollars and if you direct them into your account, talk about that and go into agreement on that. Let's start talking about and seeing the things that we really want, stop talking about and seeing the things that we don't want.

I think we should capitalize that. There are too many things going on in our lives that we create due to the Law of Agreement, too many things that we don't want that are going on in our lives. In order to overcome that, let's realize that here is a law that governs that, and abide by that law. From this day forth, make it a plan to sit down and decide what it is that you really want. Be able to visualize it in absolute detail. Once you've been able to see it in absolute

detail, then agree and go into agreement with other people that it actually is happening and has happened and that it's yours. It's only a matter of time — between the time that you can see what it is that you want totally and dearly, and agree with people or communicate with people about what it is that you want totally and clearly, and then act upon that which you want in it's totality — that, to the degree that you see it, talk about it, act upon it, it will become yours just that fast. The more energy you put into it, the quicker it develops from a concept to a reality. That's just the way life is, the way it works, the way everything works. That's how you can become whatever it is that you want to become, how you can own whatever it is that you wish to own, or how you can be wherever it is that you wish to be, do whatever it is you wish to do — simply by seeing it, communicating it, and acting upon it; simply by going into the Law of Agreement and having other people visualize and talk about it with you in total agreement.

You see, this Law of Agreement even goes on in your office when patients after patients come in and they tell you how sick they are and how bad off they are, and you go into agreement with them. You just help them create more of that. Don't go into agreement with them on any of that, and hold fast on what it is

that you see for them, and what it is that you want for them, and what it is that you're going to act upon for them, and eventually have them go into agreement with you. It's when they go into agreement with you, and how fast they can go into agreement with you, that is part and parcel of how fast they can come out of what they're into mentally how subluxation is a subluxation and need to be removed through a proper adjustment, at the right place in the right time and the right direction. But, there are times, you see, when we can help our patients by helping them adjust their own minds, by getting away from that which they don't want to that which they do want.

You allow yourself the opportunity to be whatever it is that you really want and do whatever it is that you really wish to do, and act upon the thing that you really wish to act upon. So, keep in mind the importance of visualization, communication, acting in agreement with as many other people as will agree with you.

THE LAW OF VISUALIZATION

As a man thinks, 90 is he. In order for him to think, he must first see pictures, for that's how we think. We think in terms of visualization. We live in terms of visualization because that's what it is that we see, and what we get. So, whatever we look at for the most part of the day, that is exactly what we become and what we own, and how our environment turns. So, it would behoove us to realize that there is a law of visualization. That being able to see the thing that we wish to happen, we can have that thing manifest for us. So, visualization is a discipline.

Visualization is a technique, one that you can employ right now, any time, at any place, for as long as you wish. But you'll have to do it each day, have

to do it with absolute clarity, have to do it from beginning to end. It cannot be left open. There cannot be any gray areas, any unfinished areas. It has to be a motion picture with a beginning, with a story, and an end, in absolute vivid completion and color. When this is done over and over again, it manifests itself as a physical entity. So, if you were to decide what it is that you want—which is a primary thing for you to be able to see, because you can't see something if you don't know what it is that you're looking at—or, if you don't know what you want, even if the thing were to pass you and you didn't know that you wanted it, you wouldn't know that it was there when it came by. So decide what it is that you want in total. Once you can decide what it is that you want, without any doubt in your mind at all, then you should begin to see this thing happening. In the morning before you get out of bed, spend 10 to 15 minutes visualizing exactly what you want out of your life.

Let's assume it's in the office. We see all the cars parked out front before we get there. Let's see, when we walk in the office, that it's full—the chairs are full, the girls are all there, and the helpers are happy and bubbling and doing their work. We've got several new people sitting in the waiting room waiting for us, also, each of our tables are filled, waiting for us to come and give a proper adjustment. We see ourselves adjusting

and we see ourselves taking care of each of these people and going through all the details of a new patient. We see ourselves x-raying and examining and discussing and going over x-rays, and going over consultations, and doing our doctor's report. We see ourselves in command of the office. We see people happily paying their bills, and we see more new checks coming in, and we see more new people coming in the door, until ultimately, we have run through the course of the day exactly the way we have constructed it in our minds and exactly the way we wanted it.

Once we finish that, we get up and get dressed and go to work, expecting fully for those things to happen; and then as we go through the day, regardless of how the day is, or how it looks, we keep that vision. At night, just before we go to bed, we run it through again. We take every detail, and we take every new patient, every patient, watching them pay, watching everything just going perfectly for us. We see that the office is full, the parking lot is full, the car lot is full. All things are happening. The bank account is full, and all the things that we want are there. We keep doing that over and over again until finally it has manifested itself — and it will — if you continue this technique of visualization.

Now, one of the reasons that visualization technique

doesn't work, is that we don't do it every day. Another reason is that we don't see the things in it's totality. We see it somewhere down the road and it's not finished, or we see areas that aren't filled in completely. Once you are looking at something like that, I can assure you that it won't work — it's not going to come to pass. There's no point in looking at it. Another thing is that we set things too high for ourselves and the visualization is unreasonable to us, so we can't completely see it. We just see spots of it here and there, but we can't see the whole picture — it's like an incomplete picture. We have a head here, and an arm there, and a horse tail over there, and one tree sticking up here — that's not a complete picture and neither is what we're looking at.

If you can't see it in its completeness — in its absolute totality — don't do it because it's not yours. You can do anything at all that you can conceive, that you can see completed in your mind's eye, anything.

The moment you see it, it's done. All you have to do is act upon it. Go into agreement on it, communicate about it, and visualize it. It's all yours. But, if you're looking at something that you can't see in its totality, then you can't do it, so don't waste time. You're setting yourself up for wasted time and a loss. Only the things that you see complete, without any grey areas, without anything at all that's out of the ordinary —

those things you can have. So, look at them, visualize them, talk about them, continue to visualize them, set yourself up a daily routine of visualization — morning, evening, noontime if you wish — the more that you visualize, the more in detail that you visualize, the quicker it will become yours.

I'm certain that all of us sit around and visualize things, we see things —dream if you will - but dreams are things, sometimes, out of the ordinary. Dreams are things that we know that we're not really after, or we're not going to work on. Dreams are something that just happen to be hanging out there as a form of escape. Visualization is something other than a dream. Visualization is activating a dream. It's making a dream become real in our mind, and our willingness to work on it and communicate about it is our willingness to perceive it as a physical entity, through discipline, through action. So, all of us need to set up our times of visualization.

Make a decision as to what you're going to visualize, see the end product and decide if, in fact, that's what you really want. Take the time to see it perfected, totally clear and realize the added responsibility that it's going to take to maintain that vision when it becomes a reality. Continue to visualize and continue to upgrade your visualizations and your visualization time periods, so that you can eventually

create whatever office you want, whatever home life you want, whatever life you want — it's yours for the making. You are the creator, you create that which you see. God supplies that, good or bad. It makes no difference to Him, because it's what you ask for that God supplied, not what God really wants for you at all times. Be sure that what you're visualizing is something you want, what you're visualizing is something that's good and constructive. Be sure that what you're visualizing is something that is dynamic and meaningful, and that it will serve more people, and will serve you.

When that's completed and you have mastered the Law of Visualization, you can continue, then, throughout the rest of your life being in control of your life by controlling what it is that you see, what it is that you talk about, what it is that you spend time on. From that point, you'll understand that your life has taken on a new meaning with a greater purpose and a greater identity, with a lot more power and awareness and understanding. You'll realize that life comes from within, from above, down, and inside out. It doesn't come from the outside, doesn't come from your changing things on the outside. It comes from your changing things on the inside. It doesn't come from your seeing the way things are on the outside, it comes from your being able to see things the way they are and the way you wish them to be on the inside.

So let's look inside for a look inside. Let's see what it is that we really want and know from whence it comes and how it arrives, and sometimes when it's going to arrive. Let us not be a slave to fear, conservatism, and lack. Let's be the users of the laws and enjoy the abundance that's associated with the understanding of these laws that so powerfully govern who we are, what we are, and where we're going.

MEDITATION

Something that everyone should do. Many people meditate unconsciously, don't understand what they're doing, nor why they're doing it. There are many types of meditation: contemplative, concentrative, meditation exercises that steal the mind and call the mind back. Jesus Christ did a great deal of meditating. His was to silence the mind and listen to the Father within.

That, in fact, is what meditation is about — to shut down the mind, let it wander to constructive things, silencing the physical body so that we can listen to that wee small voice within, so that we can listen to the urgings and the promptings of the Director that is housed within this physical body. So that we can take a few minutes each day, a minimum of 10 in the morning and 10 in the evening — a total of 20

minutes — to sit in a place of quietness, where there is little or no disturbance.

