

# **Der Gesundheitsbegriff bei A. T. Still**

Eine Untersuchung auf dessen Ursprung und Bedeutung

## **MASTER-THESIS**

zur Erlangung des akademischen Grades

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Hinweis zu dieser Ausgabe:

Formelle Fehler wurden im April 2024 revidiert.

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meinem Mann Jörg

und unseren Kindern

Tobias, Dominik und Paul.

## ZUSAMMENFASSUNG

**Studienziel:** Das Ziel der Studie war es den Gesundheitsbegriff bei Andrew Taylor Still auf seinen historischen Hintergrund und Bedeutung zu untersuchen und damit die Forschungsfrage „Wie beschreibt A. T. Still Gesundheit und kann sie im historischen Kontext des Methodismus nach John Wesley gedeutet werden?“ zu beantworten.

**Studiendesign:** Es wurde ein qualitatives Studiendesign gewählt.

**Methoden:** Die Texte von A. T. Still und John Wesley wurden mit Hilfe der qualitativen Inhaltsanalyse nach Mayring mit dem Prozessmodell der induktiven Kategorienbildung untersucht. Eine Zweitkodierung wurde durchgeführt.

**Ergebnisse:** Der Gesundheitsbegriff *health* wurde in den Werken von A. T. Still und J. Wesley gefunden. Die Auswertung der Werke A. T. Stills und J. Wesleys zeigte eine inhaltliche Übereinstimmung in den Kategorien Materie, Tun, Sein und Spiritualität. Die Zweitkodierung bestätigte die Interkoderreliabilität.

**Diskussion:** Die Forschungsfrage konnte beantwortet werden. Der Gesundheitsbegriff *health* wurde sowohl bei A. T. Still als auch bei J. Wesley in gleicher Weise verwendet und wurde im historischen Kontext von J. Wesleys Methodismus gedeutet und mit Hilfe der vier Hauptkategorien ganzheitlich beschrieben.

**Konklusion und Ausblick:** „Gesundheit finden“ heißt im Sinne A. T. Stills, durch Osteopathie die anatomische Ordnung, den Blutfluss und Stoffwechsel wieder herzustellen. Es bedeutet Leichtigkeit und Harmonie im Körper zu finden und dabei in Ehrfurcht vor dem Schöpfer ohne falsche Motive zu handeln. Das könnte bei osteopathischen Behandlungskonzepten Anwendung finden.

Im Kontext des Menschenbilds von A. T. Still, „Man is Triune“, bieten die Kategorien zu *health* eine weitere Interpretationsgrundlage.

Der methodische Ansatz könnte für weitere Begriffsdefinitionen angewandt werden, um im Sinne der Wissenschaft eine einheitliche Sprache in der Osteopathie zu etablieren.

**Schlüsselwörter:** Gesundheit, A. T. Still, Methodismus, ganzheitlich, Triune



## ABSTRACT

**Aim of the study:** The aim of the study was to examine the historical background and meaning of Andrew Taylor Still's concept of health and thus to answer the research question "How does A. T. Still describe health and can it be interpreted in the historical context of John Wesley's methodism?"

**Study design:** A qualitative study design was chosen.

**Methods:** The texts of A. T. Still and John Wesley were studied using qualitative content analysis according to Mayring with the process model of inductive category formation. A second coding was carried out.

**Results:** The concept of health was found in the works of A. T. Still and J. Wesley. The evaluation of A. T. Still's and J. Wesley's works showed a correspondence in content in the categories matter, doing, being and spirituality. The second coding confirmed the intercoder reliability.

**Discussion:** The research question was answered. The concept of health was used in the same way in both A. T. Still and J. Wesley and was interpreted in the historical context of J. Wesley's methodism and described holistically with the help of the four main categories.

**Conclusion and outlook:** "To find health" in the sense of A. T. Still means restoring anatomical order, blood flow and metabolism through osteopathy. It means finding ease and harmony in the body while acting in reverence of the Creator without wrong motives. This could be applied in osteopathic treatment concepts.

In the context of A. T. Still's concept of man, "Man is Triune", the categories on health offer a further basis for interpretation.

The methodological approach could be applied to further definitions of terms in order to establish a uniform language in osteopathy in the sense of science.

**Keywords:** health, A. T. Still, methodism, holistic, Triune

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# 1 Einleitung

Die Bedeutung von Gesundheit und deren Definition erhält immer dann besondere Relevanz, wenn sie verloren geht. Das wurde im Jahr 2019 mit Beginn der COVID-19-Pandemie erneut deutlich. Ein Virus, der nicht nur die Gesundheitsfrage neu stellte, sondern medizinische, wirtschaftliche und gesellschaftliche Folgen nach sich gezogen hat (WHO, 2019). Diese Entwicklung war der Anlass für das im Jahre 2020 in Berlin stattgefundene Symposiums zum Thema „Verständnis(se) von Gesundheit“ (van der Eijk, et al., 2021). Veranstaltet wurde das Symposium von der interdisziplinären Arbeitsgruppe „Zukunft der Medizin: Gesundheit für alle“ der Berlin-Brandenburgischen Akademie der Wissenschaft. In der Einleitung des Symposiums werden die Reflexionen über den Gesundheitsbegriff in seinem Kontext beschrieben. Dabei wird die Aufmerksamkeit darauf gelenkt, dass Gesundheit unterschiedlich interpretiert werden kann und dass hierbei die Betrachtung des Kontextes wichtig ist, um Missverständnisse zu vermeiden (van der Eijk, et al., 2021, S. 4).

Auch innerhalb der osteopathischen Medizin benötigt es zum besseren Verständnis von Gesundheit die Betrachtung des Kontextes, einen Werterahmen, in dem der Gesundheitsbegriff entstanden ist (Liem, 2019b). Begründer der Osteopathie ist der amerikanische Arzt Andrew Taylor Still (Still, 2002). Daher wurden in dieser Studie zur Erforschung des Gesundheitsbegriffes in der Osteopathie Stills Schriften als Grundlage verwendet.

In dem Buch „Philosophy of Osteopathie“ richtete Still (1899, S. 5) die Forderung an die Studierenden: „To find *health* should be the object of the doctor. Anyone can find disease.“ Dies wurde von Hartmann (2002, S. 179) wie folgt übersetzt: „Die Gesundheit zu finden, sollte das Anliegen eines Arztes sein. Jeder kann die Krankheit finden.“

Anhand dieses Zitates wird deutlich, dass der Gesundheitsbegriff eine zentrale Bedeutung in der Osteopathie hat.

In dieser Studie soll die Verwendung des Begriffes *health* bei A. T. Stills veröffentlichten Werken untersucht werden. Dabei wird der historische Kontext des wesleyanischen Methodismus berücksichtigt, in dem er als Sohn eines methodistischen Predigers aufgewachsen ist (Still, 1908, S. 18).

Damit leistet die Studie einen Beitrag zur historischen Grundlagenforschung in der Osteopathie. Um diesen Beitrag zur Grundlagenforschung genauer abzustecken, hilft eine nähere Ausführung zum Thema Grundlagenforschung.

## 1.1 Grundlagenforschung

In der Grundlagenforschung wird laut der OECD (2002), der Organisation für wirtschaftliche Zusammenarbeit und Entwicklung, Eigenschaften, Strukturen und Beziehungen analysiert. Dadurch sollen Hypothesen, Theorien oder Gesetze formuliert und geprüft werden. Es wird von der OECD (2002, S. 77–78) unter anderem unterschieden zwischen der reinen Grundlagenforschung und der anwendungsorientierten Grundlagenforschung. Beides soll in dieser Studie eine Rolle spielen:

- Die reine Grundlagenforschung wird zur Erweiterung des Kenntnisstandes durchgeführt.
- Die anwendungsorientierte Grundlagenforschung wird in der Erwartung durchgeführt die Ergebnisse auf praktische Probleme anzuwenden. Durch die breite Wissensgrundlage, die durch die Studie geschaffen wurde, können bestehende oder zukünftige Probleme gelöst werden.

Diese Studie zum Thema „Der Gesundheitsbegriff bei A. T. Still“ möchte einen Beitrag für die Osteopathie sowohl als reine Grundlagenforschung als auch anwendungsorientierte Grundlagenforschung leisten. Als reine Grundlagenforschung dient diese Arbeit zur Erweiterung des Kenntnisstandes in der Osteopathie bezüglich des historischen Erbes. Durch die Untersuchung der Originaltexte des Begründers der Osteopathie A. T. Still wird der Gesundheitsbegriff *health* definiert. Durch den Vergleich mit dem Ergebnis der Textanalyse von John Wesley kann der historische Rahmen für den Gesundheitsbegriff von Still ermittelt werden.

Die Studie leistet aber auch im Bereich der anwendungsorientierten Grundlagenforschungen einen Beitrag, da die Untersuchung des Gesundheitsbegriffes auf seinen historischen Kontext einen Werterahmen aufzeigt, in dem der Gesundheitsbegriff in der Osteopathie entstanden ist und nun auch aktuell angewandt werden kann. Dass die Definition des Werterahmens, in dem der Gesundheitsbegriff entstanden ist, Bedeutung für die heutige praktische medizinische Arbeit haben kann, wurde in den Berichten des Gesundheits-Symposiums aus dem Jahre 2020 und bereits in der Einleitung beschrieben:

...jede Auffassung von Gesundheit und jede daraus hervorgehende Praxis, die Gesundheit herstellen, bewahren oder verbessern möchte, ist kontextuell eingebunden; sie muss daher in ihrem Zusammenhang gesehen und als Produkt dieses Zusammenhangs betrachtet werden. .... Bei der oben genannten Kontextualisierung geht es einerseits um theoretische, philosophische, ethische oder religiöse Zusammenhänge, andererseits aber auch um den historischen Kontext, in

dem eine gewisse Gesundheitsauffassung entstanden ist. (van der Eijk, et al., 2021, S. 5)

Im Folgenden soll der Gesundheitsbegriff allgemein erläutert werden und dabei kurz auf seinen etymologischen Hintergrund eingegangen werden.

Eine Anmerkung zur gendergerechten Sprache ist an dieser Stelle notwendig. Sie wird in dieser Arbeit in den Aussagen von und über A. T. Still und John Wesley wann immer möglich insofern berücksichtigt als sie den Sinn einer Aussage historisch nicht verfälscht.

## 1.2 Gesundheitsbegriff

Das englische Wort für Gesundheit ist *health*. Im etymologischen Wörterbuch steht für *health*: „Old English hælþ wholeness, a being whole“ (Harper, 2022). Darin steckt also das Wort vollkommen bzw. ganz (englisch „complete“), das auch auf das Wort ganzheitlich (englisch „holism“) hindeutet.

In der Verfassung der Weltgesundheitsorganisation (WHO, 1946) wird Gesundheit unter anderem als vollkommen definiert: „Gesundheit ist ein Zustand vollkommenen körperlichen, geistigen und sozialen Wohlergehens und nicht allein das Fehlen von Krankheit und Gebrechen“ (WHO, 1946).

Im Englischen kann „vollkommen“ mit „complete“ oder auch „perfect“ übersetzt werden. Da die zu untersuchenden Texte im englischen Original sind, wurde zum besseren Verständnis die Definition der WHO (1946) von Gesundheit ins Englische übersetzt: „Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.“

Die WHO-Definition von Gesundheit gibt, laut Van der Eijk (2021, S. 3–4), allerdings nur einen Aspekt von Gesundheit wieder und dieser unterliegt dem Werterahmen, den sich die UNO 1946 gegeben hatte. Die Definition der WHO ist laut ihm zu wenig konkret und bedarf daher weiterer Ergänzungen. Hier möchte diese Studie ansetzen. Laut dem Symposium (van der Eijk, et al., 2021) ist das Verständnis von Gesundheit heterogen und abhängig von seinem religiösen, kulturellen, politischen und ideologischen Kontext. Es gibt keine a-historische Definition von Gesundheit. Der Gesundheitsbegriff, den jedes Gesundheitssystem sich gegeben hat, ist also laut dem Symposium „Zukunft der Medizin: Gesundheit für alle“ unter anderem abhängig von der jeweiligen Mensch- und Weltanschauung. Sei es nun zum Beispiel die chinesische Medizin (Noll, 2010) mit den Lehren von Konfuzius und dem Daoismus, die indische Medizin (Mittwede, 2004) mit ihrer Lehre von den Doshas oder die westliche Schulmedizin mit ihrem Schwerpunkt auf objektivierbare bzw. quantifizierbare Diagnostik und

damit, laut Wöstmann (2018) „dem Fokus auf dem Wahrnehmen von Krankheit“. Jede Medizin hat ihr Verständnis von Gesundheit und damit verbunden ihren Werterahmen, so auch die Osteopathie.

Ausgehend von diesen Überlegungen ist das Ziel dieser Studie daher, den Gesundheitsbegriff in der Osteopathie in seinem historischen Werterahmen zu analysieren. Die veröffentlichten Bücher von A. T. Still, als Gründer der Osteopathie bilden dabei die Grundlage. Diese sollen im Blick auf den Methodismus von John Wesley untersucht werden. Bislang gibt es noch keine Studie, die den Gesundheitsbegriff A. T. Stills im historischen Kontext des wesleyanischen Methodismus untersucht hat.

In osteopathischen Zeitschriften ist der Gesundheitsbegriff von A. T. Still als Thema schon einige Male aufgegriffen worden, das die Relevanz des Themas unterstreicht:

- Gesundheit finden (Krause, 2018, S. 14–16)
- Still und das Geheimnis von Gesundheit (Lewis & Schilling, 2018, S. 27–29)
- Metaphern für Gesundheit – Gesundheit als Metapher (Risch, 2012, S. 10–14)
- Was ist Gesundheit? Was ist Krankheit? Überlegungen zu einem Problemkomplex (Liem & Flatscher, 2012)
- Gedanken zur Gesundheit und zum Altern von Dr. Andrew Taylor Still (Haxton, 2006, S. 30–31)

In diesen Beiträgen wurde das Thema Gesundheit aus unterschiedlichen Perspektiven beleuchtet. Auffällig ist jedoch, dass dem Apell A. T. Stills an seine NachfolgerInnen „die Gesundheit zu finden“ eine hohe Relevanz beigemessen wird. Die AutorInnen interpretieren Gesundheit dabei für sich jeder anders. „Als eines der Kernprobleme erweist sich die Sprache in der Osteopathie“, schreibt Risch (2012, S. 10) gerade was die Begriffsdefinition von Gesundheit und Krankheit angehe und unterstreicht somit den vorhandenen Forschungsbedarf.

