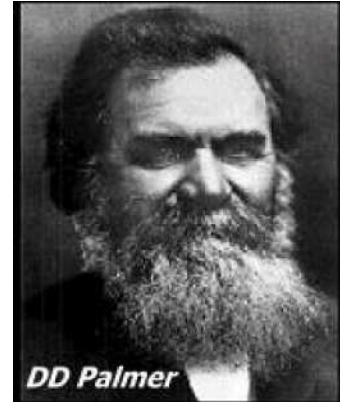


## Happy 112th Birthday to Chiropractic

On September 18, 1895 the first chiropractic adjustment was given by Dr. DD Palmer, a magnetic healer of the time, to Harvey Lillard. Mr. Lillard, a janitor in the Ryan building on the corner of Brady and 2nd Street in Davenport Iowa, was nearly totally deaf for 17 years. After the historic first adjustment, Harvey's hearing returned. This revelation, led Dr. Palmer to theorize that nerve interference from a spinal bone out of place was the cause of Harvey's hearing loss. He further postulated that returning the bone to a more normal position might help correct the problem. It was from this simple beginning that the chiropractic profession was born.



On this anniversary, it might be interesting to read the words of Dr. DD Palmer, the founder of chiropractic. We have presented them below.



**Harvey Lillard**

*"Harvey Lillard a janitor in the Ryan Block, where I had my office, had been so deaf for 17 years that he could not hear the racket of a wagon on the street or the ticking of a watch. I made inquiry as to the cause of his deafness and was informed that when he was exerting himself in a cramped, stooping position, he felt something give way in his back and immediately became deaf. An examination showed a vertebrae racked from its normal position. I reasoned that if that vertebra was replaced, the man's hearing should be restored. With this object in view, a half-hour's talk persuaded Mr. Lillard to allow me to replace it. I racked it into position by using the spinous process as a lever and soon the man could hear as before. There was nothing "accidental" about this, as it was accomplished with an object in view, and the result expected was obtained. There was nothing "crude" about this adjustment; it was specific, so much so that no Chiropractor has equaled it."*

Within two years Dr. DD Palmer opened the first school of Chiropractic on Brady Street in Davenport. It was his son Dr. BJ Palmer, who continued the school after his death. It is the son, BJ Palmer, who is given credit for growing and developing the profession into what it has become today.

\_\_\_\_ But, this is just the most recent part of Chiropractic history. Before

Chiropractic, in England, there was bonesetting, and before that, there was the Father of Medicine, Hippocrates of Cos.

-----  
from <http://www.answers.com/topic/hippocrates> (Columbia Encyclopedia)  
"Although Hippocrates followed the current belief that disease resulted from an imbalance of the four bodily **humors**, he maintained that the disturbance was influenced by outside forces and that the humors were glandular secretions. He believed that the goal of medicine should be to build the patient's strength through appropriate diet and hygienic measures, resorting to more drastic treatment only when the symptoms showed this to be necessary. This was in contrast to the contemporary Cnidian school, which stressed detailed diagnosis and classification of diseases to the point of ignoring the patient. "

**More on Hippocrates**

<http://dodd.cmcvellore.ac.in/hom/07%20-%20Medicine.html>

" Very little is known about Hippocrates' life history. He was born on the little island of Cos, in the Aegean Sea, about 460 B.C. Hippocrates seems to have been a relatively common Greek name; the great physician's grandfather also bore the name. Hippocrates was the second of seven sons of a physician named Heracleides, who professed to be one of the Asclepiads, a group of physicians claiming Asclepius as their patron. According to tradition, Hippocrates began the study of medicine at the Asclepieion of Cos, later studying at the Asclepieia at Cnidus, at Thasos, at Thessaly, and, according to some biographers, in Egypt, in Lydia, and in Scythia. He is said to have returned to practice in his home community on the island of Cos, but it is evident that he traveled widely. He visited many cities in Greece and in foreign countries, practicing his profession and collecting ideas. His medical reputation spread, and he soon came to be regarded as the outstanding representative of the Coan School, which concerned itself primarily with prognosis and with treatment of the patient as a whole. **Hippocrates disapproved of the school at Cnidus, which emphasized diagnosis, localistic explanation of disease, and active treatment of individual organs.** (The age-old question of the general practitioner versus the specialist!) The writings of Aristotle and of Plato indicate that he was a physician of wide experience and of common sense. Hippocrates is reported to have died at Larissa, a town near Thessaly, in the year 361 B.C., at the age of 99 years."