Sit comfortably in a chair, relax, take some deep breaths—12, through the nose, very deeply, exhaling through the mouth; through the nose, through the mouth, for 12 times. Rest, and take 20 breaths, through the nose, through the mouth. Rest, and do it seven times, through the nose, through the mouth. At this time you'll feel yourself a little lightheaded, tingly. Then forget your breath. Just let it go — breathe normally, don't be aware of your breathing and relax — relax your entire body. Relax your thoughts, don't let your thoughts go into negativity and anything it is that you don't want. Keep your mind directed toward things that you do want, and eventually, your mind will start seeing things that are enjoyable, enlightening and fruitful. You take what you get. Don't try to redirect it, or run the show. Whatever comes about, comes about. Whatever you see, and whatever you are prompted to do, whatever you hear, take my advice and act on it.

Remember the chapter on fear? Get rid of that fear and be willing to take a risk. Be willing to walk out on the edge and do whatever it is that you're seeing or hearing, or are urged or prompted to do. Even though you don't understand it, even though you perhaps are doubtful, hesitant, if you overcome

that fear of having to understand everything from a logical viewpoint before you do it — having to know how to do things step by step, procedure after procedure, and knowing the exact end result before you're willing to do it — if you can get rid of that concept and do things without understanding how to do it, or why you should be doing it, or what's going to happen, if you can do that, on the urgings from within, then you're going to increase in your power, charisma, strength, knowledge, and wisdom.

This has nothing to do with religions — Eastern religions, or Western religions, or Northern religions, or Southern religions. It has to do with an exercise that, when done without any political or religious attachment, enhances our abilities to serve, and to live, and to give. I think it's something that we all seek, all search for, all want. Some of us find it, some of us don't find it. Some of us are willing to do it, some of us are not willing to do it. None of us can do it unless we follow certain things. These things are disciplines. Disciplines are what we see, think, do, act, who we're with, what we hear, what we say, certainly what we read.

So, taking this act of meditation, 10 minutes in the morning, after your 10 minutes of visualization, I'm talking about now giving yourself approximately 40 minutes per day, to dedicate to your self. To prompt

yourself to listen to that which is from within. To overcome that which has you down, to destroy your fears, destroy your stops, destroy your fixed ideas, and allow you the freedom to be what you were meant to be. To allow the genius in you to come out. To allow the infinite wisdom and all the gifts that were given to you to be utilized by you, through you without fear, without conservatism, simply through the usage of certain laws, certain disciplines, and certain actions.

In the process of accomplishing this, you share your abundance in life with other people in the name of service and in the name of giving and in the name of loving. Your life is better, and because of that, other lives can be better. But, you must remember, that which you don't own, you can't give away. In order for you to be able to give the things which you wish to give, to have the things that you wish to have, you must become the thing which you must become. It comes from within, always. It has nothing to do with procedures, techniques, locations, office furniture, or any of these. It has only to do with you and where you come from.

Where are you at this moment? Where are you going? You can truly answer that when you can operate in faith that the intelligence that is within you, that runs the world, that runs you, knows how. Then there's a great deal of freedom and a great deal

of living in abundance for you and for all those around you. For you procrastinators who are sitting there saying, "Yeah, that's good stuff, I'll do it tomorrow, or next week." Don't be afraid to let go of your procrastination. Don't be afraid to break that up and throw it aside. Do it now. We've waited too long for the likes of your genius to come through to make our world a better place.

BUILDING A PRACTICE

I guess one of the most common questions asked by students and people with small practices, is, how do I build a practice, how do I enlarge a practice? Well, that comes from within. Everybody's a little different, but there are some basic fundamentals that need to be hit on, and we'll include those in this chapter.

Location seems to be a primary concern of most people. Then, how do I equip the office? How do I establish a business, what advertisement am I going to use? What sales calls should I make? How am I going to make a person understand what it is that I do as a chiropractor? How do I know whether I should allow health service, selling a card that's good

for all the services that I do by the month, whether I should charge by the office visit, whether I should have family fees, whether I should take insurance? Or how to handle my patients, and how to hold patients? What about prices and payments? What's the duty of the chiropractor assistant, and what should I know about my competitors?

I don't know what competitors are, unless they would be somebody doing something exactly the same as you. I don't feel as though that's an issue, but I'll address it. I can't give you all the information that's involved in an article such as this. I'm just going to give you my version of the question, and you must realize that all communities are slightly different and chiropractors are slightly different, so the use of their initiative to work out their own solutions to suit their circumstances, and their own, individuality, certainly must be taken into consideration.

Location. I think you need to choose your location with care. It's good to locate in a growing town, in a town where there's some activity, where there's a need from the viewpoint of a growing area, in a town that you like, one that you come in and feel good about. It should be someplace that you would like to make your permanent home — after all, you're going to be there day after day. It's not wise to go to a place that you really like, but yet there are no people

there. Conversely, it's not wise to go to a place that you don't like at all, simply because there are people there. You should be able to grow with a town, become part of the town. Locate your office on a busy street, or, not necessarily a busy street per se, but a place that's easily accessible — where they don't get run over by the traffic in either direction, or that you're not stuck out behind the barn someplace in the middle of the country. Another thing is for you to go in and decide that you're going to be there for the long haul. Don't go in there and take a six-month lease or one-month lease, or a year's lease, so that every time something goes wrong, you're going to pull up and take off.

Equip your office neatly, but modestly. There's no reason for you to O., out and buy \$20,000 worth of adjusting tables and a \$40,000 x-ray table, and to have yourself in debt to the tune of \$80.85,000 in your initial practice. Why work for the overhead? You have to have nice equipment, you have to have things that are efficient and workable, but keep the overhead down. Don't be too elaborate. Certainly, on the other hand, don't be too skimpy. Don't go in there with five-and-ten cent store furniture and a homemade table with no x-ray. You can add to your equipment as your cash flow increases, but don't go out and be buying hospital-type apparatus and medical

doctor equipment, when in fact you are a chiropractor. Equip your office with chiropractic tools. The matter of establishing a business depends on you — your attitude toward the people, toward the town and toward your environment. You ...in be pleasant, but you don't have to force your friendliness on other people. Be in love with what you do, and be in love with life. Let it show in your voice, and in your smile. Be neat, clean, and sincere. Keep regular office hours. Don't keep changing them from one week to the next, starting out at six o'clock in the morning and going to 12 o'clock at night one week, and then deciding to come in at 12 o'clock in the afternoon and quit at two o'clock. Keep your office hours according to the needs of the people. Explain the philosophy when it pertains to the patient's case. Do not beg the patient to try chiropractic, or force your science upon the individual. Share with him, have him understand what it is you do and you don't do, let him make up his own mind. Be positive with the patient and demand cooperation from him. One thing you must remember is that you can never let the inmates run the asylum.

The first essential is to get people into the office. I think modest newspaper advertising is good, and if you write about chiropractic and health, and not a whole lot about the chiropractor or the physician, direct letters with enclosures, such as life or health,

any educational materials that you make up yourself or purchase. It's the follow-up then that counts. Best of all, it's the auxiliary plan, getting people together once a month to hear a good speaker. Sell yourself! Have something going on each month as far as health goes, whether it's nutrition or a topic that you can discuss that will educate people and have them understand how chiropractic relates to that. Sales talks should be varied to suit the people that you're talking to. Find out what their occupations and interest are and then address things that are common to them. You can illustrate a point by comparing some function of the body to a mechanical principle, for instance, if you are talking to a mechanic. The telephone, the radio, the electrical system of the automobile, and other things are subjects good for illustration. You bring out the fact that patients have within their own bodies every element necessary to get them well. All they need is somebody to turn on the life within their bodies and, when they tune in their innate receiving sets with the universal broadcasting system, health is the end result.

Now, many practices today find that a health service is better than a card system or even a per-visit system. If you're merely selling adjustments, a card is fine, but if you have a service that embraces x-ray and the neurocolometer, or the DTG, then by all

means, they could very well be under a health service by the month. It's much easier to have people understand that they have an obligation that they can handle monthly. Many times it is by the individual visit or by the week, particularly when you are making patients, or lifetime patients so that they not only have the subluxations corrected to allow the body to return to maximum health, but you have educated them well enough that they come in with their families to maintain maximum potential by having regular chiropractic checkups for the rest of their lives. The system, many times, has to be varied to take care of the cases that only need occasional adjustment, but most chronic problems can be taken handily on a monthly health-service program. Bobby Braile, D.C. has introduced the "Health Made Affordable" plan that allows people to pay a prepaid sum of money, and patients can come in, by the month, as often as they need to. It graduates to two months and then four months care, and soon. It gives people, as a family, the opportunity to come in for the care that they need, and it makes it affordable for them. It also makes cash flow available for the doctor.

Sometimes you find it hard to hold a patient. Of course, that's best overcome by drilling the philosophy into the patient, day after day after day. In order for you to drill the philosophy into the patient, you must

master the philosophy yourself. That's why we've been talking about that over and over again. When they become depressed, encourage them — not with extravagant promises, but by pointing out that the body has to have time to rebuild itself. I like to use an analogy of tearing down an old house to build a new one. The wrecking crew has to go in there and get it's job done before the construction gang can build it up. If individuals are buoyed up about their results, warn them that there are days when they could not feel as good as they do at this present time, and there are going to be good days and bad days in the building process, and they need to understand that. They also need to understand what a symptom is and where it comes from, why symptoms are, in fact, the body speaking to the brain so that the brain can handle any situation it needs to come by. This is a sensory message going into the brain from the body, so that the brain knows what condition the body is in at all times. When it has pain or a symptom, it's simply that system working. They need to know that there are times when that system will shut down and they'll be very comfortable, and there are times when that system will holler and scream like when you've got your thumb in a door. If the patients understand that, if they understand the philosophy, if they understand the principles, if they

understand exactly what we're doing and why we're doing it, and they can get the picture of what we do — and only can they do that through repetition and time, over and over, telling the same story — then you can hold patients and you can hold them long enough to get the job done.