Eine mögliche Ursache für die Schwierigkeiten Begriffe einheitlich in der Osteopathie zu definieren könnte sein, dass der Werterahmen und der historische Kontext zu den Aussagen vom Begründer der Osteopathie, Andrew Taylor Still, noch nicht auf seinen Ursprung hin untersucht wurden. Von diesem Problem, beim Verständnis der Texte A. T. Stills, spricht auch Carol Trowbridge in einem Interview mit Torsten Liem. Sie fordert dazu auf den historischen Kontext der Texte A. T. Stills mit zu untersuchen (Liem, 2019b, S. 30–33).

Hier besteht also ein Forschungsbedarf, auf den auch Torsten Liem (2019a, S. 18–21) in seinem Artikel „A.T. Still und der Methodismus“ in der Zeitschrift „Osteopathische Medizin“ auf Seite 20 hinweist: „Da Stills Schriften im Hinblick auf ihre wissenschaftliche, soziale und



religiöse Relevanz schwer fassbar und verständlich sind, ist es schwierig, Stills Standpunkt im Kontext des Methodismus zu diskutieren. Eine weitergehende Studie könnte systematisch beispielsweise Aussagen von Still und Wesley zu Fragen von Gesundheit vergleichen“. Das Ziel dieser Studie ist es, eben diese Forschungslücke zu schließen.

### **1.3 Der historische Zusammenhang von A. T. Still, Methodismus und Gesundheit**

Der Einfluss des Methodismus auf A. T. Still (1828 – 1917) wird in dem Artikel „A.T. Still und der Methodismus“ von Liem (2019) beschrieben. Als Sohn eines Methodisten-Predigers war er gemeinsam mit seinem Vater Abram Still (1796 – 1867) und später auch mit seiner Frau unter den Ureinwohnern Nordamerikas auf einer Missionsstation tätig. Dies hat Still beispielsweise in seiner Autobiografie dokumentiert:

In May 1853, my wife and I moved to the Wakarusa Mission, Kans., which was occupied by the Shawnee tribe. It was all Indian there. English was not spoken much outside the mission school. My wife taught the papposes that summer, while I with six voke of oxen in a string, fastened to a twenty-inch plow, turned ninety acres of land, closing the job the last of July. Some days I broke four acres of sod. Then during the fall with my father, I doctored the Indians. Erysipelas, fever, flux, pneumonia, and cholera prevailed among them. The Indians' treatment for cholera was not much more ridiculous than are some of the treatments used by some of the so called scientific doctors of medicine. .... I was at the Shawnee mission of the M. E. Church, located forty miles west Of Kansas City on the Wakarusa, east of Lawrence, Kansas, about six miles. (Still, 1908, S. 56–57)

Deutsche Übersetzung: Im Mai 1853 zogen meine Frau und ich in die Wakarusa-Mission in Kansas, die vom Stamm der Shawnee bewohnt wurde. Es gab überall Indianer. Außerhalb der Mission wurde wenig Englisch gesprochen. Meine Frau unterrichtete in jenem Sommer die Indianerkinder, während ich mit einem Gespann von sechs Ochsen, die an einem 20-Zoll-Pflug befestigt waren, neunzig Morgen Land bearbeitete und die Arbeit am letzten Juli beendete. An manchen Tagen brach ich vier Hektar Land um. Im Herbst verarztete ich dann mit meinem Vater die Indianer. Unter ihnen herrschten Erysipel, Fieber, Ausfluss, Lungenentzündung und Cholera. Die Behandlung der Cholera durch die Indianer war nicht viel lächerlicher als einige der Behandlungen, die von so genannten wissenschaftlichen Medizinern angewandt werden. .... Ich war in der Shawnee-Mission der M.E. Church, die vierzig Meilen

westlich von Kansas City am Wakarusa liegt, etwa sechs Meilen östlich von Lawrence, Kansas. (Still, 1908, S. 56-57)

In diesem Zitat wird unter anderem die Verbundenheit Stills mit der Methodistischen Kirche deutlich. Des Weiteren tritt zu Tage, dass Abram Still als Prediger der Methodistischen Kirche gemeinsam mit Andrew Taylor Still auch medizinisch tätig war. Diese Verbindung von Prediger und Arzt wird in der historischen Betrachtung des Methodismus nach John Wesley im Folgenden weiter ausgeführt.

### **1.3.1 Methodistischen Kirche und Gesundheit**

Die methodistische Kirche wurde von John Wesley (1703-1791) gegründet. Seine Schriften waren folglich richtungsweisend für die methodistische Theologie und Anthropologie. John Wesley war nicht nur Theologe, sondern beschäftigte sich unter anderem auch mit Medizin. Laut Maddox (2007) studierte er während seines Theologiestudiums in Oxford (England) die medizinischen Schriften, die ihm dort zur Verfügung standen. Es war zu dieser Zeit üblich, dass der Priester auch gleichzeitig der Arzt war. So war John Wesley als Priester und dabei gleichzeitig medizinisch tätig. In John Wesleys Tagebucheinträgen aus dem Jahre 1736 (Wesley, 1791b) findet man Hinweise, dass er sich unter anderem mit den Heilkräutern Nordamerikas beschäftigt hatte, als er in Georgia USA als Geistlicher diente. So schuf er sich ein umfangreiches medizinisches Wissen, das er in medizinische Ratgeber zusammenfasste. Diese fanden eine weite Verbreitung in der Bevölkerung. Sie wurden immer wieder neu aufgelegt, inhaltlich von John Wesley mit den neusten medizinischen Erkenntnissen ergänzt und gedruckt. Seine Schriften wurden von einer breiten Masse gelesen und gehörten zur Pflichtlektüre der methodistischen Prediger. Da die Not vor allem unter den Armen groß war und diese sich keinen Arzt leisten konnten, gab er damit eine Antwort auf die Not der damaligen Zeit. Wesley schulte die Laienprediger darin nicht nur seelsorgerliche sondern auch medizinische Ratschläge zu erteilen (Maddox, 2008). Da der Vater A. T. Stills als methodistischer Prediger tätig war und er sich laut Stills Autobiografie (1908, S. 19) an die ursprüngliche methodistische Kirche hielt, ist davon auszugehen, dass er sich auch an diese Theologie John Wesleys hielt und Seelsorge und Medizin verband um auf einer Missionsstation unter den Ureinwohnern Nordamerikas zu helfen (Still, 1908, S. 56–57).

John Wesleys hatte auch Einfluss auf die gesellschaftliche Entwicklung. Sein medizinisches Engagement reichte sogar so weit, dass er 1746 die ersten methodistische Kliniken in Bristol und London errichtete.

Der Schwerpunkt dieser Bewegung war ein konsequenter Lebensstil und soziales Engagement. 1784 gründete der Engländer John Wesley die methodistische Kirche zuerst in

Amerika. Sie gehörte zu den am schnellsten wachsenden christlichen Bewegungen der damaligen Zeit. Erst danach breitete sich die methodistische Bewegung nach Europa aus (Pollock, 2017, S. 329).

Laut Maddox (2007, S. 6) regte sich im Laufe des Lebens von John Wesley Widerstand gegen dessen medizinisches Engagements von Seiten der Ärzte, die einen professionellen Berufsstand anstrebten und alle anderen Berufsgruppen, darunter auch Apotheker und Chirurgen ausschlossen. Dagegen erhob John Wesley Widerspruch. Die Kritik an Ärzten, die wegen Macht und Profit Medizin anboten, klingt in zahlreichen Stellen in seinen Schriften an, so beispielsweise auch im Vorwort von „Primitive Physic“ in § 10:

Physicians now began to be had in admiration, as persons who were something more than human. And profit attended their employ as well as honour. So that they had now two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of the profession. To this end they increased those difficulties by design, which begun in a manner by accident. They filled their writings with abundance of technical terms, utterly unintelligible to plain men. They affected to deliver their rules, and to reason upon them, in an abstruse and philosophical manner. (Wesley, 1743)

Deutsche Übersetzung: Ärzte wurden nun bewundert, als Personen, die mehr als nur Menschen waren. Und mit ihrer Tätigkeit war nicht nur Ehre, sondern auch Gewinn verbunden. So hatten sie nun zwei gewichtige Gründe, die Masse der Menschheit auf Abstand zu halten, damit sie nicht in die Geheimnisse des Berufs eindringen konnte. Zu diesem Zweck vergrößerten sie absichtlich jene Schwierigkeiten, die gewissermaßen durch Zufall entstanden waren. Sie füllten ihre Schriften mit einer Fülle von Fachausdrücken, die für einfache Menschen völlig unverständlich sind. Sie taten so, als ob sie ihre Regeln in einer abstrusen und philosophischen Weise vortragen und begründen würden. (Wesley, 1743)

Ein Zitat aus dem § 14 aus dem Vorwort von „Primitive Physic“ zeigt John Wesleys Kritik an Macht- und Profitgier im Gesundheitswesen:

Is it not needful in the highest degree to rescue men from the jaws of destruction? From wasting their fortunes, as thousands have done and continue to do daily? From pining away in sickness and pain, either through the ignorance or knavery of physicians? (...) Experience shows that one thing will cure most disorders, at least as well as twenty put together. Then why do you add the other nineteen? Only to swell the apothecary's bill. Nay, possibly on purpose to prolong the distemper, that the doctor and he may divide the spoil. (Wesley, 1743)

Deutsche Übersetzung: Ist es nicht in höchstem Maße notwendig, die Menschen aus dem Rachen des Verderbens zu retten? Davor, ihr Vermögen zu vergeuden, wie es Tausende getan haben und täglich tun? Davor, in Krankheit und Schmerz zu versinken, sei es durch die Unwissenheit oder die Schlaueit der Ärzte? (...) Die Erfahrung zeigt, dass ein Mittel die meisten Krankheiten mindestens so gut heilen kann wie zwanzig zusammen. Warum fügt man dann die anderen neunzehn hinzu? Nur um die Rechnung des Apothekers zu erhöhen. Nein, vielleicht sogar mit der Absicht, die Krankheit zu verlängern, damit der Arzt und er sich die Beute teilen können. (Wesley, 1743)

Ähnliche Äußerungen gegenüber dem medizinischen System findet sich auch in den Schriften A. T. Stills, auf die im Laufe dieser Studie näher eingegangen werden soll.

John Wesley war ausgewogen in seinen Aussagen zu Ärzten und nicht generell ablehnend. Dies wird in § 15 von „Primitive Physic“ beschrieben in dem Wesley darauf hinweist, dass ein gottesfürchtiger Arzt für seine PatientInnen eine Hilfe sein kann und aufgesucht werden sollte, wenn die einfachen (*primitiven*) Methoden keinen Erfolg zeigten. Daran könnte der Namen „Primitive Physic“ laut Madoxx (2018, S. 48) auch angelehnt worden sein. In § 14 erklärt John Wesley seine Motive medizinische Ratgeber zu schreiben näher nach dem er deshalb kritisiert wurde:

It is inquired, 'But are there not books enough already, on every part of the art of medicine?' Yes, too many ten times over, considering how little purpose the far greater part of them speak. But beside this, they are too dear for poor men to buy, and too hard for plain men to understand. Do you say, 'But there are enough of these collections of receipts.' Where? I have not seen one yet, either in our own or any other tongue, which contains only safe and cheap and easy medicines. (Wesley, 1743, S. 10)

Deutsche Übersetzung: Es wird gefragt: "Aber gibt es nicht schon genug Bücher über jeden Teil der Heilkunst? Ja, zehnmal zu viele, wenn man bedenkt, wie wenig Sinn der weitaus größte Teil von ihnen hat. Außerdem sind sie für arme Leute zu teuer, um sie zu kaufen, und für einfache Leute zu schwer zu verstehen. Sagt ihr: "Aber es gibt doch genug von diesen Rezeptsammlungen. Wo denn? Ich habe noch keine gesehen, weder in unserer noch in irgendeiner anderen Sprache, die nur sichere und billige und leichte Arzneien enthält. (Wesley, 1743, S. 10)

Bei „Primitive Physic“ handelt sich also um einen praktischen Leitfaden, in dem Krankheiten alphabetisch geordnet und einfache, meist natürliche Heilmittel aufgeführt wurde. Bis zu seinem Tod, im Jahre 1791, veröffentlichte Wesley 23 Auflagen des Werkes, das von ihm immer wieder überarbeitet und ergänzt wurde. In Amerika wurde es ebenfalls gedruckt und verbreitet. Es erreichte eine der höchsten veröffentlichten Auflagen von allen Werken Wesleys

und wurde bis 1880 ununterbrochen neu gedruckt und es blieb darüber hinaus weiterhin in Gebrauch (Maddox, 2007).

Deutlich wird hierin, dass Wesley den *Primitivismus* also die Einfachheit geschätzt hat und dabei die einfache, reine und ursprüngliche Medizin betonte. Dabei lobte er die Ureinwohner Nordamerikas (vor der Einwanderung der Europäer), die sich diese ursprüngliche Praxis bewahrt hatten (Donat & Maddox, 2018, S. 48). Er spricht im Vorwort § 6 von „Primitive Physic“ (Wesley, 1743) von Gott als dem Autor der Natur, der den Menschen den medizinischen Wert der Pflanzen lehrte, nachdem durch den Sündenfall Krankheit und Tod in die Schöpfung kam. Denn zuvor, im Paradies war dies Wissen um Heilpflanzen nicht notwendig.

