

# Eugene Taylor

## An Appreciation

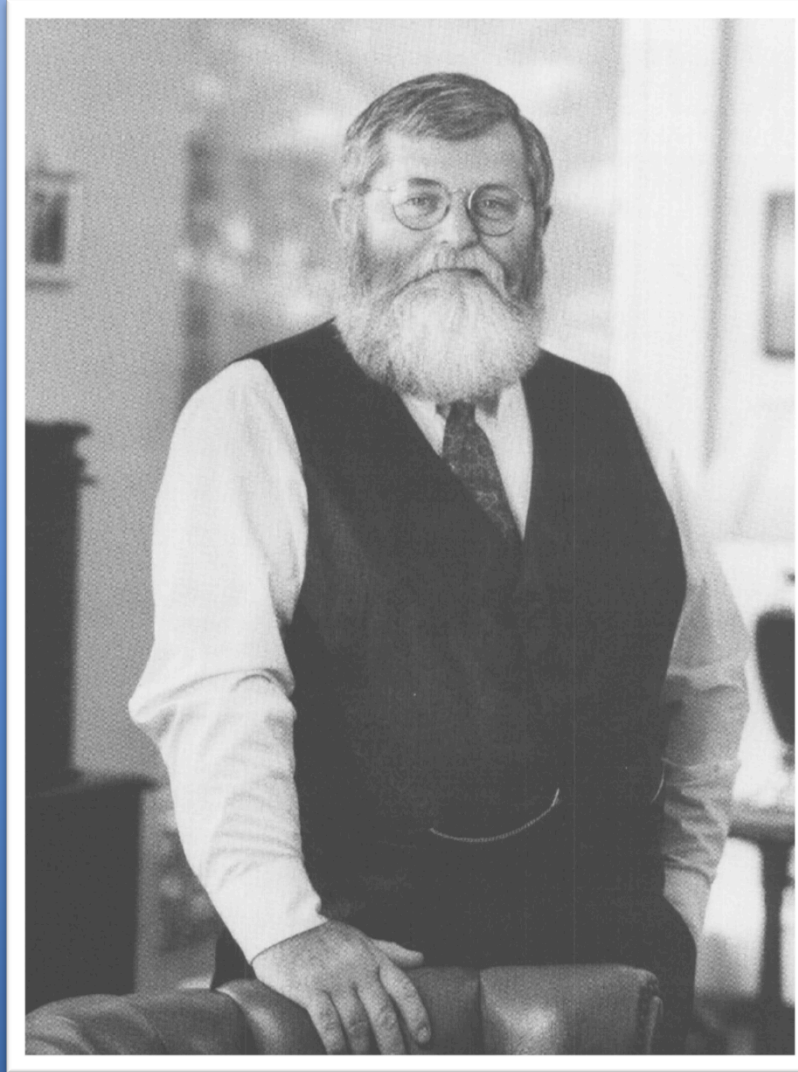


Photo from *Alternative Therapies* 1998, 4(6).

# THE NEW EXISTENTIAL

It matters that people have a way to use the latest findings in psychology beyond buying a pill for depression. It matters that we have lives that lets them ask the big questions and determine how they want to live – and that this is supported by therapy.

[Home](#)[Meet the Existentialists](#)[Their Work](#)[About](#)[History](#)[Events](#)[DSM](#)

## MEET THE EXISTENTIALISTS

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Eugene Taylor

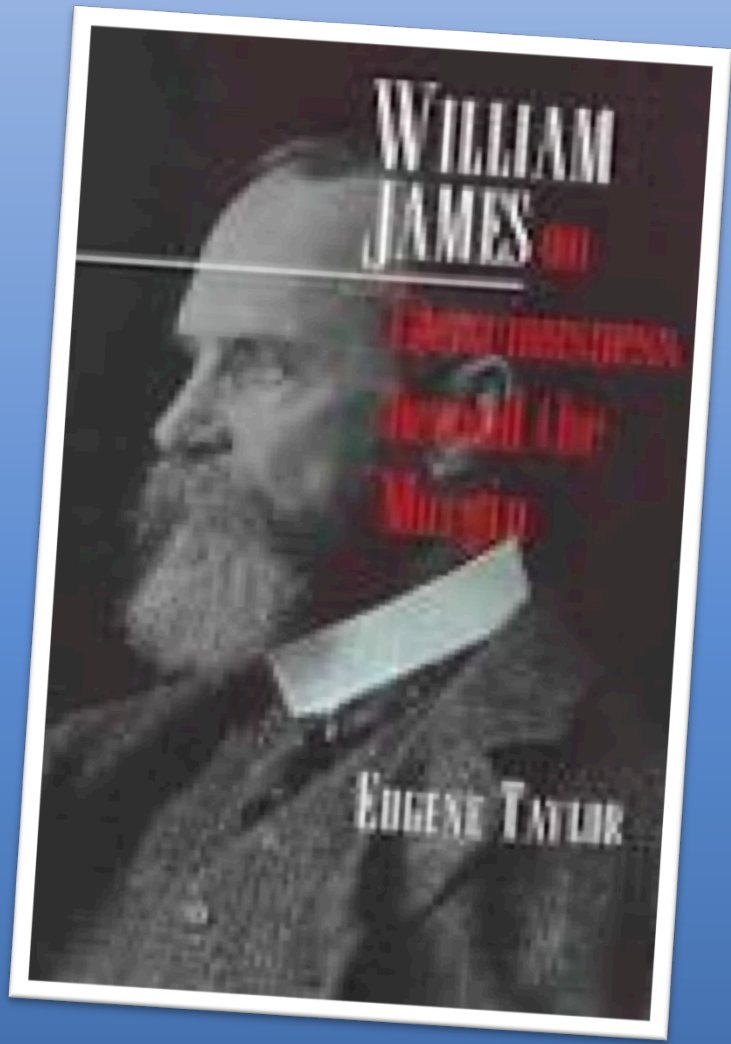
### **Eugene Taylor, PhD**

Eugene Taylor is Chair of the Concentration in Humanistic and Transpersonal Psychology at Saybrook University. He also serves as Lecturer on Psychiatry at Harvard Medical School, and Senior Psychologist on the Psychiatry Service at the Massachusetts General Hospital. Dr. Taylor

Represents Saybrook on the executive committee of the Philemon Foundation, which is dedicated to publishing the unpublished works and correspondence of Carl Jung.

Founder/Director of the Cambridge Institute of Psychology and Comparative Religions, Dr. Taylor is an internationally renowned scholar on the life and work of William James, and is the author of, among other works, *William James*

