

Universal Intelligence in the Philosophy of Chiropractic: A Comparative Analysis

Adrian B Wenban and Francine L Denis

Objective: To examine how six influential Chiropractic authors have conceptualised Universal Intelligence in relation to DD Palmer's foundational understanding, with the objective of revealing patterns of continuity and evolution in Chiropractic philosophical thought.

Methods: A qualitative, historical-philosophical methodology was employed to conduct systematic comparative analysis of primary works from Palmer (1910), Stephenson (1927), Gold (1998), Coulter (1999), Koch (2008), Strauss (1991), and Senzon (2011). The analytical framework combined historical analysis, conceptual mapping, and philosophical interpretation using established hermeneutical methods and comparative matrix methodology.

Results: Analysis revealed a spectrum of fidelity to Palmer's original vision, with Gold (1998) and Senzon (2011) maintaining strongest alignment through passionate advocacy and sophisticated historical understanding, while Koch (2008) and Strauss (1991) represented greatest departures through philosophical abstraction and theological separation. Four major evolutionary trends emerged: progressive secularisation, academic translation, practical simplification, and theological management of Palmer's original spiritual conceptualisation.

Discussion: The evolution demonstrates what we term 'The Palmer Paradox', each author's legitimate contemporary purposes (academic respectability, practical application, theological clarity) collectively represent a systematic movement away from Palmer's original spiritual, mystical, and evolutionary understanding toward more secularised, academically acceptable, and practically applicable interpretations.

Conclusion: While Universal Intelligence remains central to Chiropractic philosophy, its evolution away from the Founder's core conceptualisation reflects the profession's ongoing tension between honouring Palmer's original spiritual vision and meeting contemporary academic, clinical, and cultural demands. The systematic transformation raises important questions about authenticity, relevance, and the future direction of the philosophy of Chiropractic.

Indexing terms: Chiropractic; Philosophy; Universal Intelligence; DD Palmer; Stephenson; Gold; Coulter; Koch; Strauss; Senzon.

Introduction

Universal Intelligence represents one of the most fundamental yet contested concepts in the philosophy of Chiropractic. (Phillips, 1995) Originating with Daniel D Palmer, Chiropractic's founder, this concept has been written about and reinterpreted by subsequent authors. Understanding these reinterpretations is crucial for comprehending contemporary Chiropractic identity and the ongoing tensions between the profession's historical foundations and modern applications.

... Universal Intelligence has evolved from Palmer's original spiritual and evolutionary understanding toward more secularised, academically acceptable interpretations' this is the Palmer Paradox ...'

The concept of Universal Intelligence has served multiple functions within Chiropractic: as a foundational philosophical principle, a clinical rationale, and a professional distinguishing characteristic. However, the meaning and application of this concept have varied considerably among different authors and historical periods, reflecting broader changes in American culture, academic expectations, and professional development.



This analysis examines how six influential Chiropractic authors:

- ▶ Ralph W. Stephenson
- ▶ David B. Koch
- ▶ Ian D. Coulter
- ▶ Reginald Gold
- ▶ Simon Senzon, and
- ▶ Joseph B. Strauss

have conceptualised Universal Intelligence in relation to DD Palmer's original formulation. By systematically comparing these interpretations, we can identify patterns of continuity and change that illuminate the broader evolution of Chiropractic philosophical thought.

Background

DD Palmer's original conceptualisation

Before examining how later authors interpreted Universal Intelligence, it's essential to understand DD Palmer's foundational conceptualisation. Palmer's understanding of Universal Intelligence was deeply influenced by his background in spiritualism, magnetic healing, and 19th Century American metaphysical culture. (Palmer, 1910; Senzon, 2011)

Palmer's core conceptualisation

Palmer (1910) viewed Universal Intelligence as '*the All Wise Almighty, Universal Intelligence, the Great Spirit, the Greek's Theos, the Christian's God, the Hebrew's Helohim, the Mahometan's Allah, Hahneman's Vital Force, new thought's Divine Spark, the Indian's Great Spirit, Hudson's Subconscious Mind, the Christian Scientist's All Goodness, the Allopath's Vis Medicatrix Nature - the healing power of nature*'.

He described the philosophy of Chiropractic as dealing with '*subjective, ethical religion, the science which treats of the existence, character and attributes of God, the All-pervading Universal Intelligence*'. (Palmer, 1910)

Palmer (1910) believed '*the universe consists of Intelligence and Matter*' and that '*intelligence expressing itself through matter*' was fundamental to life.

Key elements of Palmer's Universal Intelligence

- Spiritual Foundation: Rooted in spiritualist and metaphysical traditions

- Divine Connection: Explicitly linked to various religious conceptions of God/Divine
- Evolutionary Purpose: Palmer was 'envisioning an immanent divine force progressively actualising itself through the evolutionary process'. (Fuller, 1982)
- Embodied Spirituality: The Chiropractic adjustment was intended to allow '*the soul, Innate, the individualised portion of the Divine Spark, to express or manifest through every part of the body*' (Palmer, 1910)
- Therapeutic Mission: Palmer believed 'the light of life was revealed to me in order that I should enlighten the world'. (Palmer, 1910)
-

Methods

Research Design

This comparative analysis employed a qualitative, historical-philosophical methodology to examine how six influential Chiropractic authors conceptualised Universal Intelligence in relation to DD Palmer's original formulation. The study utilised a systematic comparative framework that combined historical analysis, conceptual mapping, and philosophical interpretation to trace the evolution of this foundational Chiropractic concept across more than a century of scholarly development.

Data Sources and Selection Criteria

The analysis was based on examination of primary works from each author: Palmer (1910), Stephenson (1927), Gold (1998), Coulter (1999), Koch (2008), Strauss (1991), and Senzon (2011). Supporting materials included historical analyses, biographical works, and contemporary scholarly interpretations that provided contextual understanding of each author's philosophical development and cultural influences. (Fuller, 1982; Keating, 1997; Moore, 1993)

Authors were selected based on several criteria: significant influence on Chiropractic philosophical development, substantial written contributions specifically addressing Universal Intelligence, representation of different historical periods and methodological approaches, and recognition within the Chiropractic profession as philosophical authorities. (Coulter, 1999; Senzon, 2011).

The analysis employed a structured comparative framework adapted from historical-philosophical research methodologies (Skinner, 1969; Bevir, 1999). This approach involved conceptual mapping, historical contextualisation, fidelity assessment, and evolutionary analysis.