Now, how much do you charge? I think we overcharge for the most part, but price is largely a question of where you are. North Dakota, up in the fields, can't charge the same as one can in Miami or New York City, nor do they have to do so. When you're in Manhattan and you're paying \$7,000 or \$8,000 a month for a 1,500 square foot office, you have to charge more than you would have to charge if you were in Wyoming with the same square footage and only paying \$700. The rent, naturally, is higher where expenses are greater. I think that, when we make an x-ray and exam in the beginning, then we have to be able to discuss with the patients what their charges are going to be before they are incurred. I don't like surprises and most of our patients don't. So that, if they know what they're getting into before they get into it. There's not going to be any problem.

Any time there's going to be some fee incurred, the patients should be instructed as to what it is, why it is, and whether or not they are in agreement with pursuing that. You make a notation of that, and be

sure that there's an agreement, and, I think it is a good idea for patients to sign that they agree and understand what it is that you are talking about. Then you can set up payments to be made by the week, the month, or otherwise. Simply, "How do you want to take care of the payments?" Offer them several ways of doing so, and get into an agreement on that, and that's handled.

As you grow, certainly you have to take in assistants — sometimes associates. It is an asset to have somebody that meets the new patient, arranges appointments, prepares patients for the x-ray or adjustments, keeps the rooms clean and decent. Having assistants for the front desk is of primary importance. If you're going to handle insurance, then you should have one to take care of insurance; and then as you grow, you need to have one for traffic, perhaps one for x-rays, and so on. My advice is to have an assistant that's capable of doing more than one thing, and is dedicated to chiropractic because he or she has been educated sufficiently on the philosophy and is excited about serving the people.

Last but not least is how should one treat competitors. I don't consider a fellow chiropractor a competitor. There should be cooperation among chiropractors, particularly when the same service is being rendered. If a fellow chiropractor chooses to

use adjuncts, that's up to him or her. You should endeavor to keep things as clean and simple as chiropractic, as possible. Do your best to educate the public to the principles of chiropractic, knowing that eventually the public will have a demand for your services and you ultimately are going to have a large volume practice, and one that would be capable of seeing more people in the same amount of time than would be possible in one that is using many other things. I think you always need to speak well of your fellow chiropractors, praise their work, and say as little as possible about what you do or do not approve of. The public eventually decides for themselves who's right, who's wrong, who they prefer, and who they don't prefer.

Watch your step. You're going to have to be very careful that you don't get into the pitfalls and traps the medical profession has strewn in your way. It's mighty easy to slip and slide on the road that we travel. Few chiropractors seem to realize that many things in common pertaining to disease belong to medicine by prior art's rights. The use of these things by chiropractors, innocent though they may be, could prove to be their undoing if they should be hauled into a court for malpractice or some other charge.

I think you should never say, "treatment." That implies that you are treating disease, which method of

therapy physicians alone can use, unless you have their qualifications. We don't treat disease. We adjust subluxations in the spine to release interference from the brain to the tissue cells. Then life within does the healing. Never tell a patient that chiropractic can cure this or that disease or any other problem. A farmer can cure a ham, but only life within does the healing. Chiropractic can adjust the subluxation and then all other things are handled from within.

Now, this thing about diagnosis. It's easy to say you have the flu, or its tonsillitis, or its indigestion, or it's whatever name that you wish to apply, whether it be the heart, lung, stomach, liver condition. Once you name this condition then you are, in my opinion, implying that it's a condition that you can't handle as a chiropractor and/or it's a condition that you are going to handle using methods other than chiropractic. Since chiropractic does not treat diseases, then it seems ridiculous for you to name the disease. To analyze, to be able to differentiate between normal and abnormal, certainly is a position that all doctors should be able to take. For you to see something that's absolutely out of the norm, you should be able to recognize that and bring it to the patient's attention, to allow him or her the right to pursue this through chiropractic, through med icing, surgery, or any avenue that they wish to.

In naming diseases for the sake of naming diseases, I see no value whatsoever. You can think whatever you want to mentally, but when you express your opinion, you've climbed into somebody else's field that eventually can run over you. It isn't a matter of not understanding pathology or the symptomology or the disease process any less than anybody else. Perhaps you and I know it as well as they do because of the schooling that's mandated for us at this time. But, as a chiropractor, I knowingly do not treat these diseases. Knowingly I do not treat symptoms, and I am not going to get involved in symptoms or diagnoses. I'm going to be involved in the analysis of a subluxation, the ability to recognize normal from abnormal, and give patients the opportunity to select chiropractic or some other system for their own well being. It's their body, not mine. The symptom can be most anything that the patients give you. What it all boils down to is, what you are going to do is adjust the subluxated vertebra to release the nerve and restore transmission of mental impulse. Innate applies the remedy and restores normal function.

I'm not opposed to telling people what to eat if, in fact, I can see what they need to clean up their act. I'm not a nutritionist, don't pretend to be, but there are times when I've suggested that a person get off of meat, get off of animal products, get onto fruits and

vegetables, just in a general way. I think that, if a body was working exactly right and innate was in control, that person would crave the foods that they need the most. The body knows what it needs — innate's directing that.

We are so concerned with calories and cholesterol and fat and variety of other things we need not be concerned about if, in fact, we were eating normal foods, not junk foods, not industrial foods. If we were eating wholesome foods, as they come from their source, either raw, steamed, or stir-fried, not cooked absolutely to death. If people were eating normal, vital, high energy foods, we wouldn't be concerned about what they eat and neither would they.

I think we need to trust innate. You can explain some things to the patients if it's obvious that because of what they're eating — such as six cans of beer and a pizza pie a day — they may eventually end up with some problems. Certainly we need to describe that to them, but getting down into nutrition. Nutrition is a very important thing for the energy level. I don't know that we should take the time to become nutritionists along with being chiropractors and all other things. We can't be all things to all people. Why not master one thing and be extremely good at that, then if people need nutritional counseling, send them to someone who knows their business about nutrition.

I think that, if we can just tighten ourselves up and focus on the needs of the people, focus on the delivery of the adjustment at the right place at the right time, in the right direction, releasing the mental impulse, knowing without any doubt in our minds that, when the life is released in that body, all that can be done at that time is being done and the creative life force in the body will heal the body, if the body has anything left to work with.

Some are going to say, "Why all this piffle about nothing? If I'm going to be a doctor, I'll be one." Well, it's your privilege to do what you like, go as far as you please, if you think that privilege is worth the price. I'm just giving you a friendly talk and telling you what I think. You can think what you wish to think. I think, also, that, when we use all the medical adjuncts employed with the view of treating diseases, treating symptoms, it's either something that's going to stimulate or inhibit the function of the body.

It comes clearly within the realm of medicine. I think it puts you on very dangerous ground, because drugs simply inhibit or stimulate the functions of the body, and all these other things stimulate or inhibit the function of the body. There are people who think that the adjustment stimulates or inhibits the function of the nerve. That's not a fact at all — it regulates, it allows innate to

simply go over the nerve unimpeded, without interference, to do the job that it was designed to do. I think that what you do is ultimately up to you. Certainly I would like to see us all get together and agree on something, but if it isn't the principle and it isn't the philosophy, we're never going to agree on the art, because everybody has his or her own technique; we're never going to agree on the science, because I'm not certain that we can get together on whether there is a subluxation or not a subluxation, whether there is an innate or not an innate, and so on. But, I know that we can all get together on the philosophical principles of chiropractic based on the laws of life, if we would take the time to learn it, to study it, to command it, and to watch it work. I don't have any doubt about that at all. I think we owe it to ourselves, and we owe it to the sick and dying community.

I think that, if we continue to see ourselves as medical doctors, continue to see ourselves as therapists, continue to approach the avenue that's already been tried and tested for thousands of years in the form of medicine; and if we deny, through ignorance, that which we have, then we are going to lose something that the world needs and wants badly.

So many of us do not know anything about the history of chiropractic — do not know anything about our founding fathers, or our pioneers — and it

needs to be investigated. We need to understand the research that has been done preceding us, by the Palmers, the many millions of dollars and many man hours being invested in clinical research — not test-tube research, not laboratory research — clinical research. When it all boils down, it's whether or not there is efficacy in the adjustment. Whether or not the sick human being can respond to a proper adjustment, under clinical conditions, has greater importance than these other forms of research that are being delved into by people who aren't chiropractors in the first place. We have medical people researching chiropractic. If we're going to research it, then let chiropractors research it. Let the chiropractor enter into a research program and do nothing but that with a mind that he or she is going to prove the efficacy of chiropractic, not with the idea in mind that we are going to do this research so that we can be accepted by the medical people. I don't think it should be our concern whether we are accepted by the medical people or not. I think our concern must be, are we doing what we're supposed to be doing and are we being accepted by the people that need us so badly on planet earth — by people who are subluxated people who have bodies that aren't functioning in the way that they should function? These are the people that we should be concerned about being accepted by —

no others.