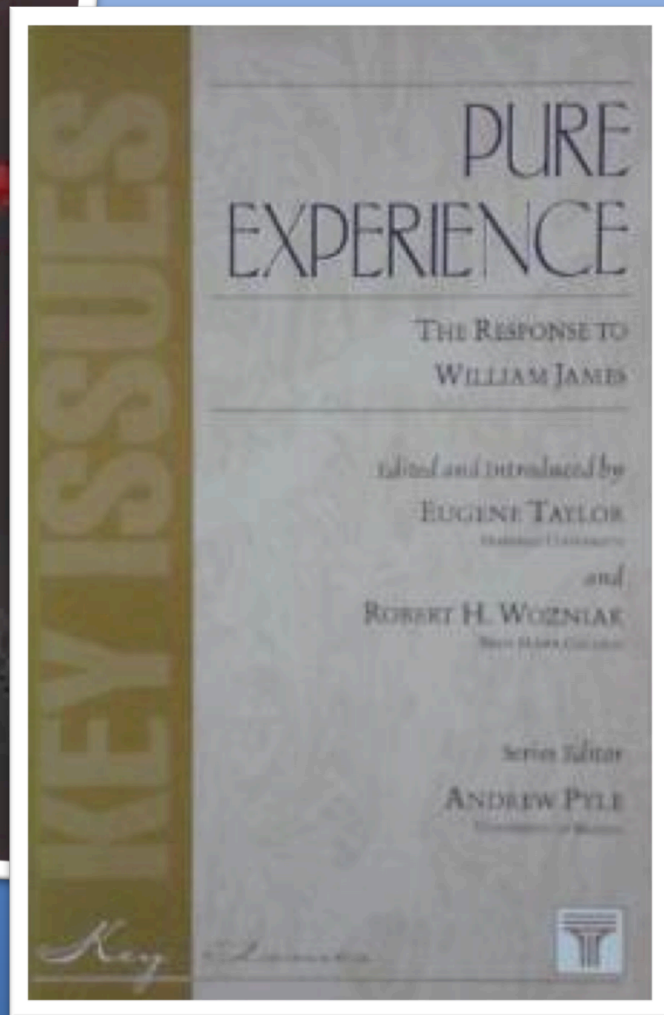
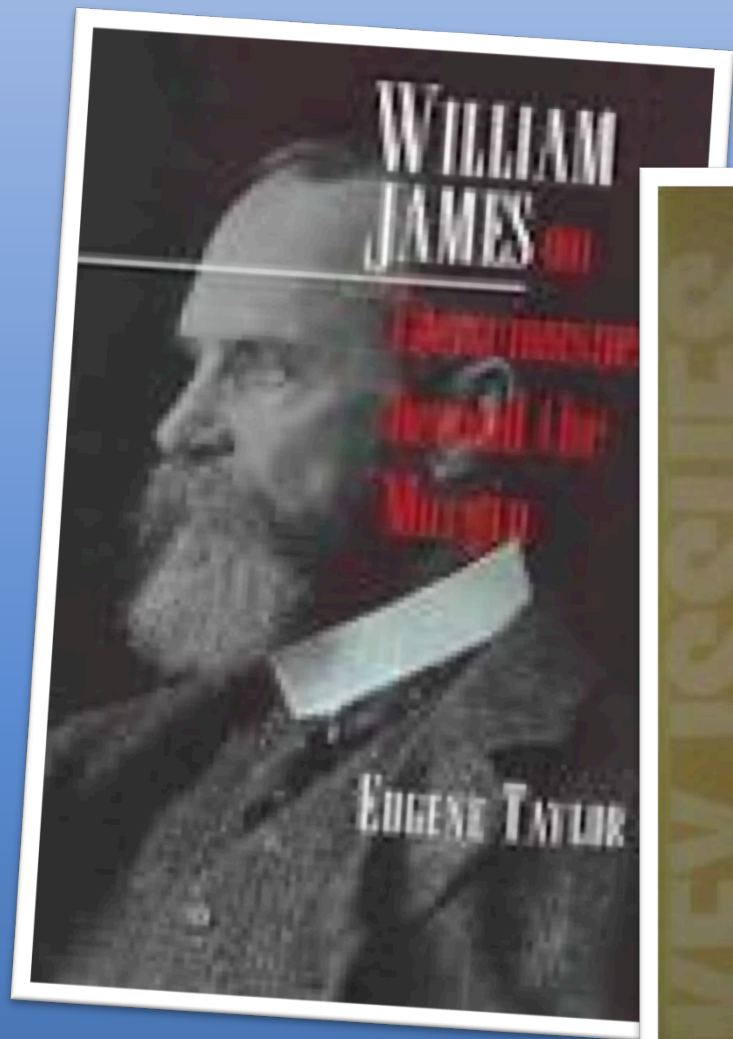
on *Emotional Mental States* (1992), with Robert Wernick (ed.) *From Experience: The responses*

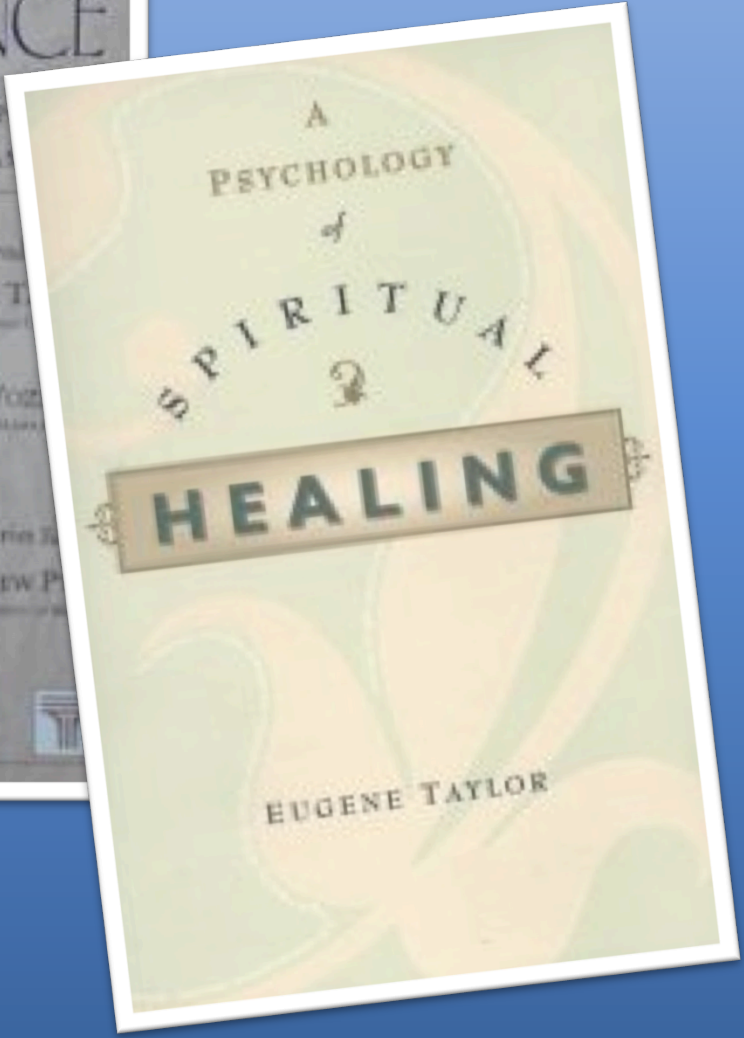
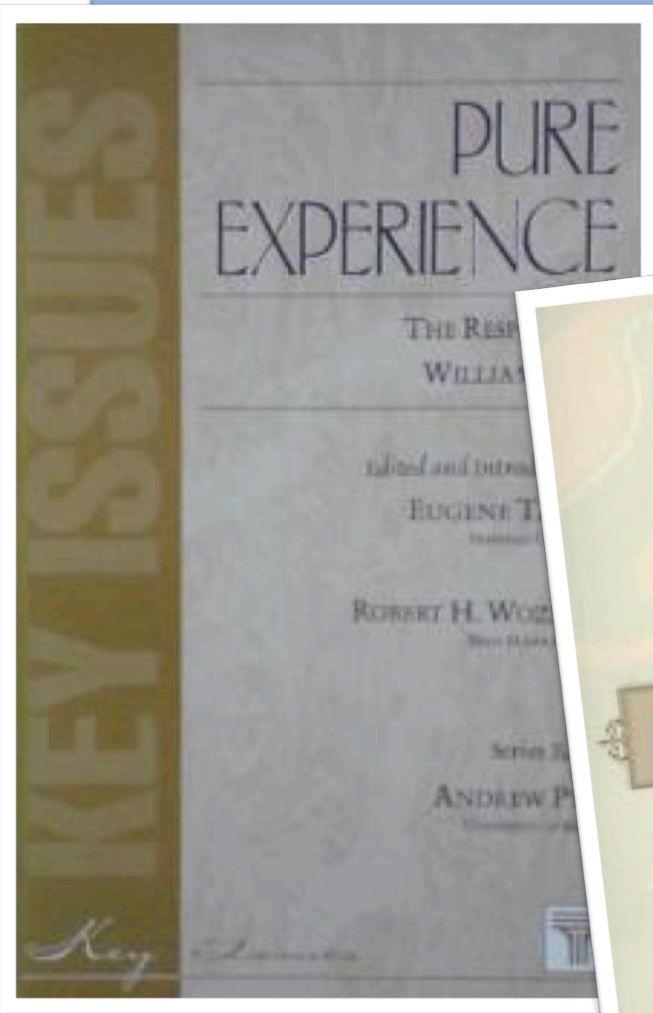
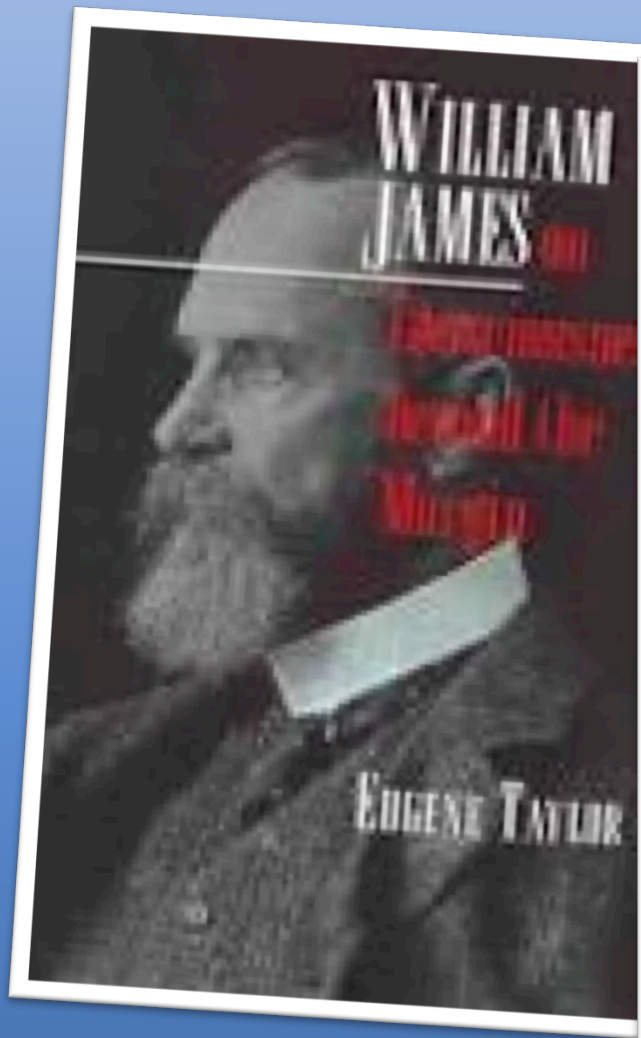