To evaluate each author's relationship to Palmer's original vision, the analysis employed six assessment dimensions:

- ▶ spiritual foundation
- ▶ methodological approach
- ▶ therapeutic mission
- ▶ evolutionary perspective
- ▶ practical application, and
- ▶ academic integration.

Following established practices in comparative philosophical analysis (MacIntyre, 1988; Skinner, 1969), interpretations were categorised according to

- congruences
- divergences
- innovations, and
- contextual adaptations.

Each primary source underwent systematic textual analysis using established hermeneutical methods. (Gadamer, 1960; Ricoeur, 1976) The study traced chronological development, cultural influence, institutional factors, and transmission patterns following methodologies established in intellectual history. (Lovejoy, 1936; Skinner, 1969) The comparative analysis employed a matrix methodology (Miles & Huberman, 1994) that systematically compared each author across predetermined dimensions.

To ensure analytical reliability, the study employed systematic documentation using established qualitative research protocols. (Lincoln & Guba, 1985) Several limitations are acknowledged, including interpretive subjectivity, cultural distance, selection bias, and translation issues. (Collingwood, 1946; Koselleck, 1985)

Results

This 'Results' section is organised into three subsections, which present findings in a logical progression from individual analysis to comparative synthesis. The first subsection (Individual Author Analysis) provides detailed examination of each of the six authors in chronological order. Each author's contribution is presented by noting their approach, primary works, key contributions, conceptual framework, relationship to Palmer's original vision (both congruences and divergences), and overall significance. The second subsection synthesises the individual analyses into,

- a. A spectrum of fidelity, which ranks authors from most aligned to most divergent from Palmer's original vision, and
- b. Key patterns of evolution, which identify four major trends: secularisation, academic translation, practical simplification, and theological management.

The final 'Results' subsection presents the comparative data through four comprehensive tables.

Subsection 1: Individual Author Analysis

Ralph W Stephenson (Primary Relevant Work - 1927)

Stephenson (1927) formulated the famous 'Major Premise': '*A Universal Intelligence is in all matter and continually gives to it all its properties and actions, thus maintaining it in existence*' (p. xxxi) He systematised the philosophy of Chiropractic into 33 principles in his 1927 'Chiropractic Textbook' and established the fundamental relationship between Universal Intelligence, Innate Intelligence, and matter through the 'Triune of Life'. (Stephenson, 1927)

Stephenson (1927) viewed Universal Intelligence as an immaterial organising force that continuously maintains all matter in existence. He described it as the source of '*universal forces*' that are '*manifested by physical law*' and are '*unswerving and unadapted*', distinguished from Innate Intelligence, which adapts universal forces for use in living organisms. (Stephenson, 1927.

Relationship to DD Palmer's original vision

Congruences:

Stephenson's approach maintained several key elements of Palmer's original vision. He preserved the fundamental organising concept that was central to Palmer's understanding of Universal Intelligence. Additionally, Stephenson retained the Major Premise structure that Palmer had established as the foundation of the philosophy of Chiropractic. His work also maintained the essential intelligence-matter relationship that Palmer viewed as fundamental to understanding life and health.

Divergences:

However, Stephenson's interpretation diverged from Palmer's original vision in several significant ways. Through a process of secularisation, Stephenson systematically removed Palmer's explicit spiritual and religious language, transforming what had been a deeply spiritual concept into a more mechanistic principle. He replaced Palmer's experiential and metaphysical approach with rigid deductive logic through logical formalisation. Stephenson achieved theological neutrality by eliminating Palmer's diverse religious references in favour of philosophical abstraction. Furthermore, his mechanistic emphasis focused on law-like, predictable forces rather than Palmer's dynamic, evolutionary spirituality that had characterised the original conceptualisation.

Stephenson's systematisation preserved the philosophy of Chiropractic for academic study but at the cost of divorcing it from Palmer's spiritual foundations.

David B Koch (Primary Relevant Work - 2008)

Koch (2008) reorganised and renumbered the 33 principles, categorising them into Universal, Biological, and Chiropractic principles. He maintained original concepts while editing language '*without changing the overall concepts or their intent*' and described the metaphysical paradigm as '*dualistic interactionism*'. (Koch, 2008)

Koch's (2008) interpretation emphasises Universal Intelligence as establishing '*an immaterial/material duality within a unity of existence*'. Koch's important contribution lies in his contemporary reorganisation and clarification of the 33 principles. He defines intelligence as '*the property of an organised system that is assumed to create the specific relationships within that system*' with a focus on organisation as evidence of intelligent action. (Koch, 2008)

Relationship to DD Palmer's original vision

Congruences:

Koch's interpretation aligned with Palmer's original vision in several important respects. He maintained Palmer's fundamental emphasis on the intelligence-matter relationship that was central to the founder's understanding of Universal Intelligence. Koch also preserved the organisational concept that Palmer had established as a cornerstone of the philosophy of Chiropractic. Additionally, his work retained a focus on evidence-based reasoning that Palmer had employed in developing his theoretical framework.

Divergences:

Nevertheless, Koch's approach diverged from Palmer's original conceptualisation in several significant ways. Through philosophical abstraction, Koch further removed Palmer's spiritual language in favour of contemporary philosophical terminology such as 'dualistic interactionism'. His academic modernisation translated Palmer's concepts into 21st Century academic discourse that was quite different from the founder's original metaphysical language. Koch engaged in structural reorganisation by rearranging Palmer's intuitive principles into logical categories that may not have reflected Palmer's intended flow or natural progression of ideas. Perhaps most significantly, Koch's interpretation involved reduced mysticism, effectively eliminating Palmer's mystical and evolutionary spiritual dimensions that had been integral to the original understanding of Universal Intelligence.

Koch's work makes the philosophy of Chiropractic accessible to contemporary students but continues the trend away from Palmer's original spiritual vision and more toward academic acceptability.

Ian D Coulter (Primary Relevant Work - 1999)

Coulter (1999) explained that '*DD Palmer's concepts of innate and universal intelligence were valid metaphysical beliefs*' and positioned Chiropractic as a legitimate paradigm in healthcare. He provided scholarly analysis using contemporary philosophical frameworks. (Coulter, 1999)

Coulter (1999) approached Universal Intelligence as a valid metaphysical construct deserving academic respect, part of Chiropractic's unique paradigm that combines 'manipulation with a holistic paradigm', and central to what makes '*a Chiropractic consultation unique*'.

Coulter's approach used contemporary philosophical categories (Kuhn, 1962; Popper, 1963) and aimed towards academic defense and broad contextualisation.