Maddox (2008) beschreibt Wesleys Anliegen dem Menschen ganzheitlich zu helfen. Das wird auch deutlich in seiner Theologie. Für Wesley bedeutete Christsein, dass Gott bereits hier auf Erden bei seinen Gläubigen erlösend eingreifen möchte. Er sah die Ursache für die Kraftlosigkeit der Kirche von England vor allem darin, dass sie die Erlösung auf die Befreiung aus der Hölle und die Aufnahme in den Himmel begrenzte. 1789 sprach Wesley in einer Predigt über die Ursachen für die Unwirksamkeit bzw. Schwäche des Christentums: „Causes of the Inefficacy of Christianity“ (2013, S. 1314–1321). Von Seiten des Klerus aber auch von calvinistisch geprägten Geistlichen erfuhr John Wesley solchen Widerstand, dass ihm zum Predigen Kirchengebäude verwehrt wurden. Dies führte später zur Entstehung einer neuen Kirche, der methodistischen Kirche. So wurde Wesley zu einem Kirchengründer wider Willen (Roeßle, 1939). Dies war nicht Wesleys Absicht (2013, S. 1312). Vielmehr sah er den Missstand in der bestehenden Kirche und wollte, ähnlich wie Martin Luther, eine Reformation seiner Kirche und keine Neugründung einer Kirche (Sierszyn, 2000, S. 66).

Für John Wesley bedeutete Erlösung zusätzlich die Befreiung von der Sünde im gegenwärtigen Leben und die Wiederherstellung der Seele und der Gesundheit. Wainwright fasst diesen Inhalt aus der Predigt von John Wesley (2013, S. 553) über „The Scripture Way of Salvation“ in einem Satz zusammen:

The Scripture Way of Salvation: The Father saw the human needs for redemption, the Son supplied it, the Holy Spirit applies it; and all this within their own loving communion, into which the Three-One God desires to bring us as our true worship. (Wainwright, 1995, S. 273)

Deutsche Übersetzung: Der biblische Weg der Erlösung: Der Vater sah das Erlösungsbedürfnis der Menschen, der Sohn hat es erfüllt, der Heilige Geist führt es aus; und das alles in ihrer eigenen liebevollen Gemeinschaft, in die uns der Dreieinige Gott als unsere wahre Anbetung bringen will. (Wainwright, 1995, S. 273)

Der Brief an Alexander Knox ist ein weiteres Beispiel dafür, dass Wesley von Gott körperliche Heilung, die sich auch auf Seele und Geist auswirkt, bereits in der gegenwärtigen Welt und nicht erst im Himmel erwartete:

The directing as to this or that means is as much an answer to prayer as if the cure was immediately wrought. But it will be a double blessing if you give yourself up to the Great Physician, that He may heal soul and body together. And unquestionably this is His design. He wants to give you and my dear Mrs. Knox both inward and outward *health*. And why not now Surely all things are ready: believe, and receive the blessing. There can be no doubt but your bodily disorder greatly affects your mind. Be careful to prevent the disease by diet rather than physic. Look up, and wait for happy days. (Wesley, 1778)

Deutsche Übersetzung: Die Anweisung zu diesem oder jenem Mittel ist ebenso eine Antwort auf das Gebet, wie wenn die Heilung sofort erfolgen würde. Aber es wird ein doppelter Segen sein, wenn du dich dem großen Arzt hingibst, damit er Seele und Körper zusammen heilt. Und das ist zweifellos sein Plan. Er will Ihnen und meiner lieben Frau Knox sowohl innere als auch äußere Gesundheit schenken. Und warum nicht jetzt? Sicherlich ist alles bereit: Glaube und empfangen den Segen. Es besteht kein Zweifel, dass Ihre körperliche Krankheit Ihren Geist stark beeinträchtigt. Achten Sie darauf, die Krankheit durch Diät zu verhindern, nicht durch Medikamente. Schaut auf und wartet auf glückliche Tage. (Wesley, 1778)

In „John Wesley on Holistic Health and Healing“ beschreibt Maddox (2007) den medizinischen Ansatz, den John Wesley vertrat war holistisch, also ganzheitlich. Wesley's Interesse galt Körper, Seele und Geist in Verbindung mit dem dreieinigen Gott, der diese Ordnung im Menschen wiederherstellen möchte. Maddox schlussfolgert hier, dass das Gesundheit im ganzheitlichen Sinne sei. Dies kann man also als wesleyanische Definition von Gesundheit ansehen.

### **1.3.2 Historischer Kontext von A. T. Stills Gesundheitsbegriff**

In dieser Studie soll auf das Leben A. T. Stills nur insofern eingegangen werden, wie es inhaltlich nötig ist. Der Einfluss des Methodismus auf A. T. Still beschrieb Liem (2019a) in seinem Artikel „A. T. Still und der Methodismus“. Weitere Hintergründe und Informationen zu dem christlich-methodistische Einfluss auf A. T. Still ist in der Literaturarbeit „Das Menschenbild von A. T. Still: "Man is Triune" (Dippon, 2018) enthalten. In dieser Studie über den Trinitätsbegriff bei A. T. Still wurde sein Gottes- und Menschenbild untersucht. Einige AutorInnen, wie Carol Trowbridge (1991), Jane Stark (2003) und John Lewis (2012) kommen

ebenfalls zu Wort. Diese hatten das Leben A. T. Stills auf dem Hintergrund des Spiritismus zum Beispiel von Swedenborg, der Theosophie der Madame Blavatsky und der Evolutionstheorie nach Herbert Spencer untersucht. Es wurde hierin deutlich, dass der christlich-methodistische Hintergrund A. T. Stills bis dahin nur wenig untersucht worden war. Dieser Forschungslücke wurde 2005 durch die Literaturarbeit über die Trinität und A. T. Stills Gottes- und Menschenbild (Dippon, 2018) begegnet.

Da es bislang keine Untersuchung zum historischen Einfluss des wesleyanischen Methodismus auf den Gesundheitsbegriff in der Osteopathie gibt, soll diese Studie einen wichtigen Beitrag leisten im Sinne der Grundlagenforschung.

## **1.4 Forschungsfrage**

In dieser Studie wird der Gesundheitsbegriff bei A. T. Still auf seinen Ursprung und Bedeutung untersucht. Die Forschungsfrage dazu lautet:

„Wie beschreibt A. T. Still Gesundheit und kann sie im historischen Kontext des Methodismus nach John Wesley gedeutet werden?“

## 2 Methodik

Um die Forschungsfrage zu beantworten, wird die Methode der qualitativen Inhaltsanalyse nach Mayring (2015) gewählt. Das auf den Gesundheitsbegriff *health* zu untersuchende Textmaterial wurde nach vorher festgelegten Ein- und Ausschlusskriterien (siehe Kapitel 2.1.) ausgewählt. Untersucht wurde mit Hilfe der zusammenfassenden qualitativen Inhaltsanalyse. Das Prozessmodell der induktiven Kategorienbildung (Mayring, 2015, S. 86–87) wurde angewandt (Kapitel 2.2.2). Um die Gütekriterien Objektivität, Neutralität und Reliabilität zu beachten, wurde die Methode der Zweitkodierung (Kapitel 3.4) durchgeführt.

### 2.1 Ein- und Ausschlusskriterien, Abbruchkriterium

Bevor mit der qualitativen Inhaltsanalyse begonnen werden kann, müssen die Ein- und Ausschlusskriterien für die Wahl des Materials festgelegt werden. Von A. T. Still sollen seine vier veröffentlichten Bücher im englischen Original untersucht werden. Die Wahl des englischen Textes statt der deutschen Übersetzung bietet sich bei einem Wortstudiums an, da es das Original ist und somit die Zuverlässigkeit der Untersuchung erhöht. Da diese vier Werke von A. T. Still selbst veröffentlicht wurden, stellen sie dies das geistige Erbe dar, das er einer breiten Masse von Lesern zugänglich machte. Durch die Auswahl dieser Werke wird also sichergestellt, dass die Untersuchung möglichst nahe an den Hauptaussagen von A. T. Still zum Thema *health* durchgeführt wird.

Bei den veröffentlichten Büchern von A. T. Still handelt es sich um

- Autobiography of Andrew T. Still (Still, 1908),
- Philosophy of Osteopathy (Still, 1899),
- The Philosophy and Mechanical Principles of Osteopathy (Still, 1902),
- Osteopathy: Research and Practice (Still, 1910).

Im Rahmen der Auswahl geeigneter Werke von J. Wesley, wurde zunächst nach veröffentlichten Werken im Internet gesucht. Die Internetrecherche ergab eine sehr große Datenmenge. Beispielsweise wurden unter <https://wesleyscholar.com/john-wesley-2/> (Stand 2021-11) neben mehreren hundert Predigten (Sermons), theologischen Lehrschriften (Christian Perfection, Apologetic Writings, Doctrinal Publications), Tagebucheinträgen (Journals), Artikeln (Arminian Magazine), Bibelkommentare (Bible Commentaries), Briefe (Letters & Tracts) auch Schriften zum Thema Gesundheit, Philosophie, Politik, Wissenschaft und Geschichte (Natural Philosophy, Health, Politics, Science, & History) gefunden. Die Seite <https://wesley-works.org/online-resources/> (Stand 2022-6) und <http://wesley.nnu.edu/john-wesley> (Stand 2021-11) enthalten weitere veröffentlichte Werke von John Wesley.



Die Erkenntnis aus dieser Recherche war, dass eine Literatursammlung zum Thema *health* bei John Wesley ohne professionelle Unterstützung nicht erfolgreich sein kann.

Die fachliche Beratung der methodistischen Hochschule in Reutlingen durch Herrn Dr. Eschmann, sowie Prof. Ulrike Schuler (Theologische Hochschule Reutlingen, 2022) waren richtungsweisend. Professorin Schuler hat ihren Arbeitsschwerpunkt unter anderem im Bereich „Methodismus im anglo-amerikanischen und europäischen Raum“ und verwies auf die Expertise von Dr. Manfred Marquardt zum Thema John Wesley. Er ist sowohl ehemaliger Bischof der methodistischen Kirche als auch ehemaliger Rektor der Theologischen Hochschule Reutlingen und als Experte zum Thema John Wesley und Methodismus in Fachkreisen bekannt (Marquardt, 2008). Dr. Marquardt ermöglichte den Kontakt zu Prof. Randy Maddox, Professor für Theologie und wesleyanische Studien an der Divinity School der Duke University in North Carolina, USA. Er ist sowohl für die Theologie John Wesleys als auch für die Werke John Wesleys zum Thema Gesundheit eine anerkannte Autorität. Dr. Maddox veröffentlichte den Artikel „John Wesley on Holistic Health and healing“ (2007) und ist einer der Editoren des Werkes „Works of John Wesley Volume 32: Medical and Health Writings“ (2018). Die Originalquellen von John Wesley, die er zum Thema Gesundheit geschrieben hatte sind teilweise sogar in fotokopierter Form darin enthalten. Die Seitenzahlen sind im Buch fortlaufend. Die Herausgeber kommentieren die einzelnen Werke Wesleys in je einem separaten Kapitel des Buches, abgegrenzt vom Original Wesleys. Damit konnte einerseits sichergestellt werden, dass es sich um Primärwerke von John Wesley handelt, und andererseits sind die Erklärungen der Herausgeber hilfreich für das historische und theologische Verständnis. Die Primärquellen Wesleys, die aus „Works of John Wesley Volume 32: Medical and Health Writings“ (2018) für die Studie ausgewählt wurden, wurden im Literaturverzeichnis als Primärquelle angelegt. Es wird dort auf die Herausgeber Donat und Maddox verwiesen. Durch den E-Mail-Kontakt mit R. Maddox konnten inhaltliche Fragen geklärt werden und unter anderem eine Selektion, der für diese Studie relevanten Schriften von John Wesley erarbeitet werden. Es lagen beispielsweise einige Bücher Wesleys bereits in digitaler Form vor und es musste geklärt werden, ob sie bezüglich der Textanalyse nach *health* geeignet sind. Zudem gibt es bei einigen Büchern zahlreiche von John Wesley inhaltlich angepasste Neuauflagen, die die Auswahl erschwerten. Allein das bekannteste Buch von Wesley „Primitive Physic“ wurde 23-mal neu aufgelegt und John Wesley hat bis zu seinem Lebensende 1791 den Inhalt aktualisiert. Dies betraf vor allem die Heilmittel (Donat & Maddox, 2018, S. 97–108). Was den Gesundheitsbegriff *health* angeht, sind jedoch zu der hier verwendeten Ausgabe (Wesley, 1743), keine zusätzlichen Stellen hinzugekommen. Da die Vorbemerkung der für die in Nordamerika zugelassene Ausgabe lesenswert ist wurde sie in dieser Studie im Anhang beigefügt. Hier wird darauf eingegangen, dass Wesley seine

Behandlungsvorschläge an die in Amerika vorkommenden natürlichen Heilmittel und die dort auftretenden Krankheiten angepasst hat. Zudem wird das wärmere Klima Amerikas im Gegensatz zum kälteren englischen Klima bei der Wahl der Behandlungsmethode berücksichtigt (siehe Anhang A).

Die folgenden Werke wurden ausgewählt, um die Forschungsfrage nach dem Gesundheitsbegriff bei A. T. Still im historischen Kontext des Methodismus von John Wesley zu untersuchen.

Dies sind die medizinischen Schriften von John Wesley:

- A survey of the wisdom of God in the Creation: or A compendium of natural philosophy Part 1 (Wesley, 1763)
- Primitive Physic, or, an easy and natural method of curing most diseases (Wesley, 1743)
- The Desideratum: Or, Electricity Made Plain And Useful (Wesley, 1760)
- A Letter-to-Friend-Concerning-Tea (Wesley, 1748)
- Thoughts of the Sin of Onan (Wesley, 1767)
- Advices with Respect to Health (Wesley, 1769)
- Wesleys Engagement with William Cadogan`s Dissertation on the Gout and all Chronic Diseases (Wesley, 1774)
- Thoughts on ´Nervous Disorders´ (Wesley, 1786)
- Medical Advice and Receipts in the ´Arminian Magazine´ (Wesley, 1791a)

Um die Verwendung des Gesundheitsbegriffes *health* auch in seinen veröffentlichten geistlichen Schriften und Predigten zu untersuchen wurden folgende zwei Werke ausgewählt.