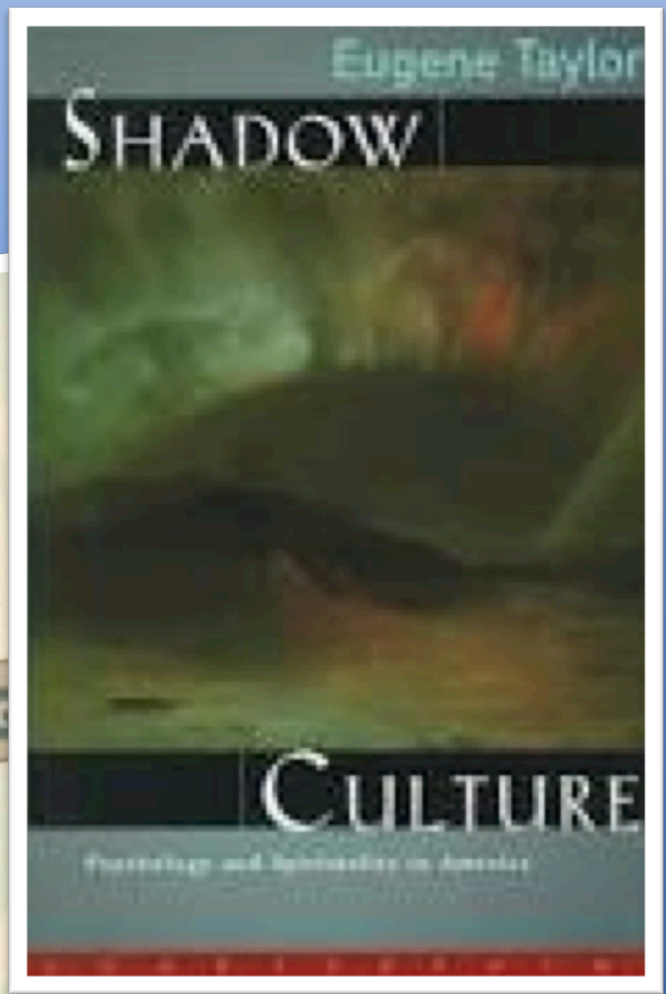
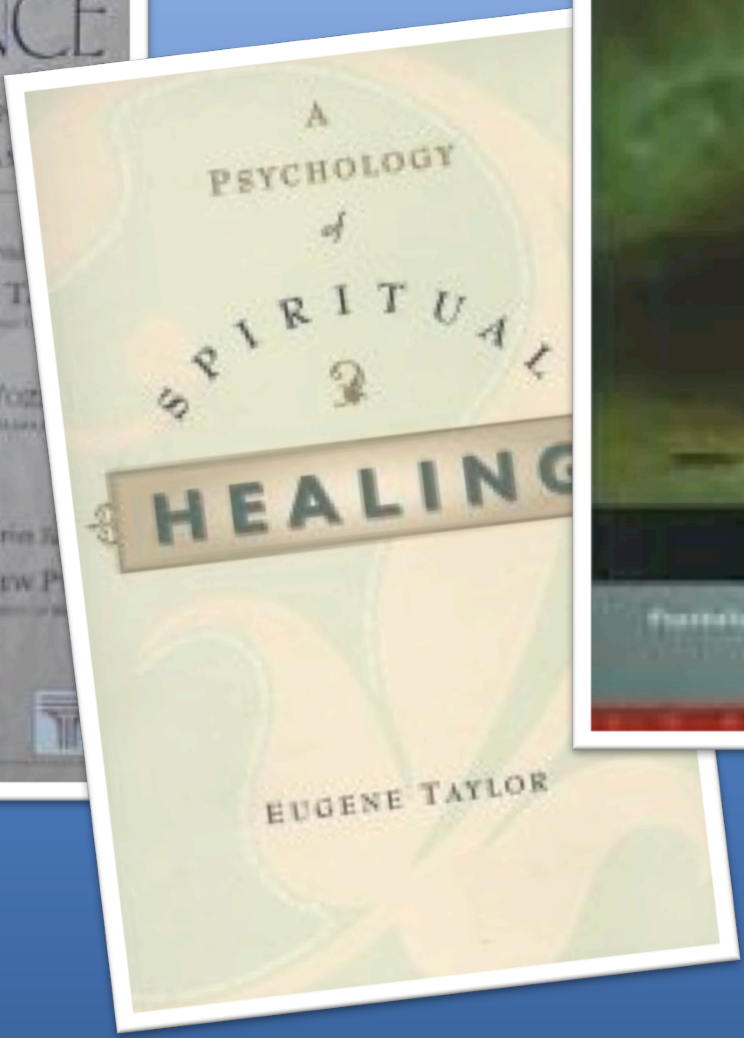
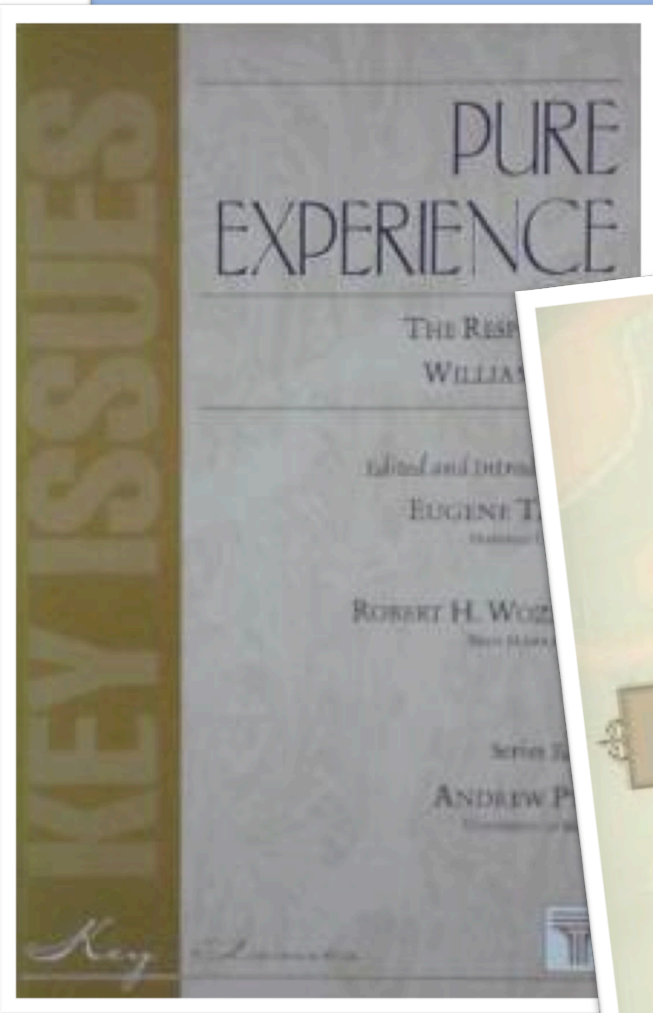
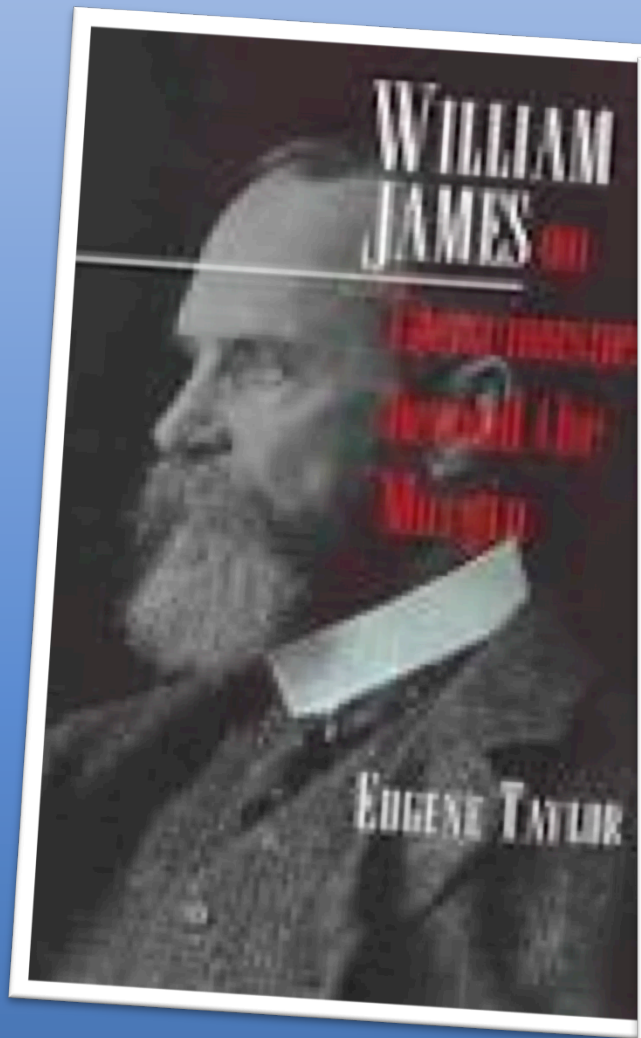
WILLIAM  
JAMES and