Note, the Hippocratic tradition today is most closely represented by Unani medicine.

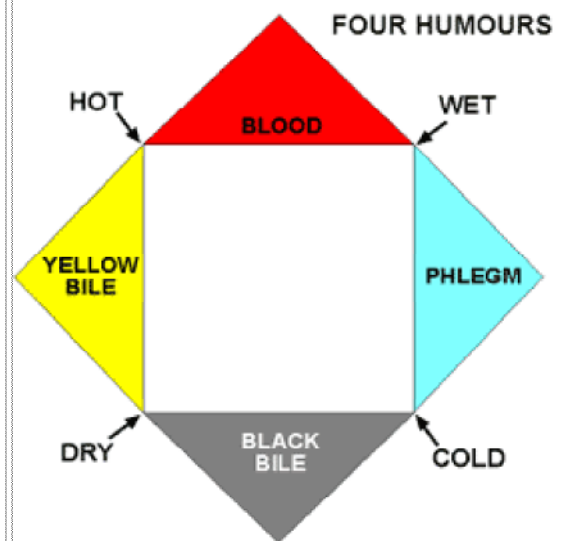
from <http://www.itmonline.org/arts/unani.ntm>

## " UNANI MEDICINE

with Reference to Hamdard of Pakistan and India

by Subhuti Dharmananda, Ph.D., Director, Institute for Traditional Medicine, Portland, Oregon

Unani medicine is ancient Greek medicine that has evolved within the Muslim world for the past 13 centuries (Unani is an Arabic spelling of Ionian, meaning Greek). Greek medicine, greatly simplified for presentation here, was based on the concept of balancing body humors. They either fell out of balance, which might yield diseases (depending on circumstances), or were restored to balance to heal diseases. The system involved four elements, thus differing from the Ayurvedic system of three doshas and the Chinese system of five elements. The original Greek and the resulting Unani systems involve these four elements: earth, air, water, and fire; along with four natures: cold, hot, wet, and dry; and four humors: blood (which is hot/wet), phlegm (cold/wet), yellow bile (hot/dry), and black bile (cold/dry).



Unani medicine, like Western medicine (which also arose from the Greek background) owes its origination to Hippocrates (460-377 B.C.) and his numerous followers. Other Greek medical masters, such as Dioscorides and Galen, who we recognize as the forerunners of Western herbal medicine, are also considered founders of Unani medicine.

The adoption of Greek medicine into the Islamic culture was depicted by Husain F. Nagamia MD, Chairman International Institute of Islamic Medicine, and former President of the Islamic Medical Association, as arising in the ancient city of Jundishapur (near Baghdad). The timing of events is described in relation to rule of caliphs, the civil and religious leaders of Muslim states, who are considered to be successors of Mohammed:

Jumping forward in time, we have the English tradition of Bonesetting.

<http://en.wikipedia.org/wiki/Bone-setting>

" Bone-setting is an ancient art of healing through bone manipulation. It is known as **Bhagna**, a part of **Ayurvedic medicine** in **India**, **Dit-da** in **Traditional Chinese Medicine** and **Sekkotsu** in **Japan**, and is also used in Finland. It is considered the basis for the development of modern chiropractic and osteopathy. "

From <http://www.enotalone.com/article/9589.html>

" Manipulation and/or adjustment of the spine have existed since the beginning of human civilization. An ancient Chinese text indicates that manipulation techniques were being used in that country as early as 2700 b.c.e. In Egypt, a fragment of papyrus dating from 1600 b.c.e. describes a treatment for a dislocated jaw: "Put your two thumbs upon the end of the two rami of the mandible [jawbone] inside his mouth and your fingers under his chin, and you should cause them to fall back so that they rest in their places." Societies all over the ancient world- Babylon, Syria, India, Tibet, Japan; Native American tribes such as the Sioux, Winnebago, and Creek; South American groups of Mayan, Aztec, Toltec, Tarascan, and Zoltec Indians, and the Incas- practiced manipulation as a means of relieving pain and restoring the body to normal function.