- A Plain Account of Christian Perfection, as Believed and Taught by the Rev. Mr. John Wesley, from the Year 1725, to the Year 1777 (Wesley, 1785)
- Complete Sermons: John Wesley (Wesley, 2013)

Das Ziel war es eine Aussage darüber treffen zu können, ob der Gesundheitsbegriff bei John Wesley auch in seiner Tätigkeit als Theologe eine Rolle gespielt hatte und wenn ja welche.

Für die Ergebnisinterpretation zum Thema Gesundheit sollten alle Werke Stills und die medizinischen Werke Wesleys die Grundlage sein. Die Entscheidung, den Schwerpunkt bei Wesleys Werken auf die medizinischen Werke zu setzen, liegt nahe, da die Studie einen Beitrag zur Osteopathie und damit zur Medizin haben soll. Die theologischen Werke Wesleys tragen zum historischen Verständnis bei und wurden daher ebenso auf die Rolle der Gesundheit hin untersucht und analysiert.

Ausgeschlossen vom Prozess der induktiven Kategorisierung wurden Schriften über und nicht von A. T. Still und John Wesley und unveröffentlichte Werke von John Wesley und A. T. Still.

Das Abbruchkriterium für diese Studie ist, wenn sich der Gesundheitsbegriff *health* weder bei A. T. Still noch bei John Wesley finden lässt.

Aufgrund der fachfremden Thematik, der Theologie, wurde ein zusätzliches Literaturstudium nötig. Um den Gesundheitsbegriff bei A. T. Still im historischen Kontext John Wesleys Methodismus zu untersuchen, sind Schriften zu dieser Thematik analysiert worden. Dazu gehören Bücher der Theologie, Artikel und Bücher über den Methodismus und John Wesley. Außerdem wurden Artikel und Schriften über A. T. Still studiert, soweit diese das Thema Gesundheit tangierten. Diese Literatur wurde nicht nach dem Prozessmodell der induktiven Kategorienbildung untersucht, sondern als Literararbeit im Sinne einer Kontextanalyse einschließlich eines Textvergleichs und einer Analyse der semantischen Ebene des Materials. Es werden im weiteren Textverlauf die Quellen angegeben, wenn diese zum besseren Verständnis hinzugezogen wurden. Im Diskussionsteil wird dann inhaltlich näher auf diese Quellen eingegangen, um eine Interpretation des Gesundheitsbegriffes *health* bei A. T. Still zu ermöglichen.

## **2.2 Prozessmodell der induktiven Kategorienbildung**

Mit Hilfe der Inhaltsanalyse nach Mayring (Mayring, 2015) gelingt es, eine große Datenmenge zu analysieren. Das Selektionskriterium ist der Begriff *health* und stellt, wie in der Forschungsfrage erwähnt, den englischen Begriff für Gesundheit dar. Synonyme zu *health* wurden in dieser Studie nicht betrachtet. Die ausgewählten Schriften von A. T. Still und John Wesley werden im englischen Original zuerst auf den Begriff *health* (deutsch: *Gesundheit*) untersucht, um den wesentlichen Inhalt des Textes zu erhalten.

### **2.2.1 Quantitative Textauswertung**

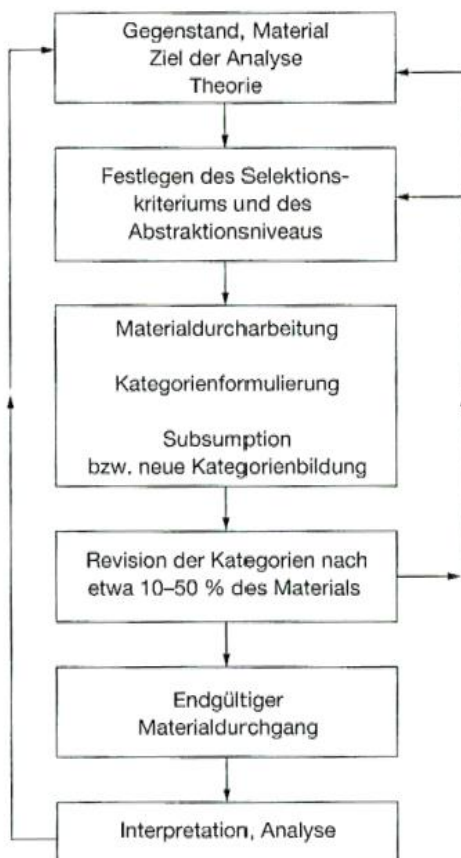
Dieses auf *health* reduzierte Ergebnis des Materialumfangs lässt sich zu Beginn, also noch vor der Kategorisierung, quantitativ abbilden. Zuerst werden die Texte von John Wesley quantitativ nach *health* untersucht, um das Abbruchkriterium zu beantworten. Wie hoch das quantitative Vorkommen von *health* bei John Wesley ist, zeigt an, ob im Sinne der Fragestellung weiter nach *health* auf Grundlage des Methodismus nach John Wesley geforscht werden kann oder die Studie abgebrochen werden muss. Wenn *health* in den Texten John Wesleys vorkommt, werden die Schriften A. T. Stills quantitativ nach dem Vorkommen von *health* untersucht. Die Häufigkeit des quantitativen Vorkommens gibt auch die Relevanz von *health* beim jeweiligen Autor an. Es wurde zuvor festgelegt, dass bei mehrfachem

Vorkommen von *health* innerhalb eines Satzes dies als ein Ergebnis pro Satz gezählt wird. Ein neuer Satz beginnt nach einem Punkt, Ausrufezeichen oder Fragezeichen.

## 2.2.2 Das induktive Kodieren

Im nächsten Schritt werden mit Hilfe der speziellen qualitativen Technik, dem Prozessmodell der induktiven Kategorienbildung aus dem Material, geeignete Kategorien formuliert. Die induktive Kategoriendefinition leitet Kategorien direkt aus dem Material in einem Verallgemeinerungsprozess ab. Dieses Vorgehen strebt eine möglichst gegenstandsnahe Abbildung des Materials ohne Verzerrung durch Vorannahmen an, um im Sinne der Wissenschaftlichkeit soweit möglich eine Neutralität zu erreichen. Mayring (2015) beschreibt dieses Vorgehen als besonders fruchtbar innerhalb der qualitativen Inhaltsanalyse. Daher wurde dieses Verfahren für die Studie gewählt. Es wurde zuvor festgelegt, dass einem Satz mit *health* auch mehrere Kategorien zugeteilt werden können. So konnte sichergestellt werden, dass keine Information verloren gegangen ist. Der Prozess der induktiven Kategorienbildung wird in Abbildung 1 allgemein veranschaulicht.

Abbildung 1: „Prozessmodell induktiver Kategorienbildung“ (Mayring, 2015, S. 86)



Durch die Kategorienformulierung erhält man eine erste Übersicht über das Textmaterial. Sobald sich nach Durcharbeitung des größten Teils des Textmaterials und Subsumtion keine neuen Kategorien formulieren lassen, kommt es zum Schritt der Revision des Kategoriensystems. Dabei soll überprüft werden, ob Selektionskriterium und Abstraktionsniveau im Sinne der Forschungsfrage sinnvoll gewählt wurden. Wenn dies der Fall ist, kann das Ergebnis weiter analysiert werden.

Durch dieses Vorgehen erhält man ein System an Kategorien zum Thema *health* bei A. T. Still und John Wesley, das mit konkreten Textpassagen verbunden ist. Dieses kann nun im Sinne der Fragestellung interpretiert werden. Außerdem kann das Ergebnis der kodierten Texte von A. T. Still und John Wesley durch das Erstellen von Hauptkategorien inhaltlich und quantitativ analysiert und verglichen werden.

### **2.2.3 Zweitkodierung**

Um das Ergebnis der Studie besser nach den Gütekriterien beurteilen zu können, wird eine Zweitkodierung des gesamten Materials nach dem Grundsatz der induktiven Kategorienbildung durchgeführt. Die Ergebnisse werden dann miteinander verglichen. Dabei wird auf mögliche inhaltliche Übereinstimmung der Kategorien und deren Quantität geachtet. Diese Interkoderreliabilität trägt zur Objektivität und Neutralität bei. Das Ergebnis der Studie kann auch eine Aussage bezüglich der Reproduzierbarkeit des Verfahrens machen.

Im Sinne der Reliabilität wurde eine unabhängige und fachfremde Person gewählt, von Beruf Software Engineering B.Sc.. Sie ist insofern als geeignet einzuschätzen, als sie über die technischen Fertigkeiten verfügt, um Daten in Excel auswerten zu können und unabhängig ist. Die Bedingungen, unter denen die zweite induktive Kodierung stattfinden soll, wurden vorher festgelegt. Diese beinhaltete, dass der Ablauf exakt gleich wie bei der Erstkodierung ablaufen hat. Das Textmaterial der Zweitkodierung entsprach dem der Erstkodierung.

Vorausgesetzt wurde die Kenntnis über das Prozessmodell der induktiven Kategorienbildung (Mayring, 2015, S. 85–87). Die Zweitkodierung wurde regelgeleitet durchgeführt. Die Nähe zum Gegenstand war gegeben.

Das Ergebnis des induktiven Kodierens und der anschließende Vergleich der Erst- und Zweitkodierung kann interpretiert und mit Daten argumentativ abgesichert werden. Das ist ein weiteres Gütekriterium des qualitativen Studiendesigns.

Um die Reliabilität mit Hilfe von Cohens Kappa berechnen zu können, wurde eine weitere Zweitkodierung durchgeführt. Dabei wurde mit einer kleineren Stichprobengröße eine

deduktive Kategorienbildung durchgeführt. Anschließend war eine Berechnung nach Cohens Kappa möglich und damit eine Aussage zur Reliabilität und Reproduzierbarkeit.

#### **2.2.4 Gütekriterien**

In dieser qualitativen Forschungsarbeit wurden darauf geachtet die Gütekriterien der Verfahrensdokumentation, Regelgeleitetheit, argumentative Interpretationsabsicherung, Nähe zum Gegenstand und Kommunikative Validierung so weit wie möglich umzusetzen.

Die Objektivität und Neutralität wurden durch die Wahl des Modells der induktiven Kategorienbildung angestrebt. Das Gütekriterium der Verfahrensdokumentation und Regelgeleitetheit wurde durch zuvor festgelegten Prozessmodel der Kategorienbildung und des Ablaufs des Kodierens (Kodierleitfaden) eingehalten. Der Ablauf ist in den Kapiteln 2.2.1 und 2.2.2 und für die Zweitkodierung in 2.2.3 beschrieben. Um die Zuverlässigkeit und Reproduzierbarkeit des Ergebnisses zu erreichen wurde eine Zweitkodierung im Sinne der Interkoderreliabilität durchgeführt. Sie ist ein spezifisches inhaltsanalytisches Gütekriterium (Mayring, 2015, S. 53). Im Zuge der Zweitkodierung kam durch die Kodierkonferenz ein weiteres Gütekriterium des qualitativen Studiendesigns zum Tragen, das der kommunikativen Validierung. Im Zuge der Zweitkodierung wurde im Sinne des Gütekriteriums der Triangulation das Ergebnis auf Reliabilität und Reproduzierbarkeit überprüft. Dabei wurde mit einer kleineren Stichprobengröße die deduktive Kategorienbildung durchgeführt. Auf dieser Basis wurde mit Cohens Kappa die Reliabilität berechnet. Weitere Gütekriterien, wie die Nähe zum Gegenstand, wurde dadurch gewährleistet, dass das Textmaterial ausschließlich nach dem Begriff *health* durchsucht wurde.

### 3 Ergebnisse

In den Ein- und Ausschlusskriterien wurde bereits beschrieben, wie das Datenmaterial ausgewählt wurde. Die Tabelle 1 enthält eine Übersicht des Datenmaterials und nach welcher Methode es analysiert wurde.

*Tabelle 1: Übersicht des verwendeten Datenmaterials von A. T. Still und J. Wesley*

Literatur von A. T. Still	Literatur von J. Wesley	Einstufung der Literatur	Methodische Anwendung
<ul style="list-style-type: none"> <li>• Autobiografie A. T. Still</li> <li>• Philosophy &amp; Mechanical Principles of Osteopathie A. T. Still</li> <li>• Philosophy of Osteopathy <sup>(1)</sup></li> <li>• Research &amp; Practice</li> </ul>	<ul style="list-style-type: none"> <li>• Primitive Physic <sup>(1)</sup></li> <li>• Advices with Respect to health</li> <li>• Thoughts on 'Nervous Disorders'</li> <li>• The Desideratum or Electricity made Plain and Useful</li> <li>• Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases</li> <li>• Sin of Onan</li> <li>• A Survey of the wisdom of God in Creation Part 1</li> <li>• A letter to a Friend concerning Tea</li> <li>• Medical Advice and Receipts in the 'Arminian Magazine'</li> </ul>	medizinische Literatur	<ul style="list-style-type: none"> <li>• Erstkodierung induktiv</li> <li>• Kategorienbildung</li> <li>• Zweitkodierung induktiv</li> <li>• Zweitkodierung deduktiv <sup>(1)</sup></li> <li>• Cohens-Kappa <sup>(1)</sup></li> </ul>
	<ul style="list-style-type: none"> <li>• The complete Sermons</li> <li>• A plain account on Christian Perfection</li> </ul>	theologische Literatur	<ul style="list-style-type: none"> <li>• Erstkodierung induktiv</li> <li>• Kategorienbildung</li> </ul>

Vor der Beantwortung der Forschungsfrage „Wie beschreibt A. T. Still Gesundheit und kann sie im historischen Kontext des Methodismus nach John Wesley gedeutet werden?“ wurde zunächst das Abbruchkriterium mit Hilfe der quantitativen Auswertung ausgeschlossen. Das Vorgehen wird im Folgenden beschrieben.