EMPIRICISM

EUGENE TAYLOR









THEORY

Causation Related to Self-organization and Health  
Related Quality of Life Expression based on the  
Vertebral Subluxation Model, the Philosophy of  
Chiropractic, and the New Biology

*Simon A. Senzon, M.A., D.C.<sup>1</sup>*

Journal of Vertebral Subluxation Research (1999)

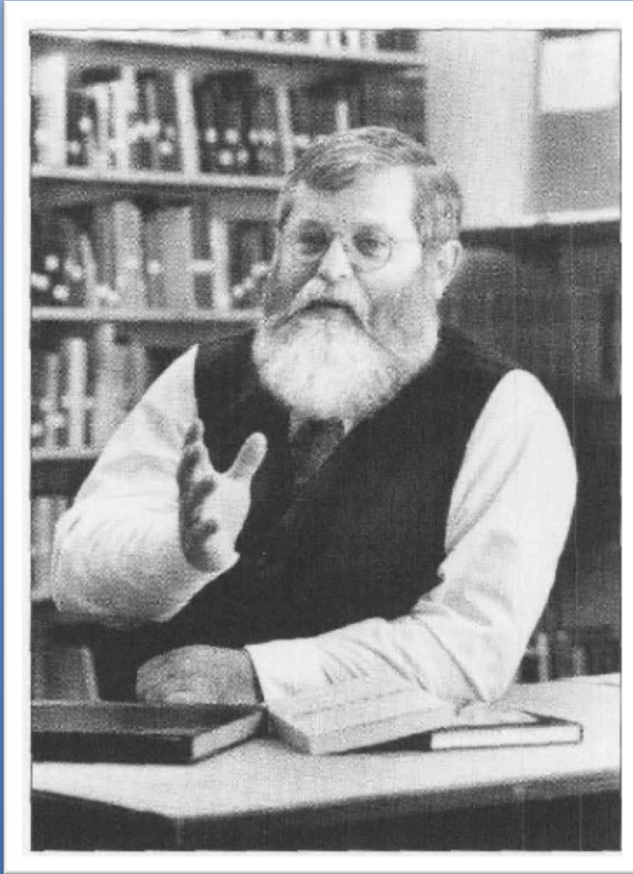


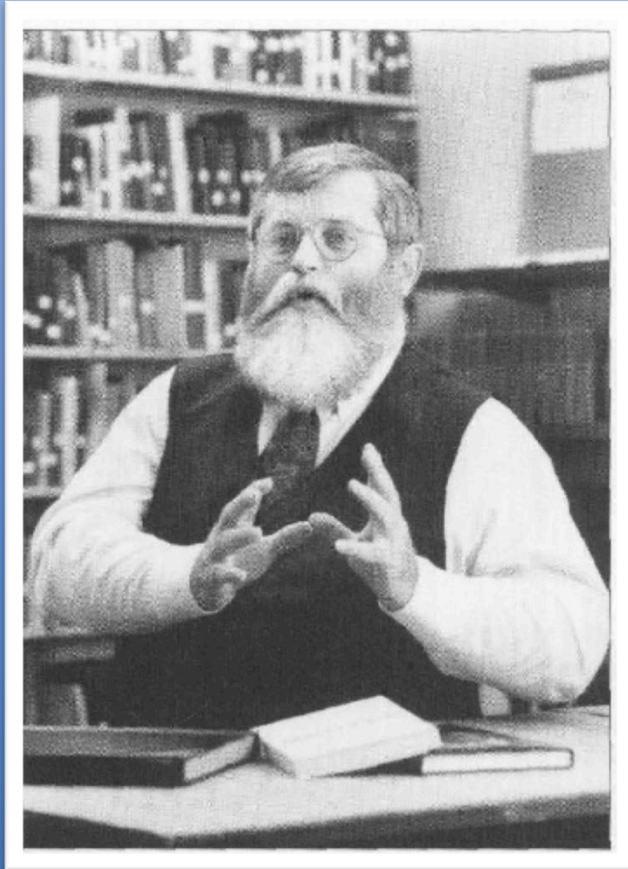




Guardian Angel  
by Bernhard Plockhorst

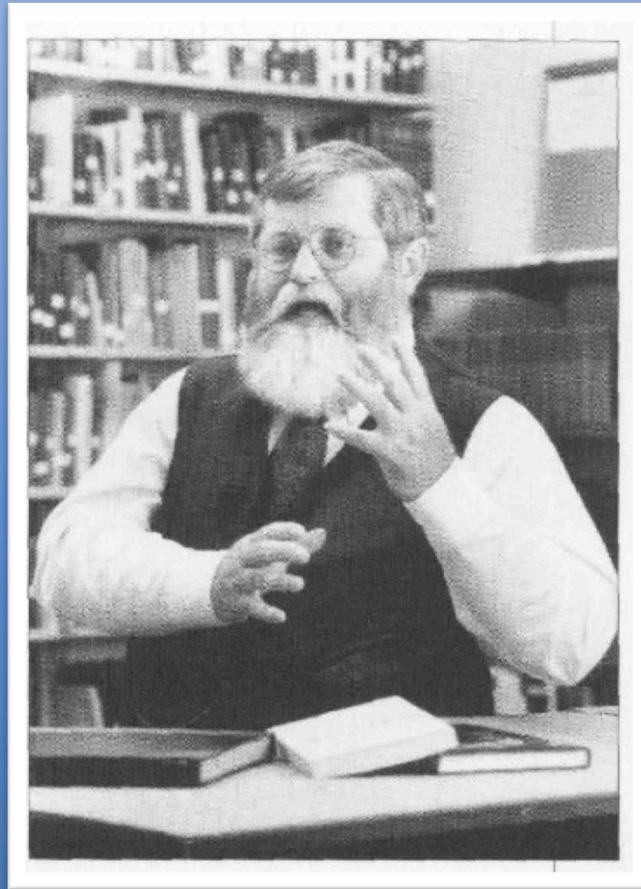