Relationship to DD Palmer's original vision

Congruences:

Coulter's approach demonstrated significant alignment with Palmer's original vision through several key aspects. His paradigmatic validation defended Palmer's metaphysical approach as both legitimate and valuable within the broader context of healthcare philosophy.

Coulter provided academic respect by arguing for the scholarly worth of Palmer's philosophical constructs, positioning them as intellectually credible within academic discourse. Furthermore, his holistic recognition acknowledged the integrative nature of Palmer's vision, understanding that Universal Intelligence was meant to bridge multiple dimensions of human experience and health.

Divergences:

Despite these alignments, Coulter's interpretation diverged from Palmer's original conceptualisation in several important ways. His analytical distance approached Palmer's concepts as objects of study rather than as lived philosophy that practitioners might personally embody or experience.

Coulter adopted a defensive posture that focused primarily on legitimising rather than developing Palmer's ideas, which may have limited the evolutionary potential of the concepts. His use of an academic framework employed contemporary philosophical categories from scholars such as Kuhn (1962) and Popper (1963) that Palmer never intended or would have recognised.

Perhaps most significantly, Coulter's approach involved reduced spirituality, treating spiritual elements as '*metaphysical beliefs*' rather than acknowledging them as Palmer's experiential reality and lived understanding of Universal Intelligence.

Coulter's academic defense provided crucial legitimacy for the philosophy of Chiropractic in scholarly circles, though his analytical approach necessarily distanced the concepts from Palmer's original experiential and spiritual context.

Reginald Gold (Primary Related Work - 1998)

Gold (1998) authored 'The Triune of Life' and was known for distilling '*Chiropractic philosophy into its purest form*'. Gold (1998) emphasised Universal Intelligence as a practical organising principle with focus on making '*the message simple*', integration of philosophical understanding with clinical practice, and Universal Intelligence as '*life is a manifestation of movement*'.

Gold's approach can be referred to as 'Passionate Advocacy' and was of particular importance because of its relevance to the clinical realm and congruent practical applications.

Relationship to DD Palmer's original vision

Congruences:

Gold's interpretation demonstrated strong alignment with Palmer's original vision in several fundamental ways. His passionate advocacy shared Palmer's evangelical enthusiasm for Chiropractic's healing mission, maintaining the fervour and dedication that characterised the founder's approach.

Gold's recommended practical applications maintain Palmer's focus on tangible results and healing outcomes, ensuring that philosophical concepts remained connected to real-world benefits. His vitalistic emphasis preserved Palmer's understanding of life as an active, intelligent force rather than a mechanical process.

Additionally, Gold's educational mission echoed Palmer's desire to 'enlighten the world' through Chiropractic understanding, maintaining the transformative and missionary aspects of the original vision.

Divergences:

However Gold's approach also diverged from Palmer's original conceptualisation in several notable ways. His simplified presentation reduced Palmer's complex metaphysical system to more accessible concepts, which, while improving understanding, may have diminished the sophisticated depth of the original framework.

Gold's approach involved reduced theological complexity by eliminating Palmer's diverse religious references in favour of broader appeal to practitioners from various backgrounds. His clinical focus emphasised practical application over Palmer's broader evolutionary and spiritual vision, potentially limiting the expansive scope of the founder's understanding.

Finally, Gold operated within institutional frameworks that Palmer had originally resisted, working through established educational structures rather than the more independent and revolutionary approach that characterised Palmer's original development of the philosophy of Chiropractic.

Gold's approach most closely preserves the spirit and passion of Palmer's original vision while making it practically applicable for clinical education, though necessarily simplifying Palmer's complex metaphysical framework.

Simon Senzon (Primary Related Work - 2011)

Senzon's (2011) approach, which might best be referred to as Historical-Philosophical Analysis, applied Integral Theory to understand the historical development of the philosophy of Chiropractic and to explore '*premodern roots to the Chiropractic terms; Universal Intelligence and Innate Intelligence*'.

Senzon's (2011) conceptual framework is such that he views Universal Intelligence through historical context as emerging from '19th Century American metaphysical culture', DD Palmer's approach as '*postmodern*' using '*postrational and postconventional approaches*', and integration with contemporary philosophical and developmental theories.

Relationship to DD Palmer's original vision

Congruences:

Senzon's approach demonstrated profound alignment with Palmer's original vision through several sophisticated analytical dimensions. His historical validation deeply understood and

validated Palmer's original metaphysical roots, recognising the genuine philosophical foundations from which Chiropractic emerged.

Senzon provided spiritual recognition by acknowledging Palmer's spiritualist foundations as both legitimate and important, rather than dismissing them as outdated or irrelevant. His appreciation for integral complexity recognised the sophisticated, multi-dimensional nature of Palmer's thinking, understanding that the founder's vision encompassed multiple levels of reality and consciousness.

Furthermore, Senzon's evolutionary vision recognised Palmer's developmental and evolutionary spiritual perspective, appreciating the dynamic and progressive nature of the original conceptualisation.

Divergences:

Despite these deep alignments, Senzon's interpretation diverged from Palmer's original approach in several significant ways. His academic complexity employed sophisticated theoretical frameworks such as Integral Theory that Palmer never used or would have recognised, potentially imposing analytical structures foreign to the founder's intuitive methodology.

Senzon maintained historical distance by analysing Palmer's concepts as historical artefacts rather than treating them as living philosophy that could be directly experienced and applied. His intellectual systematisation applied complex developmental models that may not have captured Palmer's more intuitive and experiential approach to understanding Universal Intelligence.

Finally, Senzon's reduced practical focus emphasised theoretical understanding over Palmer's primary therapeutic mission, potentially shifting attention away from the healing outcomes that were central to the founder's original vision.

Senzon provides the most sophisticated historical and philosophical understanding of Palmer's original vision, revealing its depth and complexity while necessarily translating it into contemporary academic frameworks that Palmer himself would not have recognised.

Joseph B Strauss (Primary related work - 1991)

Strauss (1991) defines Universal Intelligence as a law that '*governs the universe*' but is not God himself, an '*organizing principle, that which keeps the planets and the atoms moving about in an organized manner*', sharing some attributes of God (omnipresent, without solicitude, immutable) but lacking personality, love, justice, and righteousness.