#### 3.1 Quantitative Auswertung aller untersuchten Werke

Begonnen wurde die quantitative Auswertung mit den Werken von John Wesley, da dies die Grundlage bildete für die weitere Untersuchung des historischen Kontextes von A. T. Stills

Gesundheitsbegriff *health*. Es wurde dabei die Anzahl von Sätzen mit *health* gezählt. Falls in einem Satz mehrere Mal *health* vorkam, wurde dies nur ein Mal gezählt.

Das Vorkommen von *health* in den einzelnen Werken ist folgendermaßen verteilt:

- 11 Mal A survey of the wisdom of God in the Creation: or A compendium of natural philosophy Part 1 (Wesley, 1763)
- 14 Mal Primitive physic, or, an easy and natural method of curing most diseases (Wesley, 1743)
- 7 Mal The Desideratum: Or, Electricity Made Plain And Useful (Wesley, 1760)
- 15 Mal A Letter-to-Friend-Concerning-Tea (Wesley, 1748)
- 4 Mal Thoughts of the Sin of Onan (Wesley, 1767)
- 28 Mal Advices with Respect to Health (Wesley, 1769)
- 38 Mal Wesleys Engagement with William Cadogan`s Dissertation on the Gout and all Chronic Diseases (Wesley, 1774)
- 1 Mal Thoughts on „Nervous Disorders (Wesley, 1786)
- 0 Mal Medical Advice and Receipts in the „Arminian Magazine“ (Wesley, 1791a)
- 4 Mal A Plain Account of Christian Perfection, as Believed and Taught by the Rev. Mr. John Wesley, from the Year 1725, to the Year 1777 (Wesley, 1785)
- 88 Mal Complete Sermons: John Wesley (Wesley, 2013)

Bei John Wesley kommen Sätze mit *health* in den untersuchten Werken 211 Mal vor. Damit kann das Abbruchkriterium beantwortet und die Untersuchung fortgesetzt werden.

Der Gesundheitsbegriff *health* kommt in den vier untersuchten Büchern von A. T. Still insgesamt in 202 Sätzen vor:

- 46 Mal Autobiography of Andrew T. Still (Still, 1908)
- 30 Mal Philosophy of Osteopathy (Still, 1899)
- 79 Mal The Philosophy and Mechanical Principles of Osteopathy (Still, 1902)
- 47 Mal Osteopathy: Research and Practice (Still, 1910)

Die quantitative Auswertung der Inhaltsanalyse der vier Bücher A. T. Stills werden ebenso wie die einzelnen Kategorien in Tabelle 2 und die zehn Bücher von John Wesley, samt Kodierung in Tabelle 4 im Folgenden dargestellt. Dabei wird das Werk „Medical Advice and Receipts in the ‘Arminian Magazine‘“ (1791a) von John Wesley, in dem der Begriff *health* nicht vorkam, nicht mehr betrachtet, da es für die Kodierung ausgefallen ist (drop out).



### 3.2 Qualitative Auswertung der Bücher von A. T. Still

Die untersuchten Bücher von A. T. Still wurden mit Hilfe qualitative Inhaltsanalyse der induktiven Kategorienbildung nach Mayring (2015) ausgewertet. Einem Satz mit *health* konnten auch mehrere Kategorien zugeteilt werden, um keine Informationen zu verlieren. Die Analyse ergab zunächst 12 Kategorien. Diese konnten im nächsten Durchgang in sechs Hauptkategorien auf einer höheren Abstraktionsebene zusammengefasst werden. Die nachfolgende grafische Darstellung (Abbildung 2) veranschaulicht das Vorgehen angelehnt an das Prozessmodell der induktiven Kategorienbildung (Mayring, 2015, S. 86).

Abbildung 2: Prozessmodell induktiver Kategorienbildung der vier Bücher A. T. Stills

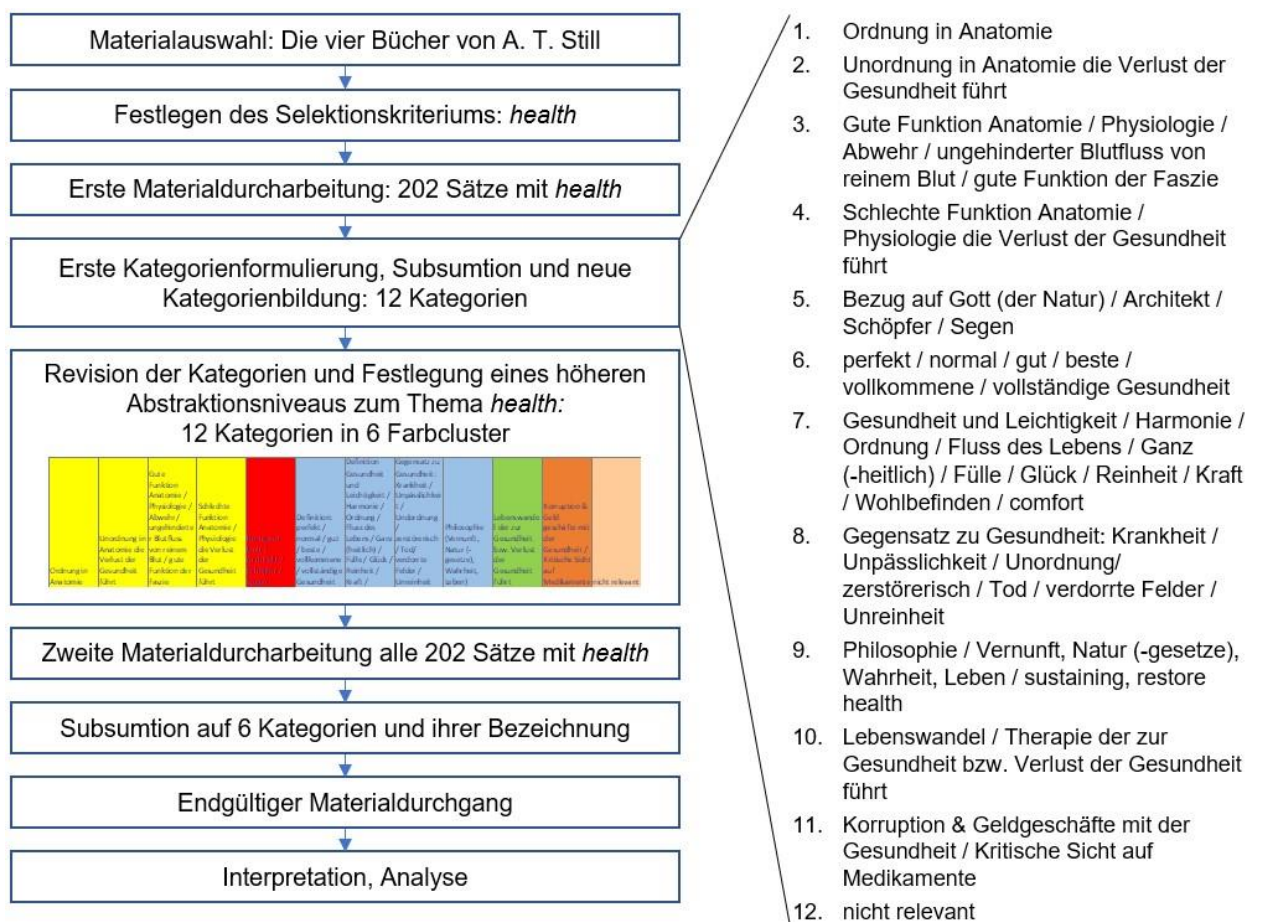


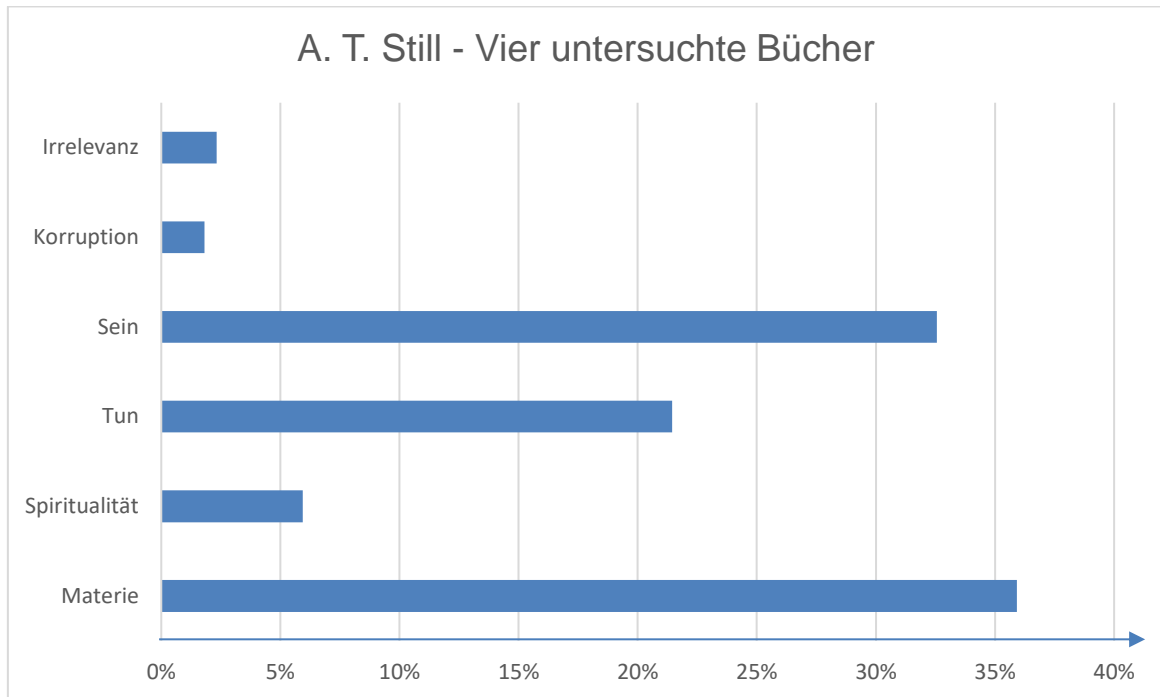
Tabelle 2: A. T. Still – Quantitativen Auswertung der vier untersuchten Bücher

	Materie	Spiritualität	Tun	Sein	Korruption	Irrelevanz	Summe	Sätze mit <i>health</i>
Autobiografie A. T. Still	18	15	22	26	3	3		46
Philosophy & Mechanical Principles of Osteopathie	67	4	22	51	1	3		79
Philosophy of Osteopathy	23	2	11	20	1	0		30
Research & Practice	31	2	28	29	2	3		47
Anzahl Beurteilungen	139	23	83	126	7	9	387	202
Beurteilungen in %	36%	6%	21%	33%	2%	2%	100%	

Die Tabelle 2 zeigt alle untersuchten Bücher von A. T. Still, sowohl in der qualitativen als auch in der quantitativen Auswertung, d.h. sie gibt die Zahl der Sätze mit *health* im jeweiligen Buch und absolut an. Zusätzlich ermöglicht sie eine quantitative Beurteilung der einzelnen Kategorien. Die Rohdaten sind im Anhang C beigefügt.

Die Abbildung 3 stellt diese Auswertung zur besseren Übersicht grafisch dar.

Abbildung 3: A. T. Still - Quantitative Auswertung der einzelnen Kategorien



### 3.2.1 Ergebnis der Kategorisierung der Bücher A. T. Stills

In Tabelle 3 sind die sechs Hauptkategorien, die bei der Kodierung der Still Werke erarbeitet wurden, in der Reihenfolge ihrer Häufigkeit aufgelistet. Die Reduktion des Textinhalts der Kategorie entspricht dem Namen der Kategorie. Die Beschreibung gibt als eine Kurzdefinition eine Generalisierung des Textinhaltes wieder. Die Anzahl der Beurteilungen gibt an, wie oft diese Kategorie vergeben wurde. Der detaillierte Inhalt der jeweiligen Kategorie und die Inhalte, die subsumiert wurden, sind bereits in Abbildung 2 grafisch dargestellt und erläutert worden. Im folgenden Kapitel 3.2.2 wird dies mit je einem Ankerbeispiel belegt.

Tabelle 3: A. T. Still - Die vier untersuchten Bücher mit Kategoriendefinitionen

Kategorie	Definition / Beschreibung	Anzahl Beurteilungen
<b>Materie</b>	Gesundheit in Bezug auf die Ordnung im Körper, der Anatomie und Funktion.	139
<b>Sein</b>	Begriffe, die die Gesundheit näher beschreiben.	126
<b>Tun</b>	Gesundheit wiederherstellen bzw. verlieren durch bestimmtes Verhalten, Handlungen.	83
<b>Spiritualität</b>	Gesundheitsbegriff mit Gottesbezug bzw. dem Schöpfer.	23
<b>Korruption</b>	Gesundheitsbegriff im Zusammenhang mit Korruption, Missbrauch und Medikamente bzw. Medizin.	7
<b>Irrelevanz</b>	Inhaltlich nicht relevante Verwendung des Gesundheitsbegriffes <i>health</i> .	9

### 3.2.2 Kategorisierte Textbelege von A. T. Still

Die einzelnen Kategorien werden im Folgenden mit Ankerbeispielen belegt. Die Reduktion des Kategorieninhalts ist der Name der Kategorie, gefolgt von einer kurzen Definition der Kategorie. Da es zu manchen Kategorien zum Teil mehrere Begriffe gibt, die *health* näher beschreiben, werden zum besseren Verständnis des Kategorie Inhalts, wo nötig mehrere Ankerbeispiele genannt. Der textuelle Zusammenhang von *health* dient dem besseren Verständnis der Kategorisierung, daher wurde, wenn es notwendig war, mehr aus den Werken zitiert.

Die Reihenfolge richtet sich nach der quantitativen Auswertung der Kategorien. Begonnen wird mit der größten Kategorie.

#### 3.2.2.1 Kategorie Materie

Die Kategorie Materie wurde definiert als die Gesundheit in Bezug auf die Ordnung im Körper, der Anatomie und Funktion.

Insgesamt wurden die Sätze mit *health* 139 Mal (36 %) dieser Kategorie zugeordnet. Inhaltlich werden unterschiedliche Themen behandelt, die nachfolgend jeweils mit einem Ankerbeispiel belegt werden.