# Symbols of Personal Destiny





## Symbols of Personal Destiny

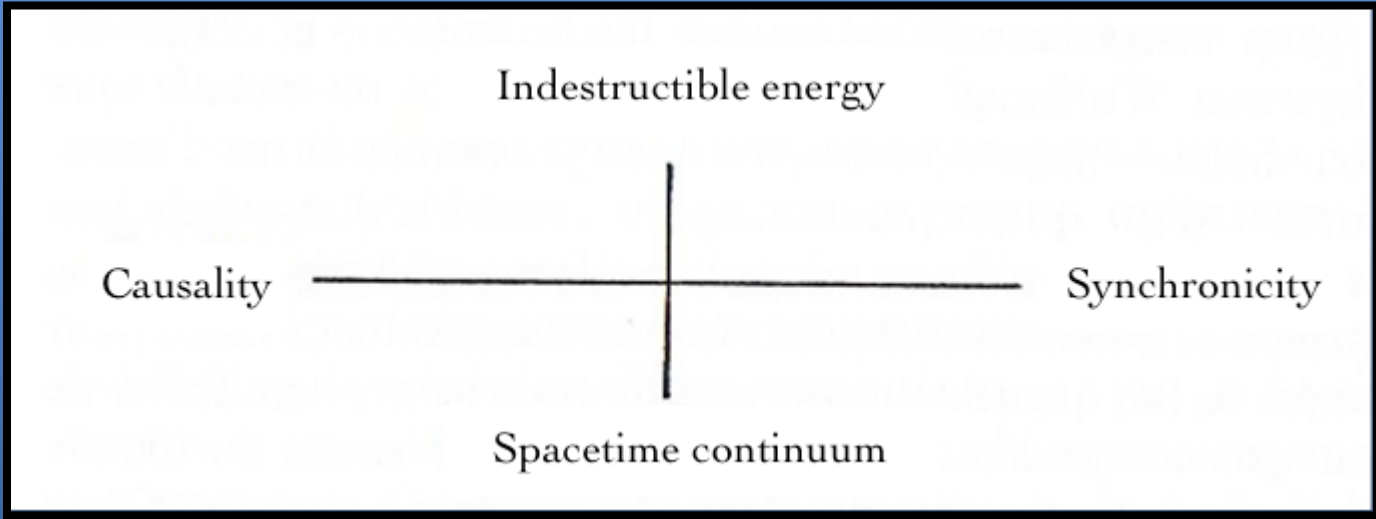
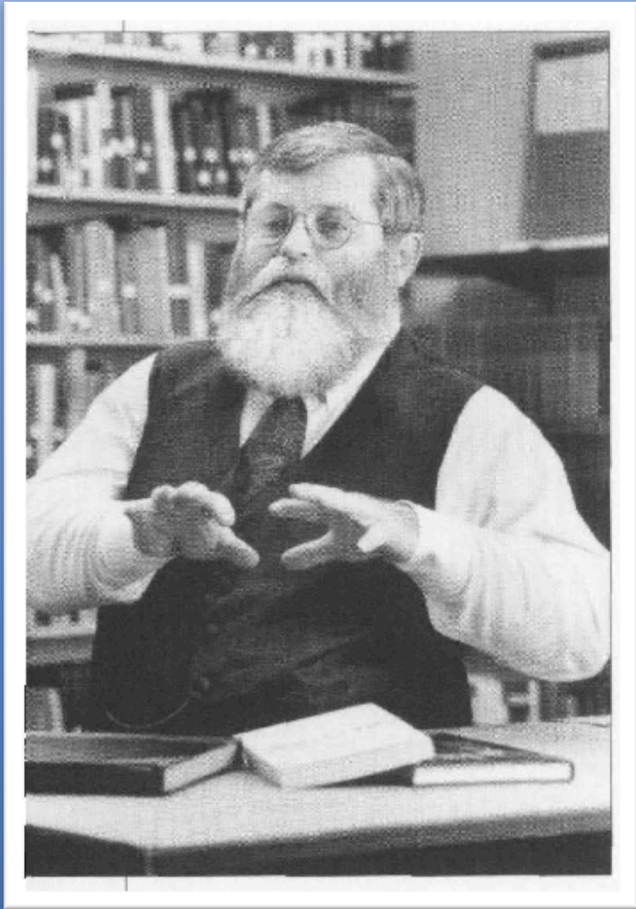
- Significant to YOU
- Keys to the core of who you are
- Map to personal development
- A Way to navigate the unconscious
- Bridge to states of consciousness



# The Iconography of the Transcendent

as part of

# A Dynamic Psychology of Immediate Experience



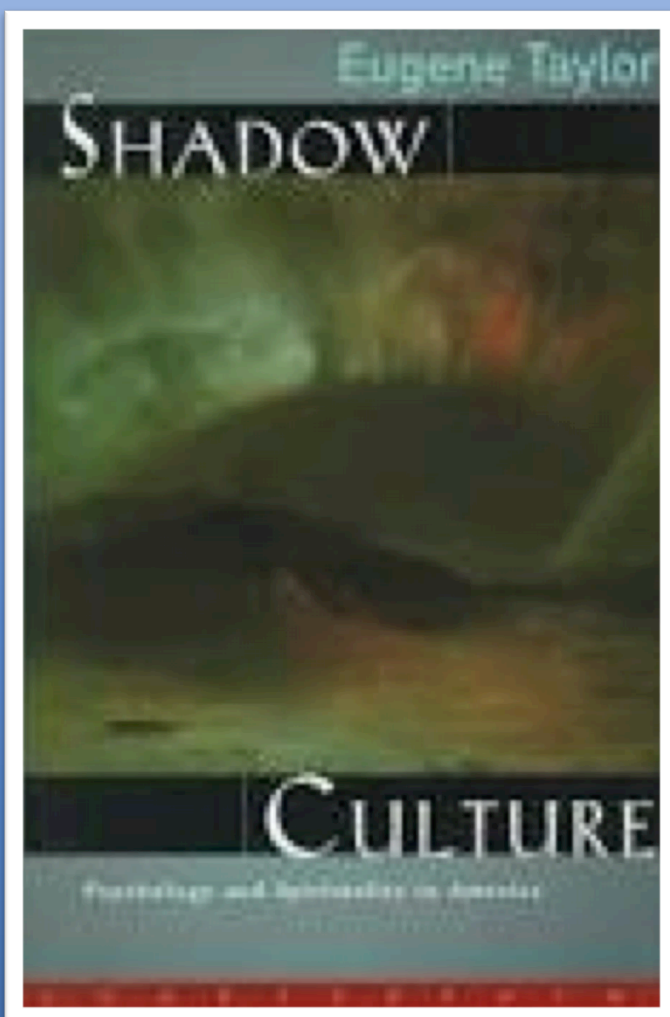
• Photo from Alternative Therapies 1998, 4(6).