Strauss (1991) distinguished Universal Intelligence from God: '*Universal Intelligence is a principle of organization*'. He authored '*the most definitive explanation of the philosophy of Chiropractic in the last sixty years*' and clarified that Universal Intelligence '*fits perfectly into Judeo-Christian theology*' but '*is only a small part of it*'. (Strauss, 1991) As a result, Strauss' approach might best be referred to as 'Theological Distinction' and 'Practical Clarification'.

Relationship to DD Palmer's original vision

Congruences:

Strauss's interpretation maintained certain fundamental aspects of Palmer's original conceptualisation. His organisational principle approach maintained Palmer's focus on intelligence as an organising force that operated throughout creation.

Strauss preserved the universal scope by retaining Palmer's understanding of intelligence operating throughout the cosmos, maintaining the expansive reach that characterised the founder's vision.

Additionally, his work continued Palmer's emphasis on practical application by ensuring clinical relevance remained central to the philosophical framework.

Divergences:

However, Strauss's approach diverged dramatically from Palmer's original vision in several crucial ways. His theological separation directly contradicted Palmer's explicit equation of Universal Intelligence with various conceptions of God and the Divine across different religious traditions. Strauss's interpretation involved reduced spirituality by eliminating Palmer's mystical, experiential dimensions in favour of mechanical organisation, fundamentally altering the nature of the concept.

His approach created religious compartmentalisation by establishing artificial boundaries that Palmer had intentionally transcended in his inclusive spiritual vision. Perhaps most significantly, Strauss's framework involved depersonalisation, removing Palmer's understanding of Universal Intelligence as personally engaged with individual evolution and spiritual development. This represents the most dramatic departure from Palmer's original conceptualisation among all the authors examined, fundamentally altering the spiritual heart and evolutionary purpose that had been central to the founder's understanding of Universal Intelligence.

Strauss's theological clarification serves important practical purposes for religiously diverse practitioners but fundamentally alters Palmer's original vision by removing its spiritual heart and evolutionary purpose. This represents the most dramatic departure from Palmer's original conceptualisation among all the authors examined.

Subsection 2: Comparative Analysis: Alignment with Palmer's Vision

Spectrum of fidelity to Palmer's original conceptualisation

Based on our analysis, the author's respective positions can be ranked according to their fidelity to Palmer's original vision:

Most Aligned:

1. Gold (1998): Preserves Palmer's passionate, spiritual mission while simplifying for practical application
2. Senzon (2011): Provides sophisticated understanding of Palmer's original spiritual and metaphysical foundations

Moderately Aligned:

3. Coulter (1999): Validates Palmer's metaphysical approach academically while maintaining respectful distance.
4. Stephenson (1927): Preserves core organisational principle but significantly secularises Palmer's spiritual vision.

Most Divergent:

5. Koch (2008): Further abstracts Palmer's concepts into contemporary philosophical categories.
6. Strauss (1991): Explicitly rejects Palmer's divine/spiritual identification of Universal Intelligence.

Key Patterns of Evolution

The comparative analysis reveals four distinct evolutionary patterns that characterise how Universal Intelligence has been transformed across more than a century of Chiropractic philosophical development. The four trends are as follows:

1. Secularisation Trend: Progressive removal of Palmer's explicit spiritual and religious language (Stephenson, 1927 → Strauss, 1991 → Koch, 2008).
2. Academic Translation: Movement from Palmer's experiential mysticism toward scholarly analysis (Coulter, 1999; Senzon, 2011).
3. Practical Simplification: Reduction of Palmer's complex metaphysical system for clinical application (Stephenson, 1927; Gold, 1998).
4. Theological Management: Various strategies for handling Palmer's controversial divine identification, from elimination (Stephenson, 1927; Koch, 2008) to separation (Strauss, 1991) to historical contextualisation (Senzon, 2011).

... continue to tables

Subsection 3: Tabulated Results

The following tables systematically present the comparative analysis findings:

Table 1: Author Overview and Primary Works

Author	Text Year	Primary Work	Approach	Publication Details
DD Palmer	1910	The Science, Art and Philosophy of Chiropractic	Foundational/Spiritual	Portland, OR: Portland Printing House (1910)
Ralph W Stephenson	1927	Chiropractic Textbook	Systematic Codification	Davenport, IA: Palmer School of Chiropractic (1927)
David B Koch	2008	Contemporary Chiropractic Philosophy: An Introduction	Contemporary Reorganisation	Roswell, GA: Life University Press (2008)
Ian D Coulter	1999	Chiropractic: A Philosophy for Alternative Health Care	Academic Defense	Oxford: Butterworth-Heinemann (1999)
Reginald Gold	1998	The Triune of Life	Passionate Advocacy	Spartanburg, SC: Sherman College Press (1998)
Simon Senzon	2011	Multiple peer-reviewed articles	Historical-Philosophical Analysis	Journal of Chiropractic Humanities (2011)
Joseph B Strauss	1991	Chiropractic Philosophy	Theological Distinction	Foundation for Advancement of Chiropractic Education (1991)

Table 2: Core Conceptualisations of Universal Intelligence

Author	Definition/Description	Key Characteristics	Methodological Approach
D.D. Palmer	'All-pervading Universal Intelligence' equated with God/Divine across traditions	<ul style="list-style-type: none"> • Explicitly spiritual/divine • Personally engaged • Evolutionarily purposeful • Therapeutically active 	Experiential/Mystical
Stephenson	'A Universal Intelligence is in all matter and continually gives to it all its properties and actions'	<ul style="list-style-type: none"> • Organising principle • Law-like and predictable • Secularised • Mechanistic 	Deductive Logic
Koch	'Immaterial/material duality within a unity of existence'	<ul style="list-style-type: none"> • Dualistic interactionism • Organisationally focused • Academically modernised • Philosophically abstract 	Contemporary Philosophy
Coulter	Valid metaphysical construct within Chiropractic paradigm	<ul style="list-style-type: none"> • Academically legitimate • Paradigmatically unique • Scholarly defensible • Holistically integrated 	Academic Analysis
Gold	'Life is a manifestation of movement'	<ul style="list-style-type: none"> • Practically focused • Vitalistic • Clinically applicable • Passionately advocated 	Experiential/Practical
Senzon	Postmodern expression of 19 th Century metaphysical culture	<ul style="list-style-type: none"> • Historically contextualised • Developmentally understood • Integrally analysed • Academically sophisticated 	Historical-Developmental
Strauss	'Organising principle'"distinct from God	<ul style="list-style-type: none"> • Theologically separated • Functionally focused • Religiously neutral • Mechanistically conceived 	Theological Clarification

