

Letters to the Editor are considered for publication (subject to editing and abridgment), provided that they are submitted in duplicate, signed by all authors, typewritten in double spacing, and do not exceed 40 typewritten lines of manuscript text (excluding references). Submission of a letter constitutes permission for the Canadian Chiropractic Association, its licensees, and its assignees to use it in the *Journal's* various editions (print, data base, and optical disk) in anthologies, revisions, and any other form or medium. Letters should not duplicate similar material being submitted or published elsewhere, and they should not contain abbreviations. Financial associations or other possible conflicts of interest should always be disclosed.

Letters referring to a recent *Journal* article must be received within six weeks of the article's publication. We are unable to provide pre-publication proofs, and unpublished material will not be returned to authors unless a stamped, self-addressed envelope is enclosed.

Statements and/or opinions expressed directly, or implied, in Letters are those of the author and not CCA nor the *Journal*; publication herein does not necessarily mean that the CCA, the *Journal*, the Editors or the Editorial Board endorses such statement or opinion.

Les lettres à la rédaction sont acceptables (sous réserve d'être revues et abrégées), à condition d'être soumises en deux exemplaires, d'être signées par tous leurs auteurs, dactylographiées à double interligne et de ne pas dépasser 40 lignes dactylographiées de texte (à part les renvois). Le fait de soumettre une lettre revient à accorder la permission à l'Association Chiropratique Canadienne, à ses concessionnaires et ses mandataires, de s'en servir dans les différentes éditions du *Journal* (sous forme de document imprimé, de base de données, de disque optique), dans des anthologies, révisions et sous toute autre forme ou moyen. Les lettres doivent éviter de répéter des sujets analogues, soumis ou publiés ailleurs, et ne doivent pas contenir d'abréviations. D'éventuelles associations financières ou autres conflits d'intérêts devraient toujours être révélés.

Les lettres faisant allusion à un article récent du *Journal* doivent nous parvenir dans les six semaines suivant la publication dudit article. Nous ne sommes pas en mesure de fournir d'épreuves de préirage. Tout envoi non publié ne sera retourné aux auteurs que s'il est accompagné d'une enveloppe affranchie, portant l'adresse de l'expéditeur.

Toute déclaration ou opinion, tant directe que tacite, contenue dans les lettres, est celle de l'auteur et non pas celle de l'ACC ou du *Journal*; sa publication dans ce dernier n'implique pas nécessairement que l'ACC, le *Journal*, son rédacteur en chef ou son Conseil de rédaction y souscrivent.

Philosophical barriers to research in chiropractic JCCA 1989; 33(4): 184-186

To the editor:

As my name was mentioned in "A survey of philosophical barriers to research in Chiropractic, Joseph C. Keating, Jr. Ph.D., December 1989 C.C.A.", I would like to make the following comments.

Virgil stated: "Happy the man who has learned the causes of things and put under his feet all fears and inexorable fate and the noisy strife of the hell of greed." (emphasis mine)

Joy Loban D.C. observed: "If I were asked to briefly describe Chiropractic Philosophy, I should say Chiropractic Philosophy is the Philosophy of Cause." (emphasis mine)

B.J. Palmer held that there was a primordial cause, a source of life ... as he stated: "the Unital Intelligence ..." The "One Cause" of Life. (emphasis mine).

The Cartesian philosophy is antipodal to chiropractic philosophy and Dr. Keating simply follows Descartes' so called "scientific" approach.

This mechanistic approach denies that essential ingredient of true doctoring and healing that is increasingly spoken of today by authors

such as Dr. Bernie Siegel M.D., Norman Cousins, Dr. Andrew Weil, M.D., Dr. Dennis T. Jaffe Ph.D. and many more. It denies the concepts of healing that recognize "the miraculous cut", "the wonder drug" and "the adjustment with the extra something."

Chiropractic has traditionally balanced its metaphysical and mechanistic concepts admirably. We are a God in Man philosophy, a hands on healing art, rather than deny our philosophical concepts we should cherish and ameliorate our concepts of Cause and Cure. Let those who would follow the medical model "become part of medicine, they are more akin to it than chiropractic.

Chiropractic teaches the cause of things as Virgil stated, our philosophy gives us a "Life Without Fear." Again referring to Virgil's lines it "puts under our feet all fears and inexorable fate". And finally as the sage Virgil so aptly put it into words, our life of service, of doctoring, of "giving out of our own abundance" ... (Dr. Sid Williams) has put behind those who practice **The Principle** ... "The noisy strife of the hell of greed".

The vital substance of chiropractic is **Philosophy!**

As Dr. E.A. Morinis Ph.D. said: "Divested of its philosophy chiropractic is divested of its uniqueness and perhaps its future."

Without it there is nothing to distinguish us from the common bone setter or manipulator.

Fred H. Barge, D.C., Ph.C.

President B.C.C.

President I.C.A.

To the editor in reply:

Fred H. Barge, D.C.'s reiteration ("We are a God in Man philosophy") of the religious views which he and several other (but not all) chiropractic philosophers adhere to, serves to underscore the need in the profession to carefully and critically review what constitutes philosophy in chiropractic. Quality health-care does not require belief in God by doctor nor patient. Neither are spiritual beliefs essential to a holistic perspective in theory and practice. Nor are religious beliefs required to deal with the non-physical components of health care (e.g., the placebo effect). Insofar as we wish to claim chiropractic is a science, and to the extent that we wish to see this science progress, then chiropractic must abandon its theosophical plank. Science does not deal with the spiritual nor the divine. Supernatural phenomena are beyond its domain.

Dr. Barge, in his book¹ and in his letter, offers a dogma of chiropractic in which "causes" are known before any research is conducted. His certainty in the truth of his perspective apparently derives from his "gift of listening to my Innate teacher"¹. Such certainty is the antithesis of the cautious, skeptical attitude of the clinical scientist. Although Dr. Barge's personal, spiritual inspiration may produce for him (and others) a "Life without fear", it has no authority in science. Unfortunately, Dr. Barge believes that "chiropractic has traditionally balanced its metaphysical and mechanistic concepts admirably." He apparently does not recognize the epistemological incompatibility of science and theology. So far as I can tell, what Dr. Barge refers to as "philosophy" and as "the vital substance of chiropractic" is theology.

I respect Dr. Barge's personal commitment to his principles. However, his advocacy of theology in chiropractic dooms the profession to continued status as a religious healing cult. I urge the profession to reject religious principles in favor of a genuine philosophy of the science of chiropractic.

Joseph C. Keating, Jr., Ph.D.
Associate Professor

Reference

1 Barge FH. Life without fear. 1987, Bawden Brothers, Eldridge, Iowa.