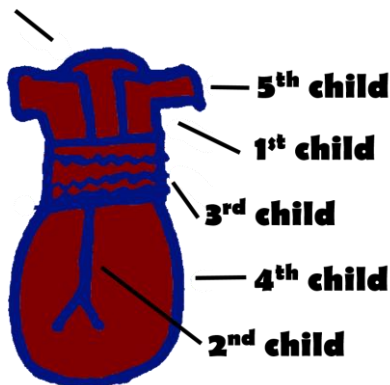
We've proven ours, we've walked that road, we've paid the price. Far too many people have spent their hours in jail, many people have been run, literally, out of town. We've sat under the duress of the medical people. We've inhaled everything but the good that we are, we've worn the badge of courage. Now it's time to carry on with our own banner, not somebody else's.

As you read on allow me to *introduce* you to the How's and Why's of *getting sick* and *getting well* or *staying that way*.

Let me start this with: A friend of mine is a school teacher and has these little guys in first grade, and she likes them to come up and express themselves on the blackboard. So, she asked them one at a time to come up and write something on the blackboard or draw something on the blackboard and tell her what they were drawing. So, the first little guy comes up and he can barely reach the blackboard and drew a thing. She said, "What is that?" He said, "That's a rectangle." She said "That's real good, real good." So, this other little guy came up and drew something like this. She said, "Well, what is that?" "That's a music stand." "Hey, that's pretty good." Another

little guy comes up and he goes like this. She says, "What does that mean?" "Well, it's a music sheet," "That's fantastic. **6th child (turn upside down)**

That's really wonderful." The other little guy stood there for a while and went like this. She said, "Well, what is that?" "That's a light bulb." "Fantastic!" Another little guy draws this and she says, "What the heck is that?"



"That's the connector for the light." She says, "That's wonderful." So, the last little guy comes up and stands there for maybe five to 10 minutes. She is getting impatient and says, "Come on, come on." He says, "I can't think of anything but this." She says, "what is that?" "My sister putting her girdle on in the morning."

Well, that's how we start. You know, the topic tonight is "How to live to be 100" Is that right? And happy or something? and healthy.

I think the primary pre-requisite would be to

have very old grandparents. On both sides. I think, if you've got that, yes- I'm in - don't worry about it. Now, I live in Florida. It's changing now, but when I first went to Florida, we gave out coloring books and balloons to people who were 55, because they were young in that area. I mean, it was wild. I would take x-rays and put the x-rays up and talk to this guy and say, look, it looks like you're going to have to be under care for nine months. That guy would say, "Good God, son, I don't know if I'll be here tomorrow, I'm 94." So, we had all these old folks in there, and it's amazing, though, how well older people respond to chiropractic care.

We have these people coming in and, you know, one out of three people over 65 are dependent on one or more drugs. They are hooked on a drug. The greatest thing you can do for those people is to get them off of the drug. If we worked on getting off the drug and then ended up putting them under chiropractic care, they responded beautifully.

My son plays tennis. He's not very good, so, he goes down and challenges 80-90 year old people. They don't beat him too badly. He said that the people who were down there playing were there just to play. Just to have fun. He started asking them what they ate and they said, "We eat very little. Eat one meal a day. Drink a lot of water. Distilled water,

Eat a lot of fruit and a lot of vegetables. Not much meat." I thought that was an interesting thing. Because over the years, if we look at health, I think everybody here is interested in being healthy, are we not? I mean, what's the difference if you've got everything. If you've got money, beautiful women and are too sick to enjoy either one of them, what's the difference? So, we need to have our health. We need the vitality that we should have.

The interesting thing is that if a person is born normally, if he or she comes into the planet earth with all these facilities and all these members, then he or she has the opportunity to live a magnificent, vital life for as long as his or her plan is to be on this earth. For some people a hundred years would be downright hell. For some people their plan on earth is to be 60, 70, 75, whatever it is. But it's full of life. It's full of vitality. It's full of something to do. It's full of excitement.

Now again, I see people - I think some of the saddest people in the world are the people that come to Florida to die. That's what they come down here for. They've given up their work. They've given up their homes. They've given up their purpose in life. And they come down and they are bored to death. They sit in rocking chairs and rock their lives away. Life is too great to be that way.

I think that the thing is that we need to have a

purpose in life, number one. We have to be able to tap into life itself to run, to be what we are. But, unfortunately, people get sick. They get sick because they are ignorant of what health is. They are ignorant of what sickness is. They are ignorant of what symptoms are. So, they base their lives on symptoms. "Do I feel good? Do I feel bad? When I feel bad, I'll take a pink pill then I'll feel good." That's how they think. In the process of depending on drugs and taking pink pills, they think they feel better but they end up sicker.

Now, they also think that symptoms are necessarily bad things. But I'm going to tell you that symptoms are good things. They think that being healthy is not having any symptoms. I'm going to have to tell you that that's not true. Some people think that it's their age. People tell me that they are not feeling well, or, "I don't have all the vitality I should have. I don't do as well as I used to do, because it's my age." "How old are you?" "Twenty-six!" But it's true. People tell me at age 40 that they're running out of strength. They were born with a short string apparently.

I'll never forget the time a man came in to me: he was about 76 years old, bless his heart, and he could hardly walk. His one knee was completely destroyed. We x-rayed it and all the bone was shot. It was degenerated completely. For five years he'd

been going to a medical doctor and the medic was giving him cortisone and pain-control tablets, whatever they were. After five years, this guy had gone through his savings. Unfortunately, it was about \$5,500. So, the guy had no more money. That was before Medicare. He had no insurance. So now, the doctor says, "I'm sorry, I can't do anything more for you." Naturally, because he didn't have any more money.

So, he came with this problem and he said "I know what the problem is."

I said, "What is the problem?" He said, "It's my age."

I said, "Your age, who told you that?" He said, "My doctor."

"Your age, that's what's wrong with your knee?" He said, "Yes."

So I said, "How's the left knee?" He said, "It's all right."

I said, "Is your left knee as old as your right one?" He never thought of that. But that's the God's truth, he said that.

You know, people are caught up in these old wives' tales. You take for granted, you think that what people tell you is right. You think, "Well, when I hit 40, it's all over." Or, "When I'm at 65, that's the end of it." Or, "I'm supposed to have a potbelly and sore feet! Because I'm 40! It's time for my resistance to go

down and that's why I have colds all the time." Or, "It's my regular headache." What's he talking about, regular headache? "Yeah, it's my regular headache." How can you have a regular headache? (Unless you're married to one.)

But, the point is that all these things that people talk about aren't necessarily yours from birth. I mean, it's not necessary that you go through life with this garbage. You bought it somehow, some way, some shape in a weakened point of logic. Not really you so much, because you already have some understanding of chiropractic — some of you more, some of you less. How many people do you know reading this right now, who are dependent on drugs or sitting as a vegetable somewhere popping 13 to 14 pills a day or more, or sitting in some rocking chair retired from work at age 38 or disabled in some manner who have given up because medical doctors have said, "That's all there is for you, Jack r? And they bought it lock, stock and barrel—when, in fact, those same individuals could go into a chiropractor's office, be analyzed, have a subluxation corrected, have the life turned back on in their bodies and be back at work in maybe five or six months, or five or six weeks, or five or six days.

And how are they going to find this out, if, in fact, we don't tell them? You see, the last time I did

this and I talked to a group of people, patients in New York, there were 750 people there, and there was a bar mitzvah next door and I was talking against the music and the gaiety of this bar mitzvah. Before it was over, part of the bar mitzvah was in the back of the room.

Now, I'll never forget what I started talking about and I'm going to talk to you about children. When I started talking about children, this lady in the back got up and walked up with her child and said. "Please check my baby for subluxation." So, I put it on the floor and I checked it and it had a terrible subluxation in its neck, and I corrected it right there. I had a mass of people coming up bringing their kids. So, that was the end of the talk. We just brought all the kids up on the stage and we adjusted them. I had a great time. But the thing about it was that somebody heard something.

So, if I can just reach one of you and get you to understand yourselves and chiropractic better and to get you to take the responsibility for your own life and for your own health...if, in fact, then you'll go out and share that with somebody else and give them an opportunity to enjoy the same potential that you have as a result of a chiropractic adjustment, then I feel like I'm going to be successful. If two people who are reading this get the message well enough that tomorrow

they become chiropractic patients, then I get another feather in my cap. Feathers don't really make a difference unless you're on a reservation and I got off the reservation a few years ago.