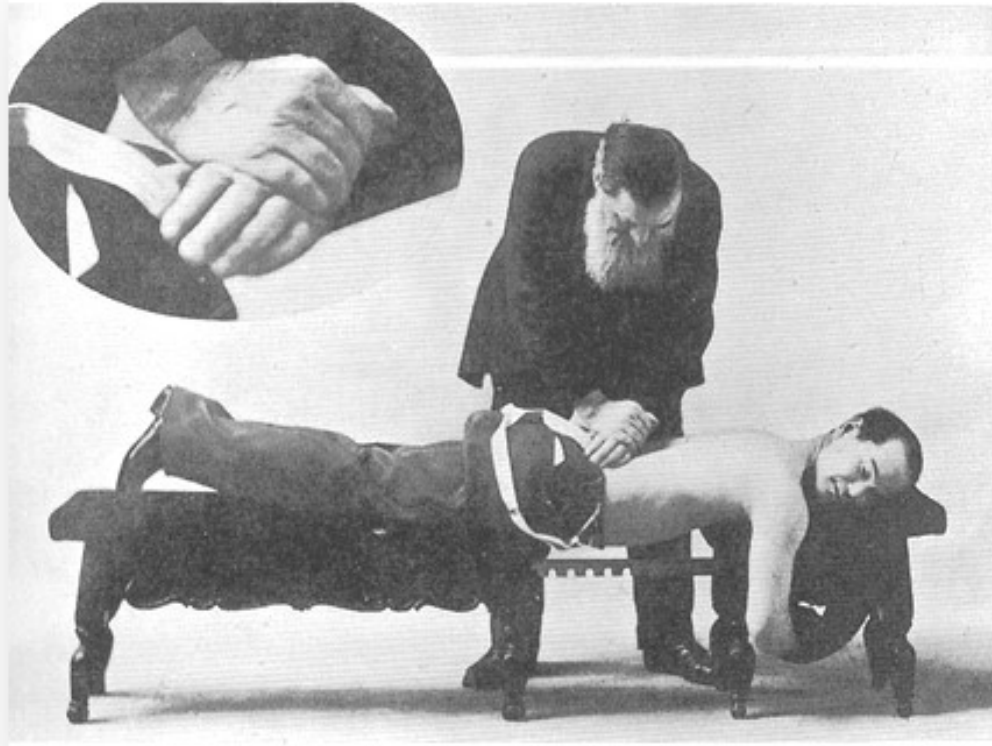
Eugene Taylor

SHADOW

CULTURE

*Photography and Symbolism in America*





DD Palmer adjusting Shegatoro Morikubo (1906)

# THE CHIROPRACTIC.

PUBLISHED MONTHLY BY  
PALMER'S

## School of Magnetic Cure

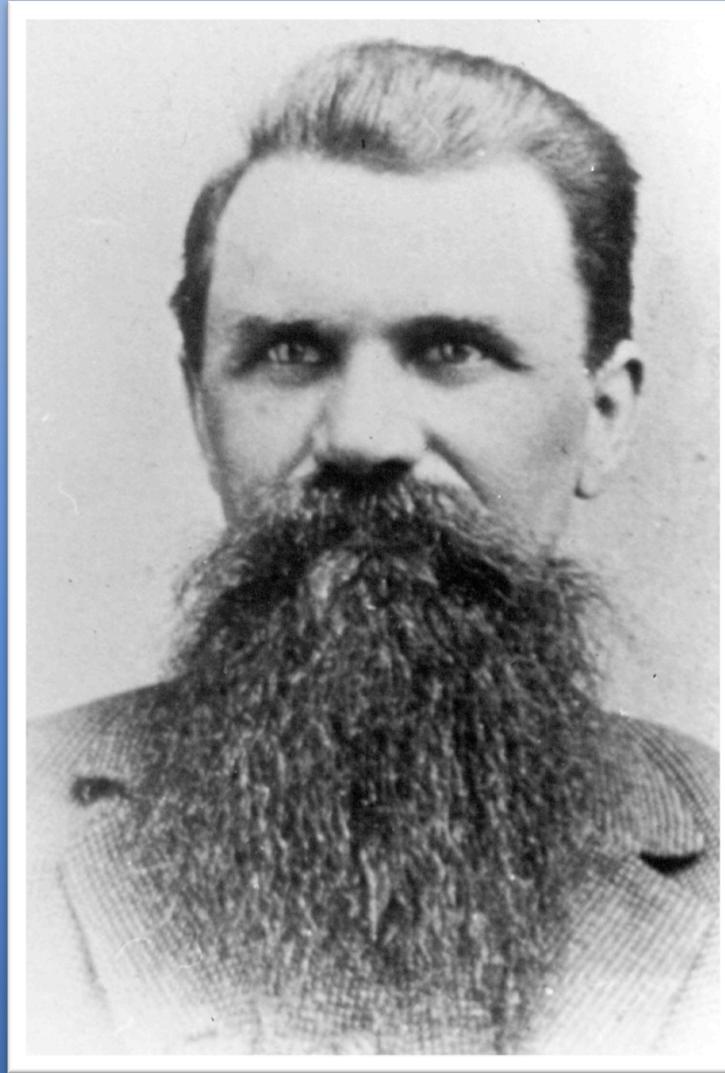
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FOR THE PURPOSE OF

Teaching How to Get Well and Keep Well  
Without Taking Poisonous Drugs

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Office, School and Place of Publication:  
Fourth Floor, Ryan Block, Corner Second  
and Brady Streets  
DAVENPORT, IOWA



DD Palmer (1845-1913)





Emanuel Swedenborg (1688-1772)



The Brother's House, built in 1746

<http://www.ephratacloister.org/history.htm>



A pilgrim illustrated in an 18th-century Ephrata hymnal.  
<http://www.ephratacloister.org/history.htm>





Anthony J. Sutich  
(1907-1976)



Abraham Maslow  
(1908-1970)



Hobart "Red" Thomas  
(1922-2009)

# An Integral Approach To Unifying The Philosophy Of Chiropractic:

## B.J. Palmer's Model Of Consciousness

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**Sherman College of Straight Chiropractic, Spartanburg, SC**

**Saybrook Graduate School  
San Francisco, CA**

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## Introduction:

The chiropractic profession is fractured into many philosophical camps. The essence of this fracturing is a disassociation between science, that could unify the profession is to integrate the camps around a philosophical consensus within the profession. Such a consensus does not exist, but healing and self-organizing. While the philosophy of chiropractic as proposed by Daniel David (D.D.) Palmer (1910) and developed by his son, has fallen in disrepute in the profession, this kernel of the self-healing ability of the organism remains. In this paper a model is proposed based on the tools of integration developed by Wilber (1995). This proposed model is meant to provide a context in which to understand and decipher the various philosophical camps within the profession can orient itself in relation to Palmer's model. By doing so, the possibility exists for the profession to heal itself. Out of that strength, new dialogues with other health and science disciplines could open.