##### a) Anatomische Strukturen und physiologische Vorgänge

Hier werden Vorgänge im Körper beschrieben, die zur Wiederherstellung der Gesundheit führen bzw. zum Verlust der Gesundheit geführt haben. Es geht also um den materiellen,

körperlichen Anteil, der die Gesundheit beeinflusst. Ein Ankerbeispiel dazu steht in "Philosophy & Mechanical Principles of Osteopathy" (Still, 1902):

He sees cause in a slight anatomical deviation for the beginning of disease. Osteopathy means a knowledge of the anatomy of the head, face, neck, thorax, abdomen, pelvis, and limbs, and a knowledge why *health* prevails in all cases of perfect normality of all parts of the body. Osteopathy means a studious application of the best mental talents at the command of the man or woman that would hold a place in the profession. (Still, 1902, S. 28)

Deutsche Übersetzung: Er sieht in einer leichten anatomischen Abweichung die Ursache für den Beginn einer Krankheit. Osteopathie bedeutet eine Kenntnis der Anatomie des Kopfes, des Gesichts, des Halses, des Brustkorbs, des Unterleibs, des Beckens und der Gliedmaßen, und ein Wissen darüber, warum in allen Fällen vollkommener Normalität aller Körperteile Gesundheit vorherrscht. Osteopathie bedeutet eine fleißige Anwendung der besten geistigen Talente, die dem Mann oder der Frau zur Verfügung stehen, die einen Platz in diesem Beruf einnehmen wollen. (Still, 1902, S. 28)

## b) Maschine

Der Körper wird in verschiedenen Textpassagen neben der Nennung einzelner anatomischen Strukturen und physiologischen Erklärungen zum Beispiel als **Maschine** umschrieben, in der alle Teile in ihrer Ordnung und Funktion sein müssen, um Gesundheit zu gewährleisten:

If the abdomen provides the rough material for the blood of the system, and perfect *health* can only come from good blood, and perfect blood cannot be furnished by imperfect viscera nor any imperfection in form, location, or function of any organ of the abdomen, chest, or brain, why not hunt for some cause of disease in the machinery that produces blood from the start to its finish? If we find a failure in *health*, we would surely show wisdom by going into the machine-shop to find defects in the machine or system of organs which starts with crude material and brings forth pure blood. (Still, 1902, S. 218)

Deutsche Übersetzung: Wenn der Unterleib das Rohmaterial für das Blut des Systems liefert und vollkommene Gesundheit nur von gutem Blut kommen kann und vollkommenes Blut weder von unvollkommenen Eingeweiden noch von irgendeiner Unvollkommenheit in Form, Lage oder Funktion irgendeines Organs des Unterleibs, des Brustkorbs oder des Gehirns geliefert werden kann, warum sollten wir dann nicht nach irgendeiner Krankheitsursache in der Maschinerie suchen, die das Blut von

Anfang bis Ende produziert? Wenn wir ein Versagen in der Gesundheit finden, würden wir sicherlich Weisheit zeigen, indem wir in die Maschinenwerkstatt gehen, um Defekte in der Maschine oder dem Organsystem zu finden, das mit rohem Material beginnt und reines Blut hervorbringt. (Still, 1902, S. 218)

### **c) Ordnung in der Anatomie**

Ein Ankerbeispiel, das die Ordnung in der Anatomie zur Wiederherstellung der Gesundheit beschreibt, steht in „Research & Practice“ (Still, 1910):

Osteopathy is based on the perfection of Nature's work. When all parts of the human body are in-line we have *health*. When they are not the effect is disease. When the parts are readjusted disease gives place to *health*. The work of the osteopath is to adjust the body from the abnormal to the normal; then the abnormal condition gives place to the normal and *health* is the result of the normal condition. (1910, S. 10)

Deutsche Übersetzung: Die Osteopathie basiert auf der Perfektion der Arbeit der Natur. Wenn alle Teile des menschlichen Körpers im Einklang sind, haben wir Gesundheit. Sind sie es nicht, ist die Folge Krankheit. Wenn die Teile wieder in Einklang gebracht werden, tritt Gesundheit an die Stelle von Krankheit. Die Arbeit des Osteopathen besteht darin, den Körper vom abnormalen zum normalen Zustand zu bringen; dann macht der abnormale Zustand dem normalen Platz, und Gesundheit ist das Ergebnis des normalen Zustands. (1910, S. 10)

### **d) Wiedererlangung der Gesundheit**

Die Arbeit des Osteopathen bei der Wiedererlangung der Gesundheit wird unter anderem in der Autobiografie von A. T. Still (Still, 1908) beschrieben:

„He (Osteopath) removes the obstruction, lets the life-giving current have full play, and the man is restored to *health*“ (Still, 1908, S. 235).

Deutsche Übersetzung: „Er (der Osteopath) beseitigt das Hindernis, lässt dem lebensspendenden Strom freien Lauf, und der Mensch wird wieder gesund“ (Still, 1908, S. 235).

#### **3.2.2.2 Kategorie Sein**

Die Kategorie Sein wird definiert durch Begriffe, die den Gesundheitsbegriff inhaltlich umschreiben bzw. unterstreichen.

Insgesamt wurden die Sätze mit *health* 126 Mal dieser Kategorie zugeordnet, das entspricht 33% und beinhalten unterschiedliche Themen die nachfolgend jeweils mit einem Ankerbeispiel belegt werden.

**a) harmony** – Gesundheit beinhaltet Harmonie

„We look at the body in *health* as meaning perfection and harmony, not in one part, but as the whole“ (Still, 1902, S. 59).

Deutsche Übersetzung: „Wir betrachten den Körper in Gesundheit, was Vollkommenheit und Harmonie bedeutet, nicht in einem Teil, sondern als Ganzes“ (Still, 1902, S. 59).

**b) perfect** – vollkommene Gesundheit

„Any variation from perfect *health* marks a degree of functional derangement in the physiological department of man“ (Still, 1902, S. 116).

Deutsche Übersetzung: „Jede Abweichung von der vollkommenen Gesundheit kennzeichnet einen Grad von Funktionsstörung in der physiologischen Abteilung des Menschen“ (Still, 1902, S. 116).

**c) best** – Bei bester Gesundheit

„In the human body there are five systems of nerves that must be normal and in the very best of *health* so as to do their full duty“ (Still, 1910, S. 189).

Deutsche Übersetzung: „Im menschlichen Körper gibt es fünf Nervensysteme, die normal und in bester Gesundheit sein müssen, um ihre volle Aufgabe zu erfüllen“ (Still, 1910, S. 189).

**d) ease** - Leichtigkeit und Gesundheit

„I have worked from the days of a child, for more than fifty years, to obtain a more thorough knowledge of the workings of the machinery of life, in producing ease and *health*“ (Still, 1908, S. 33).

Deutsche Übersetzung: „Ich habe von Kindesbeinen an mehr als fünfzig Jahre lang daran gearbeitet, die Funktionsweise der Lebensmaschinerie zur Herstellung von Leichtigkeit und Gesundheit besser zu verstehen“ (Still, 1908, S. 33).

### e) life - Leben und Gesundheit

As we dip our cups deeper and deeper into the ocean of thought we begin to feel that the solution of life and *health* is close to the field of the telescope of our mental searchlights, and soon we will find the road to *health* so plainly written that the wayfaring man cannot err though he be a fool. (Still, 1902, S. 86)

Deutsche Übersetzung: Wenn wir unsere Becher immer tiefer in den Ozean der Gedanken eintauchen, beginnen wir zu fühlen, dass die Lösung des Lebens und der Gesundheit nahe am Feld des Teleskops unserer geistigen Suchscheinwerfer liegt, und bald werden wir den Weg zur Gesundheit so klar geschrieben finden, dass der Reisende nicht irren kann, auch wenn er ein Narr ist. (Still, 1902, S. 86)

### f) strength, normal

Die Begriffe strength und normal beschreiben Gesundheit näher und deuten sie, als etwas das *normal* und *mit Stärke* verbunden ist. Beispielsweise kommen beide Begriffe in dem folgenden Textauszug aus der Autobiografie von A. T. Still vor, in der Still auch die Osteopathie erklärt:

Technical. Osteopathy is that science which consists of such exact, exhaustive, and verifiable knowledge of the structure and functions of the human mechanism, anatomical, physiological, and psychological, including the chemistry and physics of its known elements, as has made discoverable certain organic laws and remedial resources, Within the body itself, by which nature under the scientific treatment peculiar to osteopathic practice, apart from all ordinary methods of extraneous, artificial, or medicinal stimulation, and in harmonious accord with its own mechanical principles, molecular activities, and metabolic processes, may recover from displacements, disorganizations, derangements, and consequent disease, and regain its normal equilibrium of form and function in *health* and strength. (Still, 1908, S. 404)

Deutsche Übersetzung: Technisch. Die Osteopathie ist die Wissenschaft, die aus einer so genauen, erschöpfenden und überprüfbaren Kenntnis der Struktur und der Funktionen des menschlichen Mechanismus besteht, anatomisch, physiologisch und psychologisch, einschließlich der Chemie und der Physik seiner bekannten Elemente, dass bestimmte organische Gesetze und Heilmittel im Körper selbst entdeckt werden können, durch die die Natur unter der wissenschaftlichen Behandlung, die der osteopathischen Praxis eigen ist, abgesehen von allen gewöhnlichen Methoden äußerer, künstlicher oder medikamentöser Stimulation und in harmonischer Übereinstimmung mit ihren eigenen mechanischen Prinzipien, molekularen Aktivitäten und metabolischen Prozessen, von Verschiebungen, Desorganisationen, Störungen



und daraus resultierenden Krankheiten genesen und ihr normales Gleichgewicht von Form und Funktion in Gesundheit und Stärke wiedererlangen kann. (Still, 1908, S. 404)

**g) happiness** - Freude und Gesundheit

Your knowledge of anatomy has taught you that the hard and soft parts of the neck were put there for a purpose, and must come up at all times and in every place to the plans and specifications of this great and important division of human *health* and happiness. (Still, 1902, S. 117)

Deutsche Übersetzung: Ihre Kenntnisse der Anatomie haben Sie gelehrt, dass die harten und weichen Teile des Halses zu einem bestimmten Zweck angelegt wurden und zu jeder Zeit und an jedem Ort den Plänen und Vorgaben dieser großen und wichtigen Abteilung für die menschliche Gesundheit und das Glück entsprechen müssen. (Still, 1902, S. 117)

**h) vitality** – Vitalität und Gesundheit

„We must remember that the pelvis is well supplied with systems of nerves, on which the *health* and vitality of every organ that is in the body is dependent, for *health* and harmonious systemic support“ (Still, 1902, S. 248).

Deutsche Übersetzung: „Wir müssen uns daran erinnern, dass das Becken gut mit Nervensystemen versorgt ist, von denen die Gesundheit und Vitalität jedes Organs im Körper abhängt, um die Gesundheit und die Harmonie des Systems zu unterstützen“ (Still, 1902, S. 248).

**i) purity, life, truth** – Reinheit, Leben, Wahrheit und Gesundheit

„We find building and healthy renovation are united in a perpetual effort to construct and sustain purity. In these two are the facts and truths of life and *health*“ (Still, 1902, S. 74).

Deutsche Übersetzung: „Wir stellen fest, dass Bau und gesunde Erneuerung in einem ständigen Bemühen um den Aufbau und die Erhaltung der Reinheit vereint sind. In diesen beiden liegen die Tatsachen und Wahrheiten des Lebens und der Gesundheit“ (Still, 1902, S. 74).

**j) comfort** – Zufriedenheit und Gesundheit

Not only to know the anatomical forms and positions of the parts, but to thoroughly know the entire system, the head, neck, chest, abdomen, pelvis, and limbs, with each

separate function, and all functions in harmonious combination, free to perform their work as Nature had planned for man's *health* and comfort. (Still, 1902, S. 314)

Deutsche Übersetzung: Nicht nur die anatomischen Formen und Stellungen der Teile zu kennen, sondern das gesamte System, Kopf, Hals, Brustkorb, Bauch, Becken und Gliedmaßen, mit jeder einzelnen Funktion, und alle Funktionen in harmonischer Kombination, frei, ihre Arbeit so zu verrichten, wie es die Natur für die Gesundheit und das Wohlbefinden des Menschen vorgesehen hat. (Still, 1902, S. 314)

#### **k) disease, sickness** – Gegenpool zu Gesundheit

Zur **Kategorie Sein** gehören auch Begriffe, die im Gegensatz zur Gesundheit stehen und diese somit inhaltlich in der Bedeutung zu sich abgrenzen. Beispielsweise wird Krankheit **disease** bzw. **sickness** als Gegenpool zu **health** in der Autobiografie (Still, 1908) verwendet:

„I am instructed to examine this host of men, who have been the champions of all the combats that have for twenty thousand years raged between disease and *health*“ (Still, 1908, S. 155).

„A great and serious battle has been raging for twenty thousand years between disease and *health*, fought valiantly with all implements that could be brought to bear upon the enemy —sickness and death“ (Still, 1908, S. 159).

Deutsche Übersetzung: „Ich bin beauftragt, dieses Heer von Menschen zu untersuchen die, seit zwanzigtausend Jahren alle Kämpfe zwischen Krankheit und Gesundheit gewonnen haben“ (Still, 1908, S. 155).

„Seit zwanzigtausend Jahren tobt ein großer und ernster Kampf zwischen Krankheit und Gesundheit, der mit allen Mitteln, die man gegen den Feind - Krankheit und Tod - einsetzen kann, tapfer geführt wird“ (Still, 1908, S. 159).

#### **l) good** – gute Gesundheit (Wohlergehen)

If perfect normality in all its active principles is a guarantee of good *health*, is it not just as reasonable to guarantee diseased condition of the whole body when the omentum becomes diseased by wounds or injuries of any kind? (Still, 1902, S. 233)

Deutsche Übersetzung: Wenn die vollkommene Normalität in allen ihren Wirkprinzipien eine Garantie für gute Gesundheit ist, ist es dann nicht ebenso vernünftig, einen kranken Zustand des ganzen Körpers zu garantieren, wenn das Omentum durch Wunden oder Verletzungen irgendeiner Art krank wird? (Still, 1902, S. 233)

### 3.2.2.3 Kategorie Tun

Die Kategorie Tun wurde definiert durch alles Handeln, das Einfluss auf die Gesundheit hat, im negativen wie positiven Sinne.