Table 3: Evolutionary Trends and Patterns

Trend	Authors Representing	Description	Impact on Original Vision
Secularisation	Stephenson (1927) → Strauss (1991) → Koch (2008)	Progressive removal of spiritual/religious language	Major loss of Palmer's divine identification
Academic Translation	Coulter (1999); Senzon (2011)	Movement toward scholarly frameworks	Legitimation but conceptual distancing
Practical Simplification	Stephenson (1927); Gold (1998)	Reduction for clinical application	Accessibility but complexity loss
Theological Management	All except Palmer	Various strategies for handling divine aspects	Fundamental alteration of spiritual core
Logical Systematisation	Stephenson (1927); Koch (2008)	Organisation into formal principles	Structure gained, mysticism lost
Historical Contextualisation	Senzon (2011)	Understanding within cultural/philosophical context	Insight gained, living philosophy reduced

Table 4: Lost and Gained Elements

Dimension	Lost from Palmer's Vision	Gained in Evolution	Implications
Spiritual	<ul style="list-style-type: none"> • Divine identification • Personal engagement • Mystical experience • Evolutionary purpose 	<ul style="list-style-type: none"> • Religious neutrality • Interfaith compatibility • Secular acceptance 	Accessibility vs. authenticity trade-off
Intellectual	<ul style="list-style-type: none"> • Intuitive knowing • Experiential wisdom • Contemplative practice • Integrated understanding 	<ul style="list-style-type: none"> • Logical systematisation • Academic rigor • Scholarly credibility • Educational structure 	Precision vs. wholeness tension
Practical	<ul style="list-style-type: none"> • Therapeutic mission • World transformation • Spiritual healing • Evolutionary assistance 	<ul style="list-style-type: none"> • Clinical protocols • Professional standards • Educational curricula • Practice guidelines 	Mission vs. profession transformation
Cultural	<ul style="list-style-type: none"> • Metaphysical foundations • Spiritualist roots • 19th-century context • Alternative paradigm 	<ul style="list-style-type: none"> • Contemporary relevance • Scientific compatibility • Professional legitimacy • Mainstream acceptance 	Innovation vs. tradition balance

Discussion

Universal Intelligence, historically central to the Chiropractic profession, today remains important to traditionalist segments of the profession while being marginalised among those segments of profession intent on mainstreaming Chiropractic with the call that 'the profession needs to declare unequivocally that it has a focused and limited scope of practice with MSK disorders at its centre.' (O'Neill, et al., 2024) The persistence of the Universal Intelligence concept, even if only now maintained amongst the traditionalists, suggests its fundamental importance to Chiropractic identity.

The diversity of interpretations, from Stephenson's (1927) systematic codification to Senzon's (2011) integrative analysis, reflects both the richness of the concept and the challenges facing any attempt to define Universal Intelligence definitively. This plurality may be viewed as either a strength that allows for broad appeal or a weakness that prevents clear definition.

Richness and Definitional Challenges

1. How the Diversity Reflects the Richness of the Universal Intelligence Concept

The remarkable diversity of interpretations from Stephenson's (1927) systematic codification to Senzon's (2011) integrative analysis demonstrates the inherent conceptual richness of Palmer's original Universal Intelligence formulation. This richness manifests in several dimensions that have enabled such varied yet meaningful interpretations across more than a Century.

Multidimensional Complexity:

Palmer's (1910) conception encompassed simultaneously spiritual, philosophical, scientific, and practical dimensions, providing multiple entry points for subsequent interpretation. Stephenson (1927) could extract the logical-systematic elements to create educational principles, while Gold (1998) could emphasise the vitalistic-practical aspects for clinical application, and Senzon (2011) could explore the historical-developmental dimensions for academic analysis. Each author found genuine substance within Palmer's formulation that resonated with their particular interests and professional needs.

This multidimensional nature reflects what Senzon (2011) identifies as Palmer's 'postmodern' approach that integrated multiple levels of understanding.

Semantic Flexibility:

The concept's richness is evidenced by its capacity to sustain meaningful translation across dramatically different intellectual and cultural contexts. Coulter (1999) could render it academically acceptable through contemporary philosophical frameworks drawing on scholars like Kuhn (1962) and Popper (1963). Koch (2008) could modernise it through 21st Century conceptual language of 'dualistic interactionism', and Strauss (1991) could theologically distinguish it without completely emptying it of content.

This semantic flexibility suggests that Palmer's original formulation contained sufficient conceptual depth to support multiple valid interpretations rather than representing a simple or superficial idea. (Ricoeur, 1976)

Adaptive Resilience:

The concept's richness is demonstrated by its ability to maintain coherence and relevance despite fundamental transformations in context. The fact that Universal Intelligence remains meaningful to practitioners and educators after systematic secularisation, (Stephenson, 1927) academic translation, (Coulter, 1999) practical simplification, (Gold, 1998) and theological separation, (Strauss, 1991) indicates that Palmer's original conception possessed sufficient conceptual substance to survive dramatic reinterpretation while retaining essential organising functions.

This resilience aligns with what MacIntyre (1988) describes as the capacity of robust philosophical concepts to maintain identity across paradigmatic shifts.

Generative Potential:

Perhaps most significantly, the diversity of interpretations reveals the concept's generative capacity, its ability to inspire creative development rather than merely passive preservation. Senzon's (2011) integration with contemporary developmental theory and Koch's (2008) philosophical reorganisation represent genuine innovations rather than simple repetitions, suggesting that Palmer's formulation contained latent possibilities that continue to unfold through engagement with new intellectual frameworks.

This generative quality reflects what Gadamer (1960/1975) identifies as the '*fusion of horizons*' that enables historical concepts to generate new meaning in contemporary contexts.

2. How the Diversity Reflects Definitional Challenges for Concepts Like Universal Intelligence

The same diversity that demonstrates conceptual richness simultaneously reveals fundamental challenges inherent in attempting to define concepts of this philosophical magnitude and metaphysical scope, challenges that have been recognised in broader philosophical literature. (Collingwood, 1946; Koselleck, 1985)

Categorical Ambiguity:

Universal Intelligence occupies an ambiguous position across multiple conceptual categories, spiritual/material, abstract/concrete, universal/particular, scientific/religious; making precise definition extremely difficult. Each author's interpretation necessarily emphasises certain categorical aspects while de-emphasising others, leading to apparently contradictory but individually coherent definitions. Strauss's (1991) mechanical organising principle and Palmer's (1910) divine presence represent equally valid but irreconcilable categorical interpretations of the same underlying concept. This challenge reflects what Skinner (1969) identifies as the fundamental problem of understanding historical concepts across different intellectual contexts.