Based on his father's insights, B.J. Palmer wrote extensively about the psycho-spiritual aspects of healing that were related to the chiropractic philosophy in his language which was not differentiated, (for example, he used the same term, innate intelligence to discuss the self-organizing aspects of the body in various states of consciousness), and his often abrasive rhetorical style, the profession has overwhelmingly left the philosophy by the wayside. Further distancing from the philosophy, chiropractic has benefited from more money and recognition by the federal government and the health industry, but at the cost of fracturing of the profession itself.

Many in the profession look at the schism between the therapeutic and the non-therapeutic objectives of care as the main fracture (Strauss, 1998). This philosophical fracturing is based on the disassociation from any psycho-spiritual definitions of health. This disassociation can be found in both the therapeutic and non-therapeutic camps (Winterstien, 1998; Koch, 1998). The kernel of philosophy that has remained in both of these spectrums is that the body is self-healing and self-organizing. This kernel is used to unite the many philosophical camps. Even those chiropractors that have let go of the philosophy in order to establish a more credible scientific approach to integration.

I will reconstruct B.J. Palmer's philosophy as a simple four-level model of consciousness ([Diagram A](#)). There is no other systematic treatment proposed by Wilber (1995), such as his four-quadrant system, and his concepts of differentiation, disassociation, and integration, and by placing it in historical context, the four-level model will be supported.

A brief outline of the model is as follows; Level one is universal intelligence, or the organizing impulse within all matter. Level two is innate intelligence, the self-healing ability of all living systems. Palmer sometimes referred to this as super-consciousness, soul, spirit, life-force, as well as the law of organization. A loose consensus exists in the profession. Level three is educated intelligence or the conscious thinking mind. Level four, I define as self-organizing intelligence, which accepts the wisdom of the body as valid, and later allows that wisdom to direct it in life. Palmer explained this as the phenomenon where the conscious mind (level three) eventually allows the self-organizing intelligence (level two) and eventually universal intelligence (level one).

It is at level four that the fracturing among chiropractors occurs, especially because Palmer considered this stage of awareness as a mystical experience. In order to be mentioned above, in a need to be more scientific and acceptable, much of the profession has dropped the philosophy due to this undifferentiated approach to the chiropractic adjustment. In fact, in the parlance of Wilber, much of the profession has completely disassociated science from spirit and self-organizing intelligence. This will be an important tool for integrating the philosophy and providing context for dialogue and understanding.

# A History of the Mental Impulse: Theoretical Construct or Scientific Reality?

SIMON SENZON, M.A., D.C.\*

Although the concept of the mental impulse has been discussed in recent literature, generally the definitions used for the concept vary. Yet, no historical distinctions are made between these definitions. A history of the mental impulse is presented based on the chiropractic Greenbooks from 1906 to 1961. This research was made possible through the use of The Greenbooks on CD rom. Based on the author's findings, there are three historical eras in the evolution of the concept. The Early History was from 1906-1916. In this period, B.J. Palmer and his father D.D. Palmer established the first definitions. The Collaborative Phase was from 1916-1927. This period is marked by the collaboration of several instructors from the Palmer School. Each of these instructors were also authors of Greenbooks; they were Henry Vedder, John Craven, and Ralph Stephenson. The Research Era was from 1924-1951. This period is marked by the development of thermographic instrumentation and research at the B.J. Palmer Research Clinic. The Research Era can be explored through several of B.J. Palmer's books which examine the implications of his research into the electromagnetic nature of the human organism. Based on this history, it is obvious that the definition of the mental impulse changed over time. This insight will be important in any future research about the concept.

## Introduction

The mental impulse is a very important concept to the history of chiropractic. Since the early days of chiropractic the term has been used to describe a vital component of the vertebral subluxation. Traditionally, the mental impulse has been defined as the fourth component of the vertebral subluxation. The vertebral subluxation was defined at the Wyndham Conference as:

A misalignment of one or more articulations of the spinal column or its immediate weight-bearing articulations, to a degree less than a luxation, *which by inference causes alteration of nerve function and interference to the transmission of mental impulses,* resulting in a lessening of the body's innate ability to express its maximum health potential (1).  
(Italics added.)

There have been however, several definitions for the mental impulse throughout its history. Most notably, the

definitions are distinguished by the adjectives that were added to the term. By examining the Palmer School "green books," we can observe a development of the terminology associated with the mental impulse. While some definitions and adjectives remain virtually the same from 1906 until 1961, other terms drop away, while still new ones are created ([2], [3]). By examining the new definitions chronologically, we can chart the development of the concept.

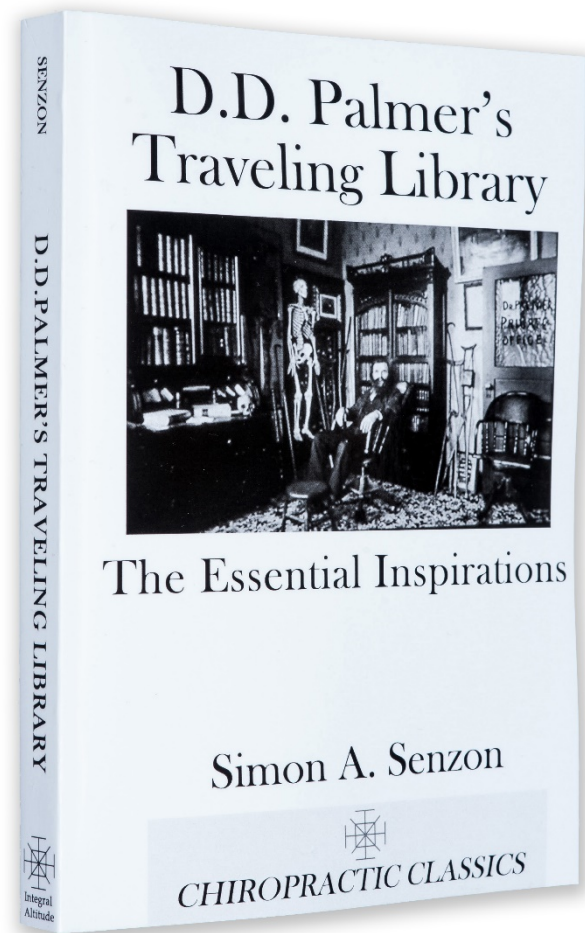
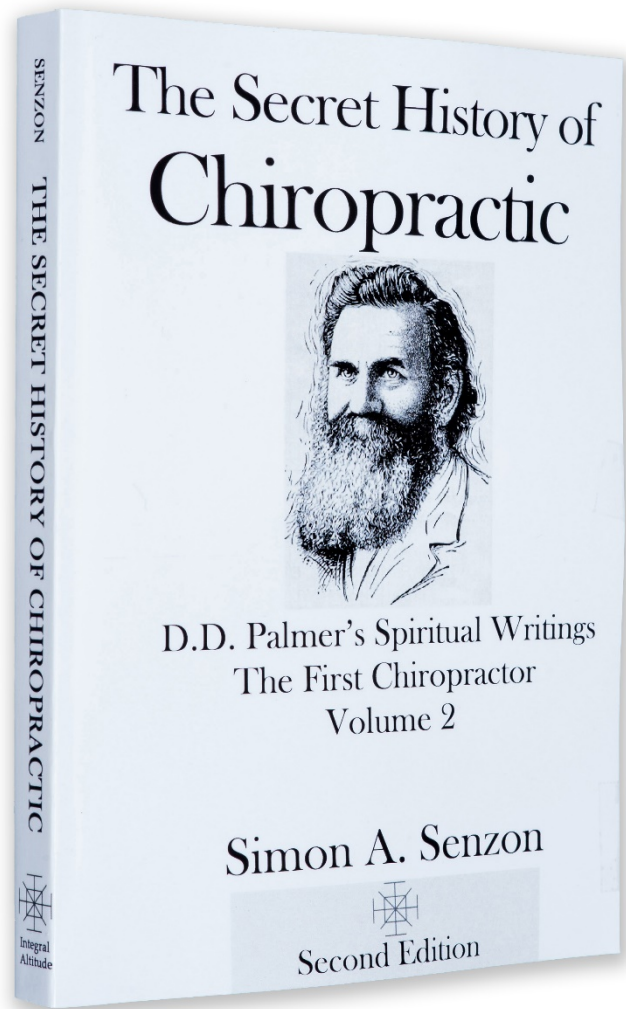
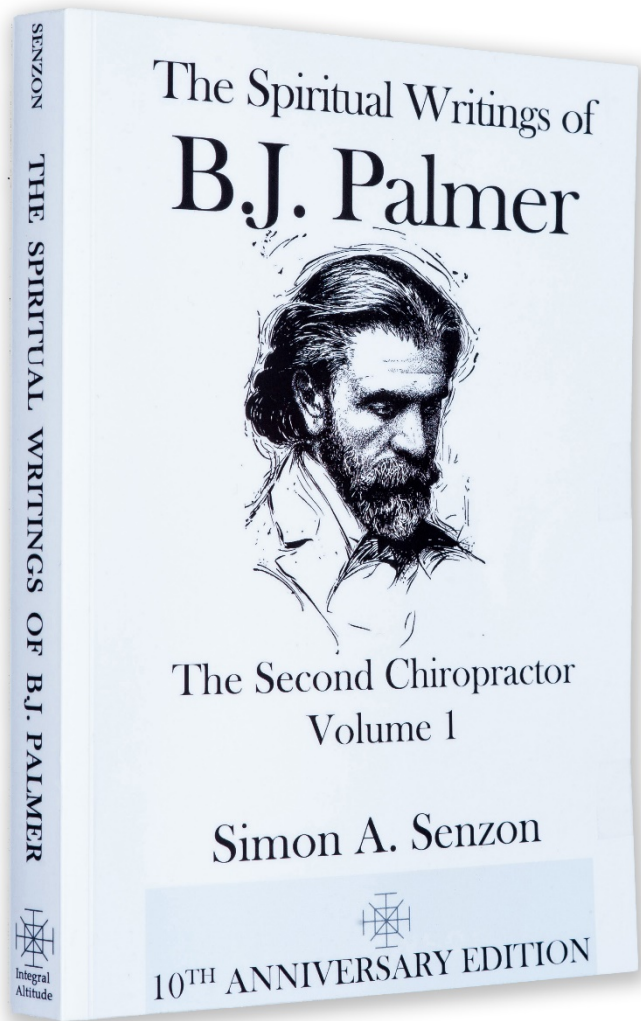
An examination of the green books shows how the concept of the mental impulse developed in three main phases or eras. I have termed these, The Early History (1906-1916), The Collaborative Phase (1916-1927), and The Research Era (1924-1951). The Early History was characterized by the core definitions of B.J. Palmer, and his father, D.D. Palmer. One of B.J.'s definitions from this period was, "Mental impulse is that accumulation of