Insgesamt wurden die Sätze mit *health* 83 Mal (21 %) dieser Kategorie zugeordnet. Inhaltlich werden unterschiedliche Themen behandelt, die nachfolgend jeweils mit einem Ankerbeispiel belegt werden.

#### a) Ernährung

„I find what is necessary for the *health*, comfort, happiness of man, the passions, and all else. Nothing is needed but plain, ordinary diet and exercise“ (Still, 1908, S. 248).

Deutsche Übersetzung: „Ich finde, was für die Gesundheit, das Wohlbefinden, das Glück des Menschen, die Leidenschaften und alles andere notwendig ist. Nichts ist nötig als einfache, gewöhnliche Ernährung und Bewegung“ (Still, 1908, S. 248).

#### b) Osteopathische Behandlungen

„Osteopathy is based on the perfection of Nature’s work. When all parts of the human body are in-line we have *health*“ (Still, 1910, S. 10).

Deutsche Übersetzung: „Die Osteopathie basiert auf der Perfektion der Arbeit der Natur. Wenn alle Teile des menschlichen Körpers im Einklang sind, haben wir Gesundheit“ (Still, 1910, S. 10).

#### c) Lebenswandel wie Überlastung, Schlaf

Die Rolle von Gesundheitsprävention durch ausreichend Schlaf und Vermeidung von Überlastung wird hier in *Research & Practice* (Still, 1910) erwähnt. Dabei wird der Textzusammenhang zum besseren Textverständnis mit aufgeführt:

One writer says that a great percent of nurses in lung sanitariums become consumptive and die; that in association with the patients, drinking, breathing, etc., they absorb the bacteria. I don’t dispute this. It is very probable that it is true and that separation is necessary. The nurses should be careful not to inhale the foul breath from the consumptives nor drink after them, because if in poor *health* themselves from working too many hours, loss of sleep, etc., their physical condition will not resist the bacterial onslaught; then it would be reasonable to suppose that some of the attendants would be affected by the disease. (Still, 1910, S. 113)

Deutsche Übersetzung: Ein Autor sagt, dass ein großer Prozentsatz der Krankenschwestern in Lungensanatorien schwindsüchtig werden und sterben; dass sie

in Verbindung mit den Patienten, durch Trinken, Atmen usw., die Bakterien aufnehmen. Ich bestreite dies nicht. Es ist sehr wahrscheinlich, dass es wahr ist und dass eine Trennung notwendig ist. Die Krankenschwestern sollten darauf achten, dass sie den fauligen Atem der Schwindsüchtigen nicht einatmen und ihnen nicht nachtrinken, denn wenn sie selbst durch zu viele Arbeitsstunden, Schlafmangel usw. in einem schlechten Gesundheitszustand sind, wird ihre körperliche Verfassung dem bakteriellen Ansturm nicht standhalten; dann wäre es vernünftig anzunehmen, dass einige der Pfleger von der Krankheit befallen werden würden. (Still, 1910, S. 113)

#### **d) Gesundheitsratschläge**

These I carefully adjusted in the manner already described to you. I advised the family to feed the boy when he was hungry, lay him down and let him rest when he was tired, and as he was always in a worse condition following a water bath, I advised the use of lard, almond or olive oil instead of water. I have also had other patients with this condition in its worst form who returned to normal *health* following the adjustment of the bony structure. (Still, 1910, S. 281)

Deutsche Übersetzung: Diese habe ich auf die bereits beschriebene Weise sorgfältig eingestellt. Ich riet der Familie, den Jungen zu füttern, wenn er hungrig war, ihn hinzulegen und ausruhen zu lassen, wenn er müde war, und da es ihm nach einem Wasserbad immer schlechter ging, riet ich, anstelle von Wasser Schmalz, Mandel- oder Olivenöl zu verwenden. Ich habe auch andere Patienten mit diesem Zustand in seiner schlimmsten Form gehabt, die nach der Anpassung der Knochenstruktur zu normaler Gesundheit zurückkehrten. (Still, 1910, S. 281)

#### **3.2.2.4 Kategorie Spiritualität**

Die viertgrößte Kategorie innerhalb der Still-Bücher ist die **Kategorie Spiritualität** und beinhaltet den Gesundheitsbegriff mit Gottesbezug bzw. Bezug zum Schöpfer.

Insgesamt wurden die Sätze mit *health* 23 Mal (6%) dieser Kategorie zugeordnet. Inhaltlich werden unterschiedliche Themen behandelt, die nachfolgend jeweils mit einem Ankerbeispiel belegt werden. Es wird zum besseren Verständnis der Textzusammenhang mit angegeben.

**a) loving, intelligent Maker of man** – Was für die Gesundheit nötig ist, kommt vom Schöpfer

Believing that a loving, intelligent Maker of man had deposited in his body in some place or throughout the whole system drugs in abundance to cure all infirmities, on every voyage of exploration I have been able to bring back a cargo of indisputable

truths, that all the remedies necessary to *health* exist in the human body. (Still, 1908, S. 88)

Deutsche Übersetzung: In der Überzeugung, dass ein liebevoller, intelligenter Schöpfer des Menschen in seinem Körper an irgendeiner Stelle oder im ganzen System Drogen in Hülle und Fülle deponiert hat, um alle Krankheiten zu heilen, konnte ich auf jeder Forschungsreise eine Ladung unbestreitbarer Wahrheiten zurückbringen, dass alle für die Gesundheit notwendigen Heilmittel im menschlichen Körper existieren. (Still, 1908, S. 88)

## **b) Osteopathie handelt im Vertrauen auf Gott**

Die osteopathische Arbeit und der Gottesbezug im Zusammenhang der Wiederherstellung der Gesundheit wird im nachfolgenden Textauszug aus der Autobiografie (Still, 1908) besonders deutlich:

An Osteopath walks out single —handed and alone. And what does he place his confidence in? First, in his confidence in the intelligence and immutability of God. That the strokes of the smoothing -planes of God, and the steam boilers constructed by the Divine Being and placed in man when unobstructed, act in harmony. What is harmony but *health*? It takes perfect harmony of every nerve, vein, and artery in every part of the body. Every muscle that moves has something to make it go. Instance, what is it that constructs the heart, that pushes the blood to all parts of the body? Why, an Osteopath will tell you it is the work of the coronary arteries, which he must understand before he treats your heart. When I look upon the work of nature, I see that it doesn't work for a dollar and a half a day; it works for results only. God's pay for labor and time is truth, and truth only. If it takes Him a million years to make a stone as large as a bean, the time and labor are freely given, and the work honestly done. No persuasion whatever will cause that mechanic to swerve from the line of exactness in any case. Therefore I can trust the principles that I believe are found in the human body. I find what is necessary for the *health*, comfort, happiness of man, the passions, and all else. Nothing is needed but plain, ordinary diet and exercise. We find all the machinery, qualities, and principles that the Architect intended should be in man. Therefore, let me work with that body, from the brain to the feet. It is all finished work, and is trustworthy in all its parts. (Still, 1908, S. 247–248)

Deutsche Übersetzung: Ein Osteopath geht allein und einsam aus dem Haus. Und worauf setzt er sein Vertrauen? Erstens auf sein Vertrauen in die Intelligenz und Unveränderlichkeit Gottes. Dass die Schläge der glättenden Ebenen Gottes und die Dampfkessel, die von dem göttlichen Wesen konstruiert und in den Menschen gelegt

wurden, wenn sie ungehindert sind, in Harmonie wirken. Was ist Harmonie anderes als Gesundheit? Sie erfordert die perfekte Harmonie jedes Nervs, jeder Vene und jeder Arterie in jedem Teil des Körpers. Jeder Muskel, der sich bewegt, hat etwas, das ihn antreibt. Was ist es zum Beispiel, dass das Herz aufbaut, das das Blut in alle Teile des Körpers treibt? Nun, ein Osteopath wird Ihnen sagen, dass es die Arbeit der Koronararterien ist, die er verstehen muss, bevor er Ihr Herz behandelt. Wenn ich die Arbeit der Natur betrachte, sehe ich, dass sie nicht für eineinhalb Dollar am Tag arbeitet, sondern nur für Ergebnisse. Gottes Lohn für Arbeit und Zeit ist die Wahrheit, und nur die Wahrheit. Wenn er eine Million Jahre braucht, um einen Stein so groß wie eine Bohne zu machen, sind die Zeit und die Arbeit umsonst gegeben und die Arbeit ehrlich getan. Keine noch so große Überzeugung wird diesen Mechaniker dazu bringen, von der Linie der Genauigkeit abzuweichen. Daher kann ich den Prinzipien vertrauen, die ich im menschlichen Körper zu finden glaube. Ich finde, was für die Gesundheit, das Wohlbefinden, das Glück des Menschen, die Leidenschaften und alles andere notwendig ist. Es ist nichts anderes nötig als einfache, gewöhnliche Ernährung und Bewegung. Wir finden alle Mechanismen, Eigenschaften und Prinzipien, die der Architekt für den Menschen vorgesehen hat. Lasst mich also mit diesem Körper arbeiten, vom Gehirn bis zu den Füßen. Er ist ein vollendetes Werk und in allen seinen Teilen vertrauenswürdig. (Still, 1908, S. 247-248)

### **c) Gott ist der vertrauenswürdige Architekt, der Gesundheit des Menschen**

For thirty-five years I have observed man's body with the eyes of a mechanic so that I could behold and see the execution of the work for which it was designed, and I have come to this conclusion: The better I am acquainted with the parts and principles of this machine—man—the louder it speaks that from start to finish it is the work of some trustworthy architect; and all the mysteries concerning *health* disappear just in proportion to man's acquaintance with this sacred product, its parts and principles, separate, united or in action. It is an honor to its Builder who should be respected for the perfection set forth and shown by man as a product of Life and its constructive intelligence. I consider man the answer to the question, does Nature prove its perfection by its work? I say yes, and treat the human body as a machine should be treated by a mechanic. (Still, 1910, S. 24)

Deutsche Übersetzung: Fünfunddreißig Jahre lang habe ich den menschlichen Körper mit den Augen eines Mechanikers beobachtet, so dass ich die Ausführung der Arbeit, für die er entworfen wurde, sehen konnte, und ich bin zu diesem Schluss gekommen: Je besser ich mit den Teilen und Prinzipien dieser Maschine Mensch vertraut bin, desto

lauter spricht es dafür, dass sie vom Anfang bis zum Ende das Werk eines vertrauenswürdigen Architekten ist; und alle Geheimnisse, die die Gesundheit betreffen, verschwinden in dem Maße, wie der Mensch mit diesem heiligen Produkt, seinen Teilen und Prinzipien, getrennt, vereint oder in Aktion, vertraut ist. Es ist eine Ehre für seinen Erbauer, der für die Vollkommenheit, die der Mensch als Produkt des Lebens und seiner konstruktiven Intelligenz darlegt und zeigt, respektiert werden sollte. Ich betrachte den Menschen als die Antwort auf die Frage, ob die Natur ihre Vollkommenheit durch ihr Werk beweist. Ich sage ja, und behandle den menschlichen Körper, wie eine Maschine von einem Mechaniker behandelt werden sollte. (Still, 1910, S. 24)

#### d) Gott ist der Maßstab für Gesundheit

If we have observed the perfect, harmonious work of *health*, we are now prepared to adjust the machinery of life by taking all embarrassments from blood- and nerve-supply that are caused or could be caused by strains, jars, and nervous shocks or wounds that are produced by change of season, climate, and physical injuries of all kinds, be they great or small. Your work is completed when you have adjusted the human body to the degree of perfection in which the God of Nature left it. (Still, 1902, S. 280)

Deutsche Übersetzung: Wenn wir das vollkommene, harmonische Werk der Gesundheit beobachtet haben, sind wir nun bereit, die Maschinerie des Lebens zu justieren, indem wir alle Beeinträchtigungen der Blut- und Nervenzufuhr beseitigen, die durch Belastungen, Erschütterungen und nervöse Schocks oder Wunden verursacht werden oder werden könnten, die durch den Wechsel der Jahreszeiten, das Klima und körperliche Verletzungen aller Art entstehen, seien sie groß oder klein. Dein Werk ist vollendet, wenn du den menschlichen Körper auf den Grad der Vollkommenheit gebracht hast, in dem ihn der Gott der Natur hinterlassen hat. (Still, 1902, S. 280)

Als diejenigen Kategorien, die im Vergleich zu den vorausgehenden erläuterten Kategorien deutlich weniger häufig gewählt wurden, sind einerseits die **Kategorie Irrelevanz** mit 9 Fällen und andererseits die **Kategorie Korruption** mit 7 Beurteilungen zu nennen.

#### 3.2.2.5 Kategorie Irrelevanz

Zur **Kategorie Irrelevanz** gehören Textpassagen, die keinen Beitrag zur näheren Beschreibung von *health* beinhalten. Als Beispiel seien hier Eigen(-Namen) wie Behördenbezeichnungen zu nennen.

Surgeons of the Army or Government are the commissioned officers of *health*, with powers and instructions to use drugs or anything else for the relief of the wounded or

sick soldier while in the service. Their duties extend to the use of both knife and spatula. (Still, 1902, S. 47)

Deutsche Übersetzung: Die Chirurgen der Armee oder der Regierung sind die beauftragten Offiziere des Gesundheitswesens, die befugt und angewiesen sind, Medikamente oder andere Mittel zur Linderung von Verwundeten oder kranken Soldaten während des Dienstes einzusetzen. Ihre Aufgaben erstrecken sich auf den Gebrauch von Messer und Spatel. (Still, 1902, S. 47)

### 3.2.2.6 Kategorie Korruption

Die Kategorie **Korruption** beinhaltet Texte, in denen Geld und Missbrauch im Zusammenhang mit der Gesundheit vorkommt. Meist steht *health* dann in Verbindung mit dem Einsatz von Medikamenten. Sie ist mit nur drei Textstellen die kleinste unter den Kategorien. Zum besseren Verständnis der Kategorie werden alle drei Stellen vollständig aufgeführt.