The point is that I want to get this message to you. I know what that is. I've been in this business for 31 years. I've seen a lot of people. We had a large practice and we were out in the middle of a farm, in farm country. I've seen people virtually come back to life from a chiropractic adjustment. I've seen babies come back. I've gone into hospitals after the last rites and have seen children revive under the oxygen tent. I've gone into rest homes where people were in there and subdued by drugs — vegetables with long fingers, like this guy that died in Las Vegas, Hughes. Fingers like bones emaciated, skinny, who was crying and saying, "All they're doing is giving me these pills: I'm doomed to death." And I adjust them and have them in my office. They go back to work. That's the power behind chiropractic. That's the thing that I think we don't quite get.

So, I'm going to give that to you and you can take it or leave it. I'm going to give you a message that could ultimately change your life and change your family's life and change the people's lives that you are in contact with — at least, from a life and health standpoint. So, that if you took care of this

body that you have, it's supposed to last you a 120 years. But for 120 years we have the reserve there. You see, the interesting thing about this body is — and I'll explain it to you — that you have a cell bank. Everybody has a cell bank. There's an "X" number of cells in there. And the more you abuse this body, the more it has to draw on it's bank account. So, if somebody says I'm going to deposit "X" number of dollars and I'm not going to tell you how many dollars, you go out and you handle this thing prudently. But to you, prudently is as much as I can get. So, every day you went and said, "Give me a million bucks and \$500,000 and \$100,000 and, finally, by the time you are 33 years old, you go in and you say I need \$10.00. Tough, you're overdrawn. Well, it's the same thing that happens to this body. You have a cell bank and when you draw on the cell bank because of abuse, because of continued overuse, there comes a time when you need cells and they aren't there. And that's when we don't quite make it. That's when the guy passes away from a pneumonia or from a bronchitis or whatever.

So, let's get into that. Let's find out what the heck it is that we are talking about. I think that all of us understand. We might as well stay ahead of the game. Let me ask you this. I'm going to ask you some questions that you need to answer, because I don't

really know the answers and I need the help.

We all understand that we came from two cells. That's a pretty wild thing to understand that all of this walking up here came from two little cells. But you'd have to look through a microscope to see. Those two cells get together and they have a good time. They get together and they start to multiply. They divide, actually in half and it goes from two cells that ultimately becomes one and goes from two to four to eight to 16, 32, 64 to 70 some odd trillion cells in this body, and your body cells all are being where they are supposed to be. Now, to me that's wild. For me to even conceive that there's an intelligence behind this whole thing that came out of two cells and built this thing up here is pretty wild and wonderful to me. That's really what happens. So, after about 280 days we have a baby that comes out living.

If I were to ask you what do you think, in order for all of this body to be put together, there has to be something developed first, what do you think the very first thing that's developed in mankind? The brain. What about the second thing? The cord. And then the third thing? The nerves. Then the body's built. Heart, liver, lungs, eyes, nose, legs, and all the things grow. As a result of number one — having a brain. Now, why is the brain the first thing created?

Have you ever thought about that? Would you consider that there is something that resides in the brain? Is there a resident in the brain? Have you ever thought about this? Now, come on, let's think. What is in the brain? Why was the brain the first thing? There is a thing in us called what? That when it leaves, you call death. What's absent upon death? Life. That's wonderful! So that life, then, is the resident of the brain and it has to have someplace to be.

From life you come. Life is the thing that created you, gang. Life is the thing that made you in the beginning and life is the thing that's running you now. Life is the thing that's recreating you while you sit here. Therefore, we have a magnificent thing called life that resides in here that uses our nerve system to transmit itself to the tissue cell to govern the action in the tissue cell and to allow the tissue cell to talk back to the brain. So, there is an intelligence within the body that made the body that runs the body. Do we get that? Life is intelligence.

So, since we have this thing in us called life which is an intelligence, that is what created us and, interesting enough, it was placed in the brain first. Then we had a spinal cord. Then we had multiple nerves and a body was built. Let me tell you this, that in order for your body and my body to function at its maximum potential, it has to have maximum life —

that's a force of life from the brain into the tissue cells, all of it, over the nerve system. You have that?

Now, let me tell you this. I sat down, knowing I was going to write this today, rather than commit it to memory, I wrote a list out of all magnificent things that life is to you. So, I'm going to share them. It is important. Now, I'm going to tell you what we call life in chiropractic. in chiropractic we call it innate intelligence which means inborn intelligence. That inborn intelligence is in you when you're born; it created the body that you have now and runs it today, and when it decides to leave they bury what's left. And they bury your brain. They bury your heart. They bury your blood, well, maybe not your blood because those guys take it out. Anyway, bury you with all the organs and people say, "The brain runs my body" but I'm here to tell you that the brain doesn't run your body, life runs your body. Life is innate intelligence.

Let me tell you what innate intelligence does for you. Three pages worth. I could have done more but my pen broke. Innate is, remember now, innate is the inborn life intelligence in my body that leaves upon death. It is the thing that created me in the beginning. Innate intelligence is an intellectual power that runs thousands of muscle fibers. Innate has a dynamo and an electric system that runs it. It's

an electrical engineer. It's a telegrapher. Messages come in and out constantly from the cells to the brain, brain to the cells. It's a Bell Telephone system more complete, more complex than all the phones in the world in your skull. It's a mathematician. It's a chemist. It's a sex producer. It builds diverse materials such as bones, muscles, ligaments, organs, brain. Innate works all things in harmony. It's a dietitian. It's a sewage system — one of the finest sewage systems in the world. It's a photo center. It takes pictures, photographs and keeps them for you and files them for you. It's an architect. Designs vegetables and animals. It's a draftsman. It's an engineer. It's a bridge builder. It's a theologian. It's a preacher, a teacher, an artist. What magnificent artist doesn't use innate intelligence and the inborn intelligence to create? It's a doctor. Innate knows everything. Never been arrested for carrying a disease. Never went to college. Has no license to practice. But it's a unital supreme master of the body. Always works from above, down, inside out. It's in touch with every cell and every organ. It has 400 billion interpretations every second. Can you imagine something inside you capable of that? Receives messages all the time from birth to death, both awake and asleep. It knows where, when and every organ, all the time, day or night, awake or asleep. It knows normal or abnormal, whether you're well or whether you're

sick. It knows where the sickness and disease is. It knows how much tissue structure is involved. It knows which of the primary or secondary functions are involved. It mixes proper chemicals to establish normal body chemistry to establish certain results. It knows how to mend bones, build a blister, heal bruises and cuts, build a callus, cure a disease. Can diagnose a disease 100 percent correctly all the time. Takes care of everything inside if there is no interference (from B.J.'s Greenbooks).

Let's talk about that. Let's talk about interference. What can interfere with that? Drugs, absolutely. Now, is there a difference between prescribed drugs and pushed drugs? Absolutely not. So, I have a question then if, in fact, drugs interfere with this thing, then how is it possible for people to be taking drugs to regain their health when it interferes with that which gives them their health? What we need to talk about from a chiropractic viewpoint, what interferes with that. A word I would like all of you to understand, all of you to think about. I would like you all to get so well that from here on in, your chiropractor and you don't say, "Oh doctor, it hurts here, it hurts here." You go in and say, "Doctor, I believe I have a subluxation second bone in my neck. Will you fix it?" That's what I would like you to get. I want you to start thinking about subluxation and

stop thinking about symptom.. If you did this, we'd be all right. But you see a subluxation — I don't have a picture of it here but let me write it: subluxation.

The definition of a subluxation is this: When one bone comes out of alignment with the one above and below, causing nerve pressure. The nerve coming out of the spinal cord is abnormal. This nerve would be much smaller and, in effect, dies, degenerates. Why is it dying? Why does it degenerate? It does that because we have a bone on the nerve. A hard bone on a soft nerve allows that soft nerve to degenerate. Now what difference does that make? Does that make any difference to you? Well, you ought to care, because what that does is kill you, slowly, insidiously. It kills you, how? Well, let's go back to this original little thing. Here's the brain. Here's the nerve system. Here's the body. All the parts, everything. Talking about toe nails, the blood, the eyelashes, the whole thing.

The object is to get maximum or 100 percent life from the brain over the nerve system into the physical body all the time. Innate can do all the things I read to you about. But when there is an interference called a subluxation, something that interferes with the conductivity of life in the brain and tissue cell, the tissue cell immediately begins to be affected. Because the nerve loses its ability to conduct and the tissue

now loses its ability to produce, reproduce and excrete. So, the cell is no longer capable of reproducing normally. It can't get rid of its toxins so you build up a toxic effect. And it can't produce because as it tries to produce and do its normal work load, it does what? It breaks down. You call it stress.

Now, as the body is sitting here and as you are sitting here I want you to get this. Remember we talked about innate creating? Master of this body. Well, right now while you're sitting there, innate is building two and one-half million cells per minute. That's pretty wild, huh? Two and a half million are leaving. Told that to a fat lady and she said, "I'll sit here for a day." But the deal is that two and a half million cells are leaving, two and a half million cells are coming, where are they coming from? Where are the cells coming from? Think about it, where are they coming from? Where are the first ones coming from? Huh? What resides in the brain? Life! Well, the new cells are coming from what? Life! But how can life build a cell when it has no raw materials to build it with, right? So it needs something else. It needs what? Energy. Where do you get energy? Food, you got it. Now, can you imagine this the magnificent, intelligence in your body at this moment is building new eye tissue from McDonald's hamburger? Praise the Lord. And New Coke is building blood

cells at this moment! It's the wildest thing in the world that I have an intelligence in me that can build a body that looks like this and I think it's pretty! From garbage! It's wild and woolly. So here's this body, now watch this, here is a little formula - $I = \text{intelligence over } E = \text{energy} = M (\text{matter})$. Matter is anything that occupies space and has weight. That's you and I, gang. We are matter. Some folks it doesn't matter, but it does to me. I am matter and I am an end result of intelligence using energy to create. Even if I live off of garbage, I have an intelligence that can take the garbage and still build me, two and a half million cells a minute. I've got to be excited about that; matter of fact, I am. I hope you get that way.