### Three Periods:

1906-1916: Early Definitions and Debate

1916-1927: Collaboration and Clarification

1924-1951: Research Era







## Constructing a philosophy of chiropractic: evolving worldviews and postmodern core ☆

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### Key indexing terms:

Chiropractic;  
Philosophy;  
Vitalism;  
Metaphysics

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### Abstract

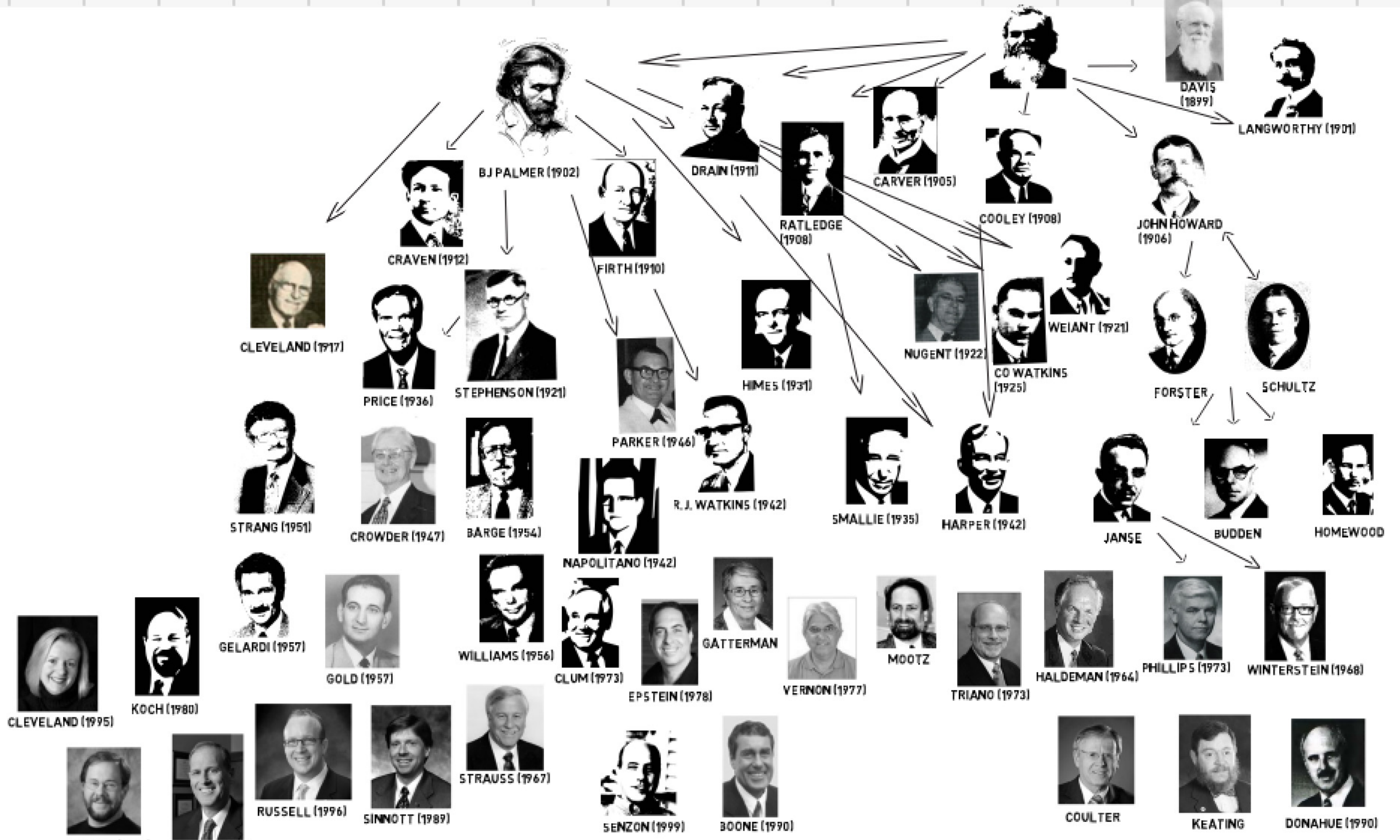
**Objective:** The purpose of this article is to explore the postmodern, postrational, and postconventional core of DD Palmer's self-sense and philosophy.

**Discussion:** DD Palmer's self and philosophy can be viewed as a reaction to the self of modernity and its challenges of a fracture between mind and body, spirit, and nature. It is argued that Palmer's solution to these vexing problems facing the modern self was to use postrational and postconventional logic to overcome the dualisms. His philosophy resonates with similar postrational approaches, most notably, the German idealist Schelling.

**Conclusion:** It is argued that Palmer was one of the first postrational individuals in America and that chiropractic was an attempt at the first postrational health profession.

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Philosophy, history, and principles for the  
chiropractic profession – from an integral perspective