Experiential vs. Analytical Tension:

Palmer's (1910) original understanding was fundamentally experiential and mystical, deriving from personal spiritual insights rather than analytical reasoning. However, the demands of professional education, academic credibility, and clinical application require analytical definition and systematic explanation.

This creates an inherent tension between preserving the experiential authenticity of the concept and making it analytically accessible, as evidenced by the contrast between Gold's (1998) passionate advocacy and Coulter's (1999) scholarly analysis. This tension parallels what Ricoeur (1976) describes as the conflict between lived experience and systematic interpretation in hermeneutical understanding.

Cultural and Historical Relativity:

The definitional challenge is compounded by the concept's cultural and historical embeddedness. Palmer's 19th Century American metaphysical context provided interpretive frameworks that are no longer readily available to contemporary practitioners and educators. (Fuller, 1982; Moore, 1993) Each subsequent author has necessarily translated the concept into their own cultural and intellectual context, but these translations inevitably alter meaning in ways that may not be immediately apparent.

Senzon's (2011) use of Integral Theory framework and Koch's (2008) contemporary philosophical terminology represent genuine attempts at cultural translation, but they necessarily change the concept's meaning in the process. This reflects Koselleck's (1985) analysis of how historical concepts undergo semantic transformation across temporal boundaries.

Professional vs. Personal Dimensions:

Universal Intelligence functions simultaneously as a professional concept requiring public definition and a personal philosophy involving private conviction. The definitional challenge emerges from the need to create shared professional understanding while respecting individual interpretive freedom. Strauss's (1991) theological separation serves important professional functions by enabling practitioners from diverse religious backgrounds to embrace the philosophy of Chiropractic, but it necessarily constrains the concept's meaning in ways that may conflict with individual practitioners' personal convictions.

This tension reflects broader challenges in professional philosophy development identified by scholars examining the relationship between personal belief and institutional requirements. (Bevir, 1999)

Theoretical vs. Practical Requirements:

The concept must serve both theoretical coherence and practical application, but these requirements often conflict. Theoretical adequacy might require preserving Palmer's complex metaphysical framework, while practical application demands simplified, teachable formulations. This tension is evident in the contrast between Senzon's (2011) sophisticated historical analysis

and Gold's (1998) practical simplification, both of which represent legitimate but incompatible responses to the definitional challenge.

This reflects what Tilly (1984) identifies as the inherent tension between analytical precision and practical utility in social scientific concepts.

Synthesis: The Productive Tension

The diversity of interpretations ultimately reveals that Universal Intelligence represents a type of concept that may be inherently resistant to definitive definition, not due to conceptual poverty, but due to conceptual richness that exceeds the capacity of any single interpretive framework. (Gadamer, 1960/1975). The ongoing definitional challenges may themselves be productive, forcing continued engagement with fundamental questions about the nature of life, intelligence, healing, and professional identity that might otherwise be prematurely foreclosed through premature definitional closure.

This suggests that the apparent problem of definitional diversity might actually represent a solution to the challenge of maintaining conceptual vitality across changing historical and cultural contexts. (MacIntyre, 1988)

The richness that generates definitional challenges also enables adaptive resilience, allowing the concept to remain meaningful and relevant despite dramatic changes in professional, academic, and cultural environments. This perspective aligns with Miles and Huberman's (1994) observation that conceptual complexity in qualitative research often reflects the multidimensional nature of the phenomena under investigation rather than analytical inadequacy.

The persistence of Universal Intelligence as a meaningful concept across such diverse interpretations suggests that Palmer's (1910) original formulation possessed what Lovejoy (1936) termed 'unit-ideas', fundamental conceptual elements capable of generating multiple but related intellectual developments while maintaining essential coherence across historical transformation.

Evolution of the Concept

The concept of Universal Intelligence has evolved from Palmer's original spiritualist-influenced formulation through several distinct phases:

- ▶ Codification (Stephenson, 1927): Systematic organisation into logical principles
- ▶ Modernisation (Koch, 2008): Contemporary reorganisation and clarification
- ▶ Academic Legitimation (Coulter, 1999): Scholarly defense and contextualisation
- ▶ Practical Application (Gold, 1998): Focused clinical implementation
- ▶ Historical Analysis (Senzon, 2011): Developmental and integrative understanding
- ▶ Theological Clarification (Strauss, 1991): Distinction from religious concepts

Implications for understanding Universal Intelligence

The Palmer Paradox:

The Palmer Paradox refers to the phenomenon whereby each subsequent author's legitimate and well-intentioned efforts to serve contemporary needs has collectively resulted in a systematic

departure from DD Palmer's original vision of Universal Intelligence, despite their stated intentions to preserve and develop his foundational concepts. Each author's interpretation serves legitimate purposes; academic respectability (Stephenson, 1927; Koch, 2008; Coulter, 1999), practical application (Gold, 1998), historical understanding (Senzon, 2011), or theological clarity (Strauss, 1991), yet collectively they represent a systematic movement away from Palmer's original vision.

As a result, some dimensions of the founder's definition of Universal Intelligence have been lost and others gained:

Lost Dimensions:

Contemporary interpretations have largely abandoned Palmer's core insights that were central to his original understanding of Chiropractic's purpose and meaning. The conception of Universal Intelligence as a personally engaged Divine presence that actively participates in individual and cosmic evolution has been systematically eliminated from most contemporary formulations.

Similarly, Palmer's understanding of Chiropractic as a spiritual practice facilitating evolutionary development, where practitioners served as facilitators of spiritual growth and cosmic progression, has been replaced by more mechanistic clinical models. The original vision was of the Chiropractic adjustment as a means of accessing divine intelligence, allowing patients to connect more fully with their spiritual essence and evolutionary potential. Along with the shift away from that conceptualisation we see the majority of educational institutions and practitioners having moved into primarily biomechanical interventions focused narrowly on MSK symptom relief and/or functional improvement.

Perhaps most significantly, Palmer's conception of the practitioner as an agent of cosmic evolutionary purpose, carrying a sacred responsibility to assist humanity's spiritual and physical development, has been largely abandoned in favour of more conventional healthcare provider roles.

Gained Elements:

The evolution of Universal Intelligence conceptualisations, observed through this research, may have provided benefits that have advanced Chiropractic's professional standing and practical utility. The profession has improved academic legitimacy and scholarly respect and can clearly engage with contemporary intellectual discourse without relying on explicitly spiritual or religious language.