Here's the body doing this magnificent thing.

Now, if I interfere with the intelligence, so the intelligence is not getting to the matter to its maximum, then the potential of the matter is reduced. You have it? That doesn't say that it stops producing cells because it still produces two and a half million cells regardless as long as there's life in you. But, as it rebuilds its body, as it recreates at two and a half million cells a minute, since I've interfered with the intelligence, which is the thing which actually is building, then, I start being created with cells that I don't really want. But I don't know that this has happened. My body is taking from the energy now and building abnormal cells.

We have a system in here called the immune system that all these people that have AIDS should know about. Because, as a matter of fact, all the people that have AIDS should know about what I'm talking about because maybe tomorrow they wouldn't have AIDS. Because the immune system is running controlled by innate intelligence. If a person had maximum innate intelligence and high energy, then the matter could be rather than abnormal, normal.

As my body is building itself abnormally because I have a subluxation, because something interfered with life getting to my brain to the tissue cell, then I'm in trouble even though I don't know it. Because, unfortunately, I'm not going to get a symptom. Wouldn't it be great if I got a symptom, right away? As soon as I got a subluxation, I'd get a symptom. And some people do, but most people don't. So that you carry this subluxation around for two years, five years, 10 years and because of the subluxation, because of the interference to the nerve and because of the loss of intelligence, the body now builds itself abnormally. Now, if it replaces normal cells with abnormal cells, day after day, month after month, year after year, what happens to the potential of this body? It may look the same, but can it act the same? Can it reproduce the same? Can it produce the same? Can it excrete the same? No, it can't. So, I am in a state

of health that's very poor or I'm in a state of sickness that's very important, depends on how you look at it. But as this body is building abnormal cells, it now is building a thing called "disease." Disease simply is a body that's out of ease! You can call it what you want to call it. It's just out of ease. Why? Because the intelligence that keeps things in harmony, the magnificent master of the body, is now being interfered with. So, finally we have enough abnormal cells and disease that the body says, "Hey, you know that's sort of damaging." I mean, that is damage!

Now, guess what happens after there is a damage in the body. Anybody know? Sickness, which is indicated by what? Symptom, symptom. I don't know about San Francisco because it's a little weird there, but I want to know does your thumb hurt before or after you hit it with a hammer? Why does it hurt afterward? Because there was damage. Wouldn't it be great if my thumb hurt before I hit it. Then I'd get it out of the way! But it hurts after the fact. After the damage is there. Never before. Never before. So, here's a body with damage that's been built by the body, in the body, because something interferes with the intelligence that normally allows the body to be built normally. So, now we have abnormal; we have disease; we have damage and along comes a symptom. You know what the main of the people want, including

some of you I'm afraid, when you go to a doctor what do you want? Relief. Relief from what? Relief from symptoms. That's just a swallow away, right? Plop, plop, fizz, fizz, relief is just a swallow away. Do we buy that? We sure do, because we go out and buy the fizz, fizz stuff all the time, otherwise, they couldn't afford to advertise it. But we think in terms of, "If I have a symptom I'm sick. If my symptom is gone, I'm well." That's an absolute lie.

You know when I was a kid you never went to the dentist until you had a toothache, never. And if in the grace of God before you got to the dentist your toothache would go away, you wouldn't go. But then a little later you didn't have a tooth where you used to, because the tooth died. Or, you woke up one morning and your head looked like a basketball because it was all swollen and damaged. And you said, "Hey, if it hurts I must have something wrong with the tooth. If it doesn't hurt, the tooth's all right." Well, when the toothache would go away, you'd look and the cavity was still there. But, you see, you are doing that with your bodies all the time and so is the world. It's saying, "If there's something hurting here, there's something wrong. But if you can stop the hurt, I'm okay."

But it's not true. Because, look, here's what happens. The quickest way in the world to get rid of

symptoms is through drugs. The second way is to use some sort of pressure, acupuncture, heat, electricity, interference, microwave, dynawave, anything. Anything at all that can get rid of these symptoms.

I'll tell you how to get rid of the symptoms. I'm going to take you all the way back to school. Here's the brain, here's the body. That thing is called an efferent nerve. Efferent means exit, leaving the brain. This is the brain. Here's the body. Here's the efferent nerve fiber carrying a message to the cell, Here's afferent nerve fiber that's carrying a message from the cell to the brain. Thank God that they talk, they have to be in communication. So what happens is, we interfere with this, we have a cell down here that gets in trouble and when the cell gets in trouble it says, "Hey, brain, I'm in trouble; you better do something for me." So, the symptom is there to tell the brain that something is happening so it will do something. As a result of that the brain now starts changing the chemistry, changing the vascular system, does whatever it needs to do to prepare the body for healing.

But what we do is that we take a drug or we have somebody press on us, rub on us, jump on us or do something to it, that interferes with the message from the cell to the brain. The brain says there is no more message. There's nothing wrong down there. So there's no sense in me doing any healing. So we don't

heal. We feel better. We're more comfortable while we die. It's true. More comfortable while we die because, you see, what happens is we got rid of the symptoms but we still have the subluxation. There's still an interference to the intelligence and the body is still creating abnormal cells. There's still disease. There's more damage and we end up in a crisis. That's why the hospitals are full. Seven stories, eight blocks. Same hospital 25 years ago was a half a block, one floor. Is that because people are getting healthier or because they are getting sicker? Do we build giant hospitals for healthy people? If what I'm doing is clean up the sickness, wid disease in the lands and I've got to build monuments to put them in, I'm failing. Apparently people were healthier before. When the air was cleaner. When the water was clean. When they ate live foods. When they walked. People have electric motor scooters that go from their living rooms to their bathrooms now.

The crisis comes because nobody cleared the abnormal creation, because nobody cleared the subluxation. You know the dumbest thing in the world is this — that they take somebody and say, "In order for me to take her heart out I'm going to have to kill her. I don't want her heart after she's already dead, so, I'm going to catch her while she's still alive. Right? Well, it's because I have a mask on and as a

surgeon nobody knows who I am, so, I'll do it. I can get away with it. So, I take her live heart out. I take her live heart over here and this guy's heart is rotten, so, I'm going to take the rotten one out and here's a live one! You can do it now, brother, you have about six or seven years to live!" Longest guy was six years in Richmond, if you call that living — sitting around like a vegetable.

How come the first heart died? Tell me, why did the first heart die? Because of his age; his heart was older than the rest of him? Why did his first heart die? Abuse. Lack of life. What if something interfered with the conductivity of life to the cells in the heart and the cell replaced itself with an abnormal instead of a normal. What if that happened? If the body is in the state of creating itself abnormally, then whatever area that it's doing, what organ or what part of the body it is, it's potentially diseased or damaged.

It would be an interesting thing and it's done many times, that if we could take this guy's heart that's falling apart and we could clear him and get maximum intelligence from the brain to the heart — and get him on something other than McDonald's hamburgers and French fries and put him on something that's high energy food, and let his body clean up a little bit — then you tell me why then a heart that was created, or that same thing that made his first heart, can't rebuild

his heart, normally. You tell me that that is impossible. Well, it isn't because it's done all the time. The problem that's shutting the intelligence off from the brain to the heart has to be cleared. That's the job of the chiropractor. That's what chiropractors are all about. Not to treat symptoms. So, if you are using chiropractic to control your symptoms at all, you are missing the boat when, in fact, you can return to maximum health.

So, what I'm telling you is in order for us to get away from sickness and disease, I don't care what you name it — somebody mentioned cancer, I don't even know what cancer is. Is cancer manufactured out of the body or in the body? Does the body create cancer itself? Isn't the body building the cancerous tissue cell? Is it not? Is that in the plan? Do you think that the intelligence that made body planned on building a cancerous cell? Why is it doing it then? Because it's being interfered with.

Let me do this for you, maybe you'll get this better. I have a body down here. You got one. All of them are shaped different, look different but they all work the same if they are healthy. Here's the brain. Resident manager of the brain's name is Jack. Now, the chief of patrol in the body is named Billy. Billy's job is to flow around in the body and check things out and see that everything is all right. So, he

enters the heart and goes into the liver and goes into the lungs and looks around and says, "Hey, hey Jack."

"Yeah, what do you want Billy?"

"Everything's okay down here. Things are really looking good. Blood pressure's normal. White count's normal, red count's normal. Blood chemistry is fine. Sewage system is really working good. There's plenty of air down here. I'm telling you things are looking good, Jack."