Conventional Western medicine, however, traces its roots back to ancient Greece. Over twenty-four hundred years ago, around 400 b.c.e., in the school of the great physician Hippocrates (the legendary father of what we call today "conventional" medicine), students were taught that disease was not a result of supernatural forces or the displeasure of the gods, as had once been believed. Instead, the Hippocratic philosophy was based on the premise that a human body was subject to the same forces and laws as nature itself. Therefore, it was possible for humankind to have a role in the curing of disease and the maintenance of health.

At the school of Hippocrates, the beliefs of conventional medicine and the principles that today underlie chiropractic were one and the same. As described in the Hippocratic text *On the Nature of Man*, a healthy body is one that is "in balance," and illness is the result of an imbalance in one of the body's systems. The job of the Hippocratic physician was to help the body preserve its balance through healthy living, or to restore the balance once it was disturbed through accident or illness. But how? Mostly by relying on the healing power of nature. Instead of focusing on the disease itself, physicians were directed to get the patient healthy primarily through exercise, diet, manipulation, and rest, and then the disease would be eliminated. Another text, *On Ancient Medicine*, states, "Our natures are the physicians of our diseases." Physicians were directed, first, to "do no harm" (a phrase still found in the Hippocratic oath every doctor takes), and second, to ease symptoms to allow the body to heal itself. Because the human body was greatly revered, cutting into it was considered close to sacrilegious. Therefore, physicians had to rely upon observation and natural means to effect a cure.

One of these natural means was manipulation. In the sixty or so works and fragments that

constitute our entire knowledge of what was taught at the Hippocratic school, several of them- including *On Fractures*, *On Setting Joints by Leverage*, and *On the Articulations*-describe contemporary knowledge of the musculoskeletal system and its treatment. "Get knowledge of the spine," says one text, "for this is the requisite for many diseases." These texts explain the difference between complete dislocations (luxations) and partial dislocations (subluxations) of bone. There is also a description of manipulation of a hump on a patient's spine: The patient was to lie facedown on a surface covered with soft material, and the physician then would apply force to the hump using his hand, his foot, or even a board. This would push the bone back into its natural position.

Physicians in ancient Greece, and later in the Roman Empire, drew upon the knowledge and texts of the Hippocratic school to treat disease and preserve health. (Remember, both these societies idolized the athlete as the height of the expression of humankind, so the maintenance of health with diet, exercise, and clean living was promoted-or at least given a lot of lip service.) But with the fall of the Roman Empire and the resulting loss of much of the knowledge of ancient times, medicine retreated to its roots in superstition and ignorance. Western medicine was kept alive by Islamic physicians and dedicated monks in far-flung monasteries, who preserved texts and doggedly continued to observe and treat illness as best they could. But for hundreds of years-even as late as the eighteenth century-the primary treatments prescribed by physicians for illness included purging (with laxatives or emetics), bloodletting (draining the body of excess or "bad" blood), and cupping, where glasses were heated and placed on the body to scald the affected areas and pull the diseased "humors" out of the body.

People who didn't live close to monasteries (or couldn't afford doctors) still got sick, however, and often they turned to folk medicine practitioners for help. Many of these practitioners prescribed a wide variety of efficacious herbal-based remedies to treat illnesses. Another category of "lay doctor" was the bonesetter. Bonesetters didn't just fix broken legs or arms, however; they also were experts in manipulating the spine and other joints. Like most professions, bonesetting was passed from father to son (or daughter-women could be bonesetters, too; one of the most famous bonesetters in eighteenth-century England was Sally Mapp, who did well enough at the profession to be consulted by the gentry for her skills). Even as late as the twentieth century, bonesetters were still practicing their art in small rural villages in Europe.