Such transformation may have enabled logical systematisation and educational accessibility, making Chiropractic principles more teachable in formal academic settings and more comprehensible to students from diverse backgrounds. The observed conceptual evolution has also drawn attention to the development of practical clinical application frameworks that translate philosophical concepts into concrete practice protocols and patient care planning.

Additionally, the modifications may have contributed to greater interfaith and secular compatibility, allowing practitioners from various religious backgrounds, as well as those with secular orientations, to embrace the philosophy of Chiropractic without theological conflict, thereby broadening the profession's appeal and accessibility to diverse populations. Understanding these possibilities deserve further attention.

The Palmer Paradox raises many critical questions for contemporary Chiropractic

Can authenticity and relevance be simultaneously achieved?

Is it possible to honour Palmer's original vision while meeting modern professional demands?

Does Universal Intelligence retain meaningful content when divorced from its spiritual foundations?

How should professions navigate the tension between foundational authenticity, legitimacy, identity, and contemporary applicability?

The Four Distinct Evolutionary Patterns of Universal Intelligence

This comparative analysis reveals four distinct evolutionary patterns that characterise how Universal Intelligence has been transformed across more than a Century of Chiropractic philosophical development. These patterns demonstrate systematic changes in how subsequent authors have approached Palmer's original formulation, each responding to different professional pressures and contemporary demands while collectively moving the concept away from its foundational spiritual and experiential roots.

The secularisation trend shows a progressive removal of Palmer's explicit spiritual and religious language, moving chronologically from Stephenson's (1927) initial systematisation through Strauss's (1991) theological separation to Koch's (2008) complete philosophical abstraction. Academic translation represents the movement from Palmer's experiential mysticism toward scholarly analysis, as exemplified by Coulter's (1999) paradigmatic defense and Senzon's (2011) historical-developmental framework.

Practical simplification demonstrates the reduction of Palmer's complex metaphysical system for clinical application, seen in both Stephenson's (1927) educational systematisation and Gold's (1998) passionate but simplified advocacy. Finally, theological management encompasses the various strategies authors have employed for handling Palmer's controversial divine identification, ranging from complete elimination by Stephenson (1927) and Koch (2008), through explicit separation by Strauss (1991), to sophisticated historical contextualisation by Senzon (2011). These patterns collectively illustrate how professional, academic, and cultural pressures have systematically transformed Universal Intelligence from Palmer's living spiritual reality into various forms of abstraction.

The evolution of Universal Intelligence conceptualisations presents several significant challenges for contemporary Chiropractic.

The profession faces the fundamental question of how to honour Palmer's original spiritual vision while maintaining professional credibility in an increasingly secular academic and healthcare environment.

This challenge is particularly acute given that Palmer's explicit identification of Universal Intelligence with divine and spiritual forces across multiple religious traditions conflicts with

contemporary expectations for religiously neutral professional discourse. Additionally, there remains the crucial question of whether Universal Intelligence retains meaningful content when divorced from its spiritual foundations, or whether the concept becomes merely an empty abstraction when stripped of Palmer's mystical and evolutionary dimensions.

The profession may be better served by garnering the necessary resources that allow a more proactively navigation of the persistent tension between historical authenticity and contemporary relevance, balancing respect for foundational principles with the legitimate demands of modern practice, education, and research. The challenge for Chiropractic, rather than throwing out the rich philosophical foundations upon which the profession was founded as demanded by some authors (O'Neill, et al., 2024; Simpson, et al., 2020), lies instead in preserving the founder's unique blend of insights and exploring the clinical utility of those insights while adapting to the legitimate demands of modern professional practice and academic discourse.

Future research directions

The analysis reveals several potential paths for continued investigation and development:

- ▶ Integration: Senzon's (2011) approach points toward value in continued integration with, and in-light of, complementary academic theories and models
- ▶ Clarification: Strauss's (1991) work indicates the need for clear boundaries with other domains
- ▶ Application: Gold's (1998) emphasis on the practical implementations deserves more attention
- ▶ Scholarship: Coulter's (1999) work demonstrates the value of, and need for, continued academic development of Chiropractic's fundamental philosophical constructs
- ▶ Organisation: Koch's (2008) reorganisation shows the benefits that can accrue from comparing and contrasting with similar concepts from other disciplines

Methodological Considerations

The findings reveal important methodological insights about the evolution of philosophical concepts within professional contexts. The systematic movement from Palmer's experiential mysticism toward various forms of academic and practical translation demonstrates how professional pressures, cultural changes, and institutional demands can fundamentally alter conceptual meaning while preserving superficial structural elements.

The 'Palmer Paradox' identified in this study may represent a broader phenomenon in professional philosophy development, where legitimate contemporary needs systematically distance professions from their foundational visions. This raises important questions about the relationship between authenticity and relevance in professional identity formation.

Limitations and Future Research

This analysis acknowledges several limitations that suggest directions for future research. The selection of six authors, while representative of major philosophical influences, does not encompass the full range of interpretations within Chiropractic literature. Additionally, the focus on Universal Intelligence as an isolated concept may not fully capture its meaning within each author's broader philosophical system.

Future research by the authors of this current paper aims to explore whether other core Chiropractic concepts (such as Innate Intelligence, Educated Intelligence and Vertebral Subluxation) have undergone similar evolutionary processes, the extent to which the patterns identified here are unique to Chiropractic or reflect broader phenomena in healthcare professions, and how contemporary practitioners integrate these various interpretations in their clinical practice and professional identity.

Conclusion

Universal Intelligence is a central and evolving concept in Chiropractic. While maintaining core elements from Palmer's original formulation, each author examined by us has contributed unique perspectives that reflect their historical context, personal background, and areas of interest. The concept's persistence across more than a century suggests its fundamental importance to Chiropractic identity, while its evolution demonstrates the profession's ongoing intellectual development.

The diversity of interpretations, from Stephenson's (1927) systematic codification to Senzon's (2011) integrative analysis, reflects both the richness of the concept and the challenges facing any attempt to define Universal Intelligence definitively. This plurality may be viewed as either a strength that allows for broad appeal or a weakness that prevents clear definition.

For contemporary Chiropractic, the challenge lies in maintaining the concept's essential insights while advancing our understanding of the concept and exploring its practical application's relevance to modern practitioners and patients. The important contributions made by each of these six authors provides a foundation for this ongoing development, each contributing essential perspectives toward our understanding of Universal Intelligence as a historical concept, as a metaphor with potential environmental and clinical utility, and as a living philosophical framework with important implications for the profession's activities and identity.