"Well, that's great Billy. I'm sure glad you gave me that report."

Now, this guy goes out and takes his body out and plays basketball and somebody comes down and thumps him in the back. Oh, gosh, hit me right in the back. Took one of these little bones in the spine and moved it. Moved it to the degree that it caused an interference to the nerve. Now, what happens? Billy gets over here and he walks into the heart. "Oh, God look at the heart. It's not working. The valves are sticky. Looks amazing over here. Gee wiz, the volume of blood is reduced and the lungs are even involved because, look the kidneys are — Hey, swelling down here. Hey, Jack, there's a problem down here in the heart. I'm telling you things don't look good."

Jack says, "Mumble, mumble."

"What you say, I couldn't understand you?"

"Mumble, mumble."

"I don't know what you said but things are caving in here, it's really looking bad. The pressure is going up. The red cells are going rapidly. The walls are caving...The valves are stuck. The lungs are getting swollen! The kidneys aren't working. You better do something, Jack!! I don't know what you said but it's getting tough down here. Can't you just do something?"

Finally this guy inadvertently goes to a chiropractor. The chiropractor says, "I'm going to correct the subluxation." So he moves the bone. The bone comes off the nerve. Immediately the channels open. Billy's down there and he's on his last breath.

It's over. I sure wish he could of gotten through. "Hey, Billy, Billy get the lead out. Get the red guys out of there. Get the white guys in. Hey, get the pump going. Get over there and get the lungs. And the kidney, whoa, better get those things moving." Jack directs the whole scene and he comes back.

The whole thing wouldn't have happened in the first place if there had been communication between Jack and Billy, but the subluxation stops it and there is no communication from the brain to the tissue cells or at least it's garbled. So, the cell reacts in any way that it has to react. But not normally. Now we have a creation of disease. So if it was cancer, why can't the body build a cancerous cell? It does,

why? Because it's not getting the message. Why do we have a kidney that fails? Because it's full of abnormal cells. Why are they abnormal? Because it's not getting the message. "How come I'm 33 years old and I'm diabetic? I wasn't before. How come my pancreas quit?" Because it's not getting the message. "How come my vascular system is not acting right?" It's not getting the message, "How come I'm losing my hearing?"

You know the interesting thing is that chiropractic was born because D.D. Palmer adjusted a black man and he regained his hearing — because the organs of hearing were not getting the message. And when they got the message, they worked.

You see, it's not so complex. It's really not so terrible. If I can understand the fundamentals of sickness, I'm not afraid of sickness. If I understand that this is a self-healing organism that can heal itself of any disease known to man, I'm not really afraid of sickness. If I can understand that there are things I can do to prevent sickness and disease, now maybe not in total, but if I can keep my potential up maximally, that takes a lot of the fear of disease away from me. If I think because I'm 35 years old, I'm supposed to have arthritis, I don't think that way any more. If I think because I'm 54 years old that I can't run 10 miles, I don't think that way any more. Because I don't have

any doubt in my mind, sweethearts, that if there is maximum life in my body and I have some kind of high-energy food in here that whatever needs to be done will be done for the benefit of this physical body. I don't have any doubt about it. I've seen it too many times, experienced it too many times. I'm very happy that it's there. You need to be happy, too. If you don't have anything else to be thankful about tonight, say, "Thank God for my life."

Okay, now. How are we going to get well? I just told you we correct the subluxation when we eat a good high energy food and stay away from the chocolate. I love chocolate. I've got to admit it. Let's get healthy. This is the thing that really floored me. We have more faith in drugs than we do in life. Rich's department store in Atlanta said, "Get high on life not on drugs." We depend on drugs for our health. Can you imagine that? Something that has no intelligence, that was created by a man, that's toxic in nature, that's poisonous and has many, many side effects and we think that drugs are the answer to our sickness and disease. That I can take a little purple pill and put it in my mouth and it would know to go to the heart and not the lung. That it has directions in there, go right to the heart.

People depend on drugs for their health and I'm here to tell you something, there is not a drug on the

planet earth that will allow you to get healthy. That drugs do one or two things— they inhibit or stimulate the function of the body against it's will. And they are great for first aid. I don't mind telling you that drugs are great to save lives. First aid, when there is a trauma, burn — something of that nature. When you have to stimulate or inhibit the function of the body to get it through a crisis, terrible crisis. Fine. First aid. But when you take drugs beyond first aid, you are going down hill. Because every single drug is poisonous and it affects the liver. And then when the liver is full of toxins, guess where it goes? It goes into the muscle. And when the muscle is full, guess where it goes? Well, it actually goes into the fat. Then it goes into the bone. The body is going to get rid of it. It's going to get it out of the system, so it will stash it wherever it can stash it. So there are some people walking around here that are like walking drug stores. And if all the drugs they had stashed in their body were reactivated right now, they'd go right up through there. Or straight down there.

One of the most common drugs and one of the most addictive drugs, believe it or not, besides coke, is valium. Many side effects to valium. One of the side effects is headache. An interesting thing is if chiropractors would go through their history to find out how many people come in complaining of headaches and then

would be able to pull out of them who takes valium. Addiction is the major problem with valium.

Redness, swelling, heat and pain are cardinal signs of inflammation. So, if there's a cardinal sign of inflammation associated with arthritis, that means that the joint is what? In the process of dying. What does it need most, cortisone, aspirin or life? Life. It's hard for me to think that many people in this world are suffering from the absence of valium or the absence of aspirin. So when we look at cortisone we realize that there are scores of side effects from cortisone. One of them is blindness over a long period of time. Another is hemorrhage. That's why people look like leopards. Because the capillaries are hemorrhaging as a result of the cortisone. The kidneys hemorrhage. The skin gets almost like tissue paper. Connective tissues, not just out here but inside as well.

Now, we come along with this great cure-all. Aspirin. Aspirin is magnificent. If you have rats and you put it around, they eat it and they die. Well, the same thing that happens to them, happens to you. Each time you take one aspirin tablet you lose a half teaspoon of blood. And if you keep taking it and keep losing the blood, finally you erode the mucosa in the stomach and now we have ulcers. More than that it kills many children per year from over dose.

You mothers who pop an aspirin in your baby every time he or she has a little fever, do you ever realize the fever is there as a functional thing, that the fever is a defense mechanism? It's there to handle a situation and the intelligence in the body is creating the fever because heat causes homeostasis of bacteria. Taking aspirin causes the body to reproduce red blood cells that are immature, that don't have the oxygen carrying function that they are supposed to have. Aspirin causes muscle adhesion, disturbs the heat control center both in the brain and in the liver, reduces the body's ability to clot. That's why they are telling you now to take aspirin for heart disease. Because the old people who have bad hearts are suffering from lack of prescribed drugs. If you take enough aspirin in the body, it is unable to clot. Now, if you were out doing something and you were to cut yourself, probably the odds of bleeding to death are very great before you could get help. St. Joseph's are made of strawberry, lemon color, orange. Children love to eat them. They eat them and they die. When we asked very recently they said, "Oh, it's associated with Reye's disease. Chiropractors have been saying that for 25 years. That's one of the reasons that we have been called quacks for all these years because we don't go along with the thing that doesn't work. Ibuprofen damages the kidneys over prolonged use — how healthy.

Chiropractic is a system. Allows the body to function at its maximum potential. That's a beautiful thing to use if you want help for yourself and your baby.

Questions. I have six children. One of them is a tri-athlete, top 10 percent in the nation, going to the Ironman. He's always been healthy, always been an athlete until he got into cocaine. And he still performed. He still went after the athletic triumphs, but he started coming in last. He started slipping physically. He blew \$60,000 in one year and didn't know where it was. He became sick mentally and physically. Now he's clean, for many years he is our hero.

HE'S BETTER NOW THAN HE'S EVER BEEN.

The reason I tell you that story is that, my question is, if I'm healthy and I take non-prescribed drugs, not a pushed drug, a prescribed drug, one that's been authorized by the FDA, given to me by a medical doctor, and I were to take that four times a day, four tablets a day, four times a day for the next 30 days, I want you to tell me what would happen to my health. I would get sick. You'd get sick. Does everybody agree with that or does somebody not agree with that? Because if the drugs work, I should get healthier. But, no, I get sick. So, my question is, if a drug will make a healthy person sick, then you're going to have to tell me — and somebody on the planet earth is going to have to explain to me — how the same drug can make a sick person healthy. When you get that answer you tell me. It can't be done.

You can't take drugs and be at your maximum potential. You can't take drugs and heal. You can't take drugs that interfere with this magnificent thing called innate intelligence and be at your maximum! It's going to end up taking advantage. It has to and it will. So, I'm asking you if you take a drug, get off it unless it supports a failed system. If you know people in your family who are on drugs, get them into the chiropractor and give them a chance, for God's sake, to get off the drug and turn their body on and let their body produce the drug, as it will because it's functioning the way it was designed to function. Don't you owe that to them? You owe it to your kids, to your wife, to your husband, to your neighbors, your mother, your father, the people in your church. I think you do. I think you have an obligation. I believe that chiropractic patients, once they learn the truth about the principle of chiropractic and experience the life that it gives them, have a moral obligation to share it with everybody they can out there in the street — to help get them off drugs and on to life. God forbid, if I saw a bunch of little kids coming up with the idea in mind that drugs are the way! We see that in our society now, don't we? Is it safe out in the streets here? Are people on drugs? Do you know whether the guys whom the policeman is pulling over are loaded on crack or not? If we can get

away from the concept of drugs and on to the concept of life, we'd have a society that is capable of living morally and justly. I may never see that in my lifetime but it was here one time. Now is a good time to start.