By the nineteenth century, however, Western medicine had begun more closely to resemble the profession we know today. Physicians would use their own experience and prior training in medicine to diagnose illness based on their observation of the patient's symptoms. They then would prescribe a combination of drugs, surgery, and (occasionally) lifestyle changes that would alleviate the patient's symptoms and perhaps even cure the underlying condition. But medicine, while becoming more refined as a practice, was still a fairly risky endeavor for the patient. The number of drugs available was small (opiates, such as laudanum, and purgatives being the main categories), and their effects often harsh and imprecise. Surgery was an even more dangerous option, with few remedies for the infection that often set in afterward. For the general population, a visit to the doctor was the last resort rather than the first response to an illness, usually undertaken only after trying every possible folk remedy or patent medicine

available. This is not to say that advances in medicine didn't benefit the population as a whole; medical understanding of the nature, causes, and treatment of infectious diseases was an enormous boon to humankind. However, there were still many physical problems nineteenth-century medicine was unable to treat effectively."

#### THE POPULAR HEALTH REFORM MOVEMENT

[http://en.wikipedia.org/wiki/Natural\\_health#The\\_Popular\\_Health\\_Movement\\_.281830\\_-\\_1840.29](http://en.wikipedia.org/wiki/Natural_health#The_Popular_Health_Movement_.281830_-_1840.29)

" The Popular Health Movement (1830 - 1840)

In the 1830s the [Popular Health Movement](#) was started by a number of different reformers and activists, such as [Frances Wright](#), dissatisfied with the practice of [heroic medicine](#) by the contemporary physicians of that time period. These activists sought to alter these heroic medical practices by incorporating and emphasizing some of the ideas that [midwives](#) and lay practitioners had long used to heal the sick. This was the period of [Jacksonian democracy](#) where self-sufficiency was prized. *"For success in this [frontier](#) environment of growing America, the specialized skills - of lawyer, doctor, financier, or engineer - had a new unimportance"* (Boorstin 1965)."

For more on the Popular Health Movement, see Weil, Andrew. Health and Healing : Understanding Conventional and Alternative Medicine. Boston: Houghton Mifflin, 1983. [pp 21-23](#) ([healthandhealing-weil.pdf](#)).

And, while we are discussing the views of author Dr. Andrew Weil,MD, let's listen to what he has to say about the technological focus of modern allopathic illness care...

<http://naturalhealthperspective.com/tutorials/andrew-weil.html>

" Weil finds that allopathic medicine is *"glaringly deficient in theory and philosophy of any sort."*<sup>[1]</sup> *"Lacking a clear and unified theory, allopathy is a vast and cumbersome body of data concerning the identification of specific, physical agents of disease and the use of particular treatments directed against those agents."*<sup>[1]</sup> Weil points out the differences in approach to infectious diseases between Eastern and Western medicine. He sees two problems with the focus of the West on identifying external agents of harm and then developing technological weapons against them: *"The first is that the Western antibacterial weapons tend to backfire and cause direct harm. And the second and greater concern is that when you deal with things that way, you will affect the evolution of organisms in a direction that produces worse results than what you had to begin with."*<sup>[2]</sup> The Eastern approach, by contrast, is to focus on the body's immune system in order to find ways of increasing the resistance of the human body.<sup>[2]</sup>

Weil laments Western medicine's embrace of technology and subsequent reliance on it. Treatment should work with the body, not against it, writes Weil, adding that *"what is needed is the least invasive treatment with the maximal impact."*<sup>[1]</sup> *"The readiness of an allopathic doctor to go right to the most extreme, expensive, and risky methods without even thinking of simple, safe, and cheap ones is ... typical of practice today. It demonstrates profound lack*

*of faith in the body's innate healing abilities. [1] More than that they encourage belief in a chimerical ideal of diagnosis-by-machine, in which doctors would not exercise their minds at all, just feed the results of laboratory tests into computers and let the computers select the right treatments."*[1] Weil claims that diagnosis is an art and not science. Physicians are coming to believe "that numerical test results relieve them of responsibility in identifying medical problems and selecting treatments." [1]

Weil's beliefs on medical technology are similar to those of [Ivan Illich](#). For Weil, it is this notion of Western medicine as a technological science that has to be changed and be replaced with a concept of medicine as an art."