The systematic transformation from Palmer's mystical, evolutionary, and therapeutically-focused concept toward more secularised, academically acceptable, and practically applicable interpretations reflects what we have termed 'The Palmer Paradox', wherein the concept is maintained but with each author's legitimate contemporary purposes collectively distancing the profession from its founder's original vision, raising important questions about authenticity, relevance, and the future direction of the philosophy of Chiropractic.

This analysis contributes to the broader understanding of how professional philosophies can shift under the pressures of academic legitimacy, practical application, and cultural change. The patterns identified here may have implications beyond Chiropractic for other healthcare professions grappling with similar tensions between historical authenticity and contemporary relevance.

The challenge for Chiropractic lies in preserving the founder's unique blend of insights whilst being careful not to squash the kind of conceptual and theoretical evolution that has already taken place and which has been evidenced by way of this comparative analysis of the Universal Intelligence concept.

Francine L Denis

DC

Chiropractic in Society Module Leader and Teacher
Barcelona College of Chiropractic, Barcelona

Adrian B Wenban

BSc(Anat), BAppSc(Chiro), MMedSc(Clin Epi), PGrDip(Med Ed)

Cofounder, College of Advanced Healthcare Sciences (CAHS)
Ps. Sant Gervasi, 27, 08022 Barcelona
awenban@uahcs.com

Cite: Wenban AB, Denis FL. Universal Intelligence in the Philosophy of Chiropractic: A Comparative Analysis. *Asia-Pac Chiropr J.* 2026;6.3.
www.apcj.net/papers-issue-6-3/#WenbanDenisUI

AI Statement

The authors acknowledge that AI was used in the writing of this paper and that the assist in writing went beyond a check of grammar and spelling. Specifically, AI (Claude.ai) was used to review and critique the paper after it had been developed, researched, written and spell checked by AW and FD. AI suggestions, if both authors agreed to integrate into the original paper, were then checked and validated by both authors.

As a result, the final paper represents an original comparative analysis, developed, researched and written by AW and FD but then AI reviewed, critiqued, and slightly modified. The outcome, an original comparative analysis, contributes new insights to Chiropractic philosophical scholarship by systematically documenting how Universal Intelligence has evolved from Palmer's original spiritual and evolutionary understanding toward more secularised, academically acceptable interpretations—a transformation we characterise as 'The Palmer Paradox'

Bibliography

- Bevir, M. (1999). *The Logic of the History of Ideas*. Cambridge: Cambridge University Press.
- Collingwood, R.G. (1946). *The Idea of History*. Oxford: Oxford University Press.
- Coulter, I.D. (1999). *Chiropractic: A Philosophy for Alternative Health Care*. Oxford: Butterworth-Heinemann.
- Fuller, R.C. (1982). *Mesmerism and the American Cure of Souls*. Philadelphia: University of Pennsylvania Press.
- Gadamer, H.G. (1960/1975). *Truth and Method* (G. Barden & J. Cumming, Trans.). London: Continuum. (Original work published 1960)
- Gold, R. (1998). *The Triune of Life*. Spartanburg, SC: Sherman College Press.
- Keating, J.C. (1997). *B.J. of Davenport: The Early Years of Chiropractic*. Davenport, IA: Association for the History of Chiropractic.
- Koch, D.B. (2008). *Contemporary Chiropractic Philosophy: An Introduction*. Roswell, GA: Life University Press.
- Koselleck, R. (1985). *Futures Past: On the Semantics of Historical Time* (K. Tribe, Trans.). Cambridge, MA: MIT Press.
- Kuhn, T.S. (1962). *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press.
- Lincoln, Y.S., & Guba, E.G. (1985). *Naturalistic Inquiry*. Beverly Hills, CA: Sage Publications.
- Lovejoy, A.O. (1936). *The Great Chain of Being: A Study of the History of an Idea*. Cambridge, MA: Harvard University Press.

- MacIntyre, A. (1988). *Whose Justice? Which Rationality?* Notre Dame: University of Notre Dame Press.
- Miles, M.B., & Huberman, A.M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook* (2e). Thousand Oaks, CA: Sage Publications.
- Moore, J.S. (1993). *Chiropractic in America: The History of a Medical Alternative*. Baltimore: Johns Hopkins University Press.
- O'Neill, S.F.D., Nim, C, Newell, D., & Leboeuf-Yde, C. (2024). A new role for spinal manual therapy and for chiropractic? Part II: strengths and opportunities. *Chiropractic and Manual Therapies*, 32(1), 12. <https://doi.org/10.1186/s12998-024-00532-5>
- Palmer, D.D. (1910). *The Science, Art and Philosophy of Chiropractic*. Portland, OR: Portland Printing House.
- Phillips, R. (1995). Philosophy and chiropractic: dimensions and directions. *Journal of Chiropractic Humanities*, 5, 2–7.
- Popper, K.R. (1963). *Conjectures and Refutations: The Growth of Scientific Knowledge*. London: Routledge.
- Ricoeur, P. (1976). *Interpretation Theory: Discourse and the Surplus of Meaning*. Fort Worth: Texas Christian University Press.
- Senzon, S.A. (2011). Constructing a philosophy of chiropractic: evolving worldviews and premodern roots. *Journal of Chiropractic Humanities*, 18(1), 10-23. <https://doi.org/10.1016/j.echu.2011.09.001>
- Senzon, S.A. (2011). Constructing a philosophy of chiropractic: evolving worldviews and postmodern core. *Journal of Chiropractic Humanities*, 18(1), 39-63. <https://doi.org/10.1016/j.echu.2011.10.004>
- Simpson, J.K., & Young, K.J. (2020). Vitalism in contemporary chiropractic: a help or a hinderance? *Chiropractic & Manual Therapies*, 2020, 28(1), 35. <https://doi.org/10.1186/s12998-020-00307-8> .
- Skinner, Q. (1969). Meaning and understanding in the history of ideas. *History and Theory*, 8(1), 3-53. <https://doi.org/10.2307/2504188>
- Stephenson, R.W. (1927). *Chiropractic Textbook*. Davenport, IA: Palmer School of Chiropractic.
- Strauss, J.B. (1991). *Chiropractic Philosophy*. Spartanburg, SC: Foundation for the Advancement of Chiropractic Education.
- Tilly, C. (1984). *Big Structures, Large Processes, Huge Comparisons*. New York: Russell Sage Foundation.