CHILDREN

I go into a chiropractor's office and I don't see any children in there. Why not? They have spines. They have life. I told a mother that she ought to have her baby in and she says, well, when he gets sick, I'll bring him in. Why would your wife and child get sick before you did something? Why wouldn't you do something for your child before he or she gets sick. Why wouldn't you maintain the maximum conductivity of life from the brain to the body, giving the body maximum potential at all times before they get sick? It's not to say you're never going to get sick, but even if they do get sick, they run right through it. Numbers of times I've had children come into my office unconscious and blue, and we adjusted their little necks and watched them turn red and cry right in

front of me. Children respond miraculously. But the most beautiful thing is the number of children that came in to me, got up on the table and got adjusted for the last 21 years...and have never been sick for a day in their lives. Then they bring their own kids in for the same reason. They say, "Doctor, I don't want to miss an appointment. I don't want to miss an adjustment." It's beautiful to see this instead of having children line up for their DPT shots and all these things that they inject, bypassing the primary defense mechanism which is the skin, introducing an agent into the body which can cause anaphylactic shock or any reaction that can kill them (and does so). Taking away the defense mechanism of the body by permeating the skin. Saying that this is stopping sickness and disease is crazy. You're telling me the power of the magnificent intelligence that created the child doesn't know how to heal it? It's there and it doesn't come in syringes, it comes from the brain.

I read a story the other day in the Tribune, Chicago, about a man who was blind for 26 years. He was coming around a hallway and tripped over his black Labrador, seeing-eye dog, fell down the steps and was unconscious for a half hour. Woke up and could see. Headlines in the paper: Black Labrador causes regain of sight in blind man. Probably there are tons of blind people lined up around the block trying to see

the dog. But at the chiropractor's office if he moves the bone and it's probably in a man that's blind and he regains his eyesight it's "Hush, hush, I don't want to tell anybody because nobody would believe it! Only dogs can do that."

Retarded children don't necessarily have to be retarded if you adjust them and the system is working. Children with bronchitis don't have to have bronchitis. Children with diabetes don't necessarily have to have diabetes. Not that we treat those things, we don't. We don't treat diseases. We don't treat symptoms. That's another beautiful thing. We simply correct subluxations, turning on the creative life in the body to allow it to do the healing.

We don't treat diseases and symptoms. Twenty-three years living on a farm and I can't cure a ham. How can I cure anything else? I haven't healed or cured anybody in my life, and I have seen literally thousands of people resurrected from the doors of death from a proper adjustment. Because life does the healing. All I did is release it. Not going to the pediatrician and waiting for poison but bringing the child in so somebody can examine him and say, "There is a problem," and correct it before the body builds disease. Do you understand that? That the manifestation of sickness and disease is a result of the events of life. That the presence of life doesn't allow

the presentation or manifestation of sickness because the normal cell isn't sick.

The University of Chicago many years ago, when they first came out with the electronic microscope, took a cell and the cells looked like a baseball, and it was a normal cell, then they introduced viruses and so called pathogenic bacteria and not a one of them could permeate the cell. When they disturbed the electrical balance around the cell, the cell then became immediately permeable and the bacteria and the viruses attacked it. They concluded, then, that bacteria and viruses living in the body, on the body, covering the body, will not disturb the cell unless it's abnormal. How would it get abnormal? Through trauma? But without trauma, how would it get abnormal? Through poison. How did it get poison in the first place? Taking drugs. And if it's not drugs, then what would it be? A sublimation. Allowing the body to create an abnormal cell.

I had a sign up in my office that took a lot of fire, particularly from nurses. (I love drawing fire. I should have been a fireman!) I have a sign up there and it says, "Go ahead and leave your children at home so they can enjoy the same problems as you for the rest of their lives." And I put another sign up and it says that bacteria don't cause disease any more than flies cause garbage. Did you ever see a fly cause garbage?

Garbage does what, it attracts flies. There has to be garbage, there has to be abnormal sick cells to attract that virus or bacteria. Find out if there is a need for them to be adjusted and bring them in every month and check them. Don't wait for the body to manifest itself sick. When the body shows the need for adjustment — adjust it. Give your kids a chance.

Now, that's enough. I have taken care of an obligation. As a matter of fact, I know that you have an obligation to your work. You're not referring people to make your doctor rich. You're referring people to your doctor because you want to give them the same opportunity that you had. You want to share something that you realize in your heart allows your body to work better. That gives it a better immune system, so it can resist sickness and disease. So it can produce and function in the way it's supposed to function. So you send people in. "Go see my doctor. Go see my chiropractor; he doesn't give drugs. He adjusts the spine to allow maximum life to the brain and to the body so that the body can work the way that God created it." What's wrong with that? Why is it you're getting some super results from your chiropractor but you don't want to tell anybody because it's a secret?"

I'm going to get better and the rest of these people can get sick. If they all get sick and I'm

healthy I can control the world." Is that it? I think you need them. I think you need to inform people, the most important people in life if they're not under chiropractic care. Or if they think they're under chiropractic care and they are just going whenever they hurt, they are not under chiropractic care. People who are under chiropractic have a spinal subluxation corrected and they put a retainer on that correction, keeping it on "corrected" until use body has time to replace itself with normal cells, which reverses this thing and makes it a functional unit—which sometimes takes years or a lifetime. Now, I've had people say to me, "You want me to come in to you for the rest of my life"

"No, as long as you want to live." Because either what I do is right or wrong— either I'm telling you the gospel truth or I'm a frog. I know I'm not the latter. And I know, for a fact, that if all the people of all the planet earth had their spines checked and maintained after correction, there would be a great elimination of sickness and disease in this world. I have no doubt about it.

We are going to India. We're going to Italy. We're going to China. We are in Seoul, Korea, at a major university. We're in Sudan. We're going to take chiropractic to the world. And the interesting thing is that these countries, away from Canadian and

United States borders, are accepting chiropractic as a healing profession, not as a first-aid, crick in the back, pop-in-the-neck profession. They are coming in in droves because they are sick and they want help through chiropractic. The concept of most people that I ask — I truly did this in an airplane, I asked them, I said "What do you know about chiropractic?"

"Oh, Chiropractic, good, cricks, in the neck."

"What do you think about chiropractic?" "Oh, chiropractic, great, pain in the back." "What do you think about chiropractic?" "Wonderful, numbness."

"What do you think of chiropractic?"

"Great for the feet." (No, no,no,no, that's a podiatrist!)

I went all the way through the plane and I never once got anybody to lookup at me and say, "Chiropractic corrects subluxation and it turns on the power of life, allowing the body to function at its maximum potential!" If anybody would have said it, I would have jumped off the airplane from shock!

I was at a function just the other day and they were selling tickets to walk across fire. Can you imagine people paying to walk across hot coals without asbestos shoes? So, I got over in the other line and I start selling tickets, I sold out in no time. I said one time, "You get to jump from the airplane without a

'Chute." If you want to do stuff to yourself, then do it big? Can you sit there and tell me that you don't all know people who are hooked on drugs and who are sick and dying, who are healthy and need to stay healthy and do not need chiropractic care? If you can tell me that, invite me to your cave sometime and I'll have some cheese with you. If you know people on the planet earth, you know more than four people. And I think you owe it to them to get them into the doctor.

Most doctors have what we call doctor's report, wherein they talk to people about how you get sick and how you get well with chiropractic care. Send them to that! Send them to the chiropractor, your chiropractor. Come on. Call them now and tell them. Pick up the phone and get them in there tomorrow for an examination. God knows what they may find. You, Too.

So it is, if you listen to me, and I don't get discouraged because the greatest communicator by the name of Jesus Christ has yet to reach the mass. When He spoke the gospel He said that there are men and women who have eyes and cannot see and ears that cannot hear. So, I don't expect about a thousand but I do hope we'll reach one of you. In reality I hope I've reached all of you. But, if I did reach one of you, I'm successful. If one of you uses chiropractic properly and takes responsibility for your own health and starts

Eating properly and starts getting adjustments not from pain, not from manifestations of symptoms but because, "Doc, I want to know if I have maximum life coming from my brain to my body, please let me know and if not please fix it." If you can get that message and share that message with other people, then the quality of life is going to go up considerably in this part of the country. So, I'm going to pass it to you. It's your responsibility, not mine. I'm just passing through. You're here to stay. Maybe a while longer. In reality we are all passing through.

In the past five (5) years, we have carried this message to Russia, Japan, Australia, Belgium, Italy, England and Spain. We will carry on to serve our purpose, which is to serve God, by serving man. Chiropractic.