#### a) Geld und Missbrauch im Zusammenhand mit der Gesundheit

„Let us call it “a trade,” as the use of drugs is not a science. The drug practitioner in a majority of cases, when he administers drugs, gives one dose for *health* and nine for the dollar“ (Still, 1902, S. 360–361).

Deutsche Übersetzung: „Nennen wir es "ein Gewerbe", denn der Gebrauch von Drogen ist keine Wissenschaft. In den meisten Fällen gibt der Arzt, wenn er Drogen verabreicht, eine Dosis für die Gesundheit und neun für den Dollar" (Still, 1902, S. 360-361).

Ähnlich im Wortlaut aus „Philosophy of Osteopathy“ (Still, 1899):

„The author will now say, the *health* hunter in a majority of cases, when he administers drugs, gives one dose for *health* and nine for the dollar“ (Still, 1899, S. 55).

Deutsche Übersetzung: „Der Autor wird nun sagen, dass der Gesundheitsjäger in der Mehrzahl der Fälle, wenn er Medikamente verabreicht, eine Dosis für die Gesundheit und neun für den Dollar gibt" (Still, 1899, S. 55).

#### b) Gesundheit ohne Medikamente:

„It gives man flesh, strength and *health*; makes ‘him renew his youth This grand result it doth attain without a drug, for sooth“ (Still, 1908, S. 294).

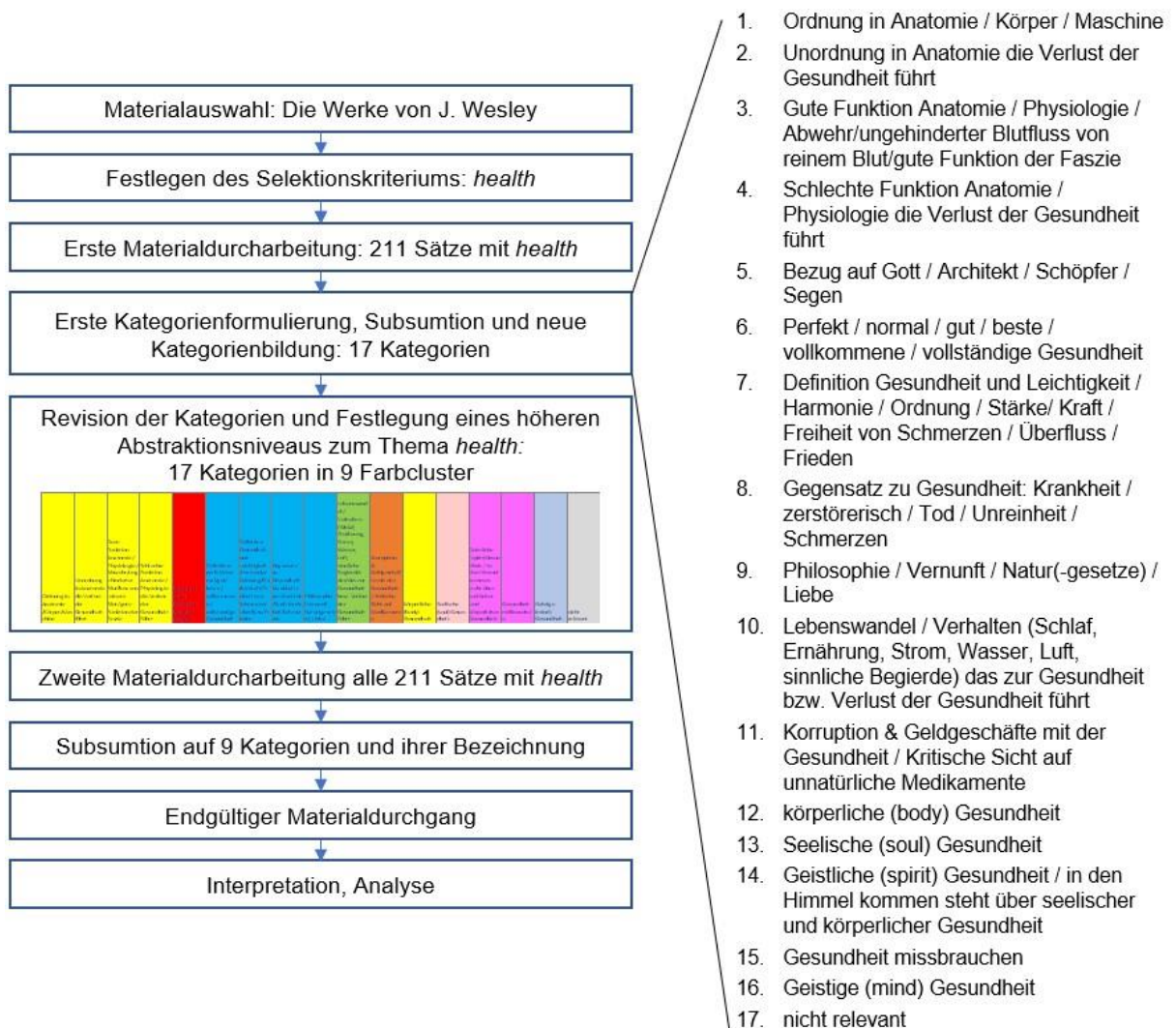
Deutsche Übersetzung: „Es gibt dem Menschen Fleisch, Kraft und Gesundheit, lässt ihn seine Jugend erneuern. Dieses großartige Ergebnis erreicht es ohne ein Medikament“ (Still, 1908, S. 294).



### 3.3 Qualitative Auswertung der Texte von John Wesley

Wie die untersuchten Bücher von A. T. Still wurden auch die ausgewählten Werke von John Wesley mit Hilfe qualitativer Inhaltsanalyse der induktiven Kategorienbildung ausgewertet. Die nachfolgende grafische Darstellung (Abbildung 4) veranschaulicht das Vorgehen angelehnt an das Prozessmodell der induktiven Kategorienbildung (Mayring, 2015, S. 86)

Abbildung 4: Prozessmodell induktiver Kategorienbildung der Werke von J. Wesley

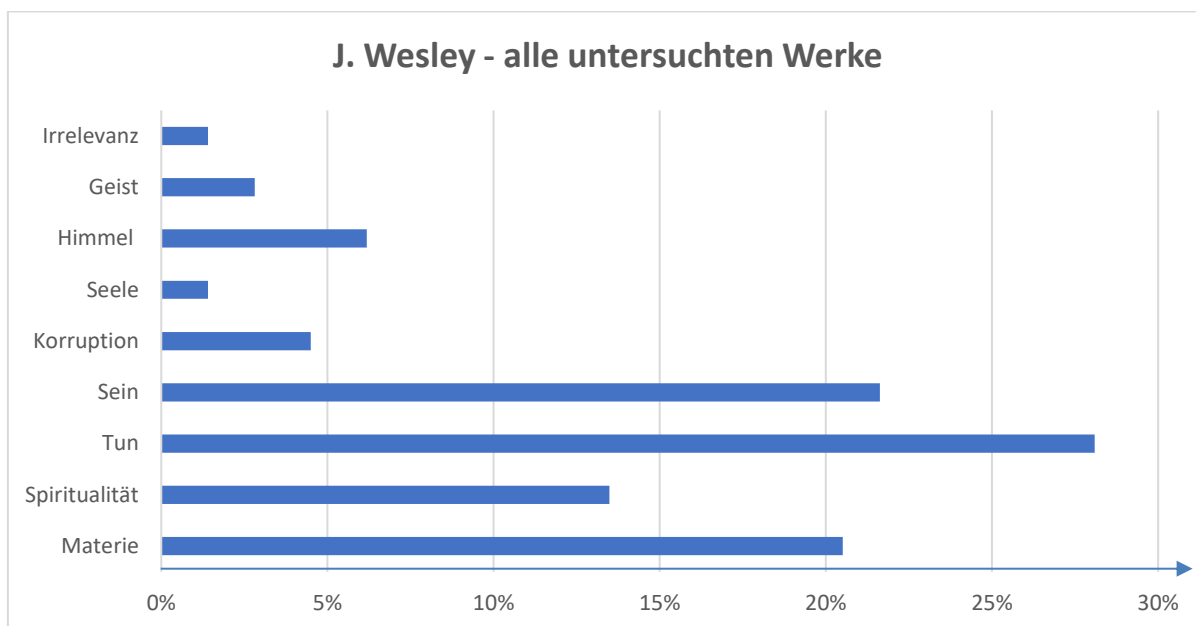


Zunächst ergab die Analyse 17 Kategorien. Diese konnten in 9 Hauptkategorien auf einer höheren Abstraktionsebene zusammengefasst werden. Die Rohdaten sind im Anhang B nachzulesen. Die Tabelle 4 zeigt eine detaillierte Übersicht über das quantitative Vorkommen der einzelnen Kategorien.

Tabelle 4: J. Wesley – Quantitative Auswertung aller untersuchten Werke

	Materie	Spiritualität	Tun	Sein	Korruption	Seele	Himmel	Geist	Irrelevanz	Sätze mit health
Advices with Respect to health	17	0	7	6	0	0	0	0	2	28
Sin of Onan	2	0	4	2	0	0	0	0	0	5
Thoughts on 'Nervous Disorders'	0	0	1	0	0	0	0	0	0	1
A Survey of the wisdom of God in Creation Part 1	6	1	3	4	0	0	0	0	1	11
A letter to a Friend concerning Tea	2	3	12	1	1	0	0	0	1	15
The Desideratum or Electricity made Plain and Useful	4	0	7	7	2	0	0	0	0	7
Primitive Physic	3	3	9	3	2	1	0	0	0	14
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	11	1	17	18	10	0	1	3	0	38
J. Wesley - The complete Sermons	26	36	39	33	1	3	20	6	1	88
A plain account on Christian Perfection	2	4	1	3	0	1	1	1	0	4
Anzahl Beurteilungen	73	48	100	77	16	5	22	10	5	211
Beurteilungen in %	21%	13%	28%	22%	5%	1%	6%	3%	1%	

Abbildung 5: J. Wesley - Quantitative Auswertung der Kategorien aller untersuchten Werke



Die Abbildung 5 stellt dieses Ergebnis zur besseren Übersicht, grafisch dar. Die Texte konnten durch das Kategoriensystem inhaltlich ausgewertet werden. Eine Textstelle konnte auch mehrfach beurteilt, also in verschiedenen Kategorien einsortiert werden und mehrmaliges Vorkommen von *health* in einem Satz wurde nur ein Mal gezählt. Die Auswertung aus Tabelle 4 und die Abbildung 5 enthält acht medizinische und zwei theologische Schriften von John Wesley. Das Werk „Medical Advice and Receipts in the „Arminian Magazine“ aus den Jahren 1784-1791 (Wesley, 1791a) wurde nicht mehr in der Tabelle 4 erwähnt, da es den Gesundheitsbegriff *health* nicht enthalten hat. Die Definition der Kategorien ist in den Tabellen 5, 6 und 7 abzulesen. Die Definition der jeweiligen Kategorie steht in der Tabelle 5 in Kurzform. Der detaillierte Inhalt der jeweiligen Kategorie, unter die subsumiert wurde, stehen im Kapitel 3.3.2 und wurde mit einem Ankerbeispiel belegt.

### 3.3.1 Ergebnis der Kategorisierung der Werke John Wesleys

Es wurde zusätzlich zur Auswertung aller untersuchten Werke von J. Wesley eine getrennte Betrachtung der theologischen und der medizinischen Werke durchgeführt. Was allen gemeinsam ist, sind die neun Hauptkategorien. Sie sind jeweils in der Reihenfolge ihrer Häufigkeit aufgelistet. Die Reduktion des Textinhalts der Kategorie entspricht dem Namen der Kategorie. Die Beschreibung gibt eine Generalisierung des Textinhaltes wieder und die Anzahl der Beurteilungen gibt an, wie oft diese Kategorie vergeben wurde. Die Tabellen 5, 6 und 7 geben eine detaillierte Übersicht über das quantitative Vorkommen der Kategorie und eine Definition der Kategorie an. Die Abbildungen 5, 6, und 7 stellen die Ergebnisse zur besseren Übersicht, grafisch dar.

### 3.3.1.1 Auswertung aller untersuchten Werke John Wesleys

Die Tabelle 5 enthält die Definition der neun Hauptkategorien, die bei der Kodierung der Werke J. Wesleys erarbeitet wurden und deren quantitative Auswertung.

*Tabelle 5: John Wesley - Alle untersuchte Werke mit Kategoriendefinitionen*

<b>Kategorie</b>	<b>Definition / Beschreibung</b>	<b>Anzahl Beurteilungen</b>
<b>Tun</b>	Gesundheit wiederherstellen bzw. verlieren durch bestimmtes Verhalten, Handlungen.	100
<b>Sein</b>	Begriffe, die die Gesundheit näher beschreiben.	77
<b>Materie</b>	Gesundheit in Bezug auf die Ordnung im Körper, der Anatomie und Funktion.	73
<b>Spiritualität</b>	Gesundheitsbegriff mit Gottesbezug bzw. dem Schöpfer.	48
<b>Himmel</b>	Geistliche (Spirit) Gesundheit bzw. in den Himmel kommen ist wichtiger als seelische und körperliche Gesundheit. Missbräuchlicher Einsatz der Gesundheit führt nicht in den Himmel.	22
<b>Korruption</b>	Gesundheitsbegriff im Zusammenhang mit Korruption, Missbrauch und Medikamente bzw. Medizin.	16
<b>Geist</b>	Gesundheit wird hier im Text als geistig ( <i>mind</i> ) gesund beschrieben.	10
<b>Seele</b>	Gesundheit in Bezug auf die Seele ( <i>soul's health</i> ).	5
<b>Irrelevanz</b>	Inhaltlich nicht relevante Verwendung des Gesundheitsbegriffes <i>health</i> .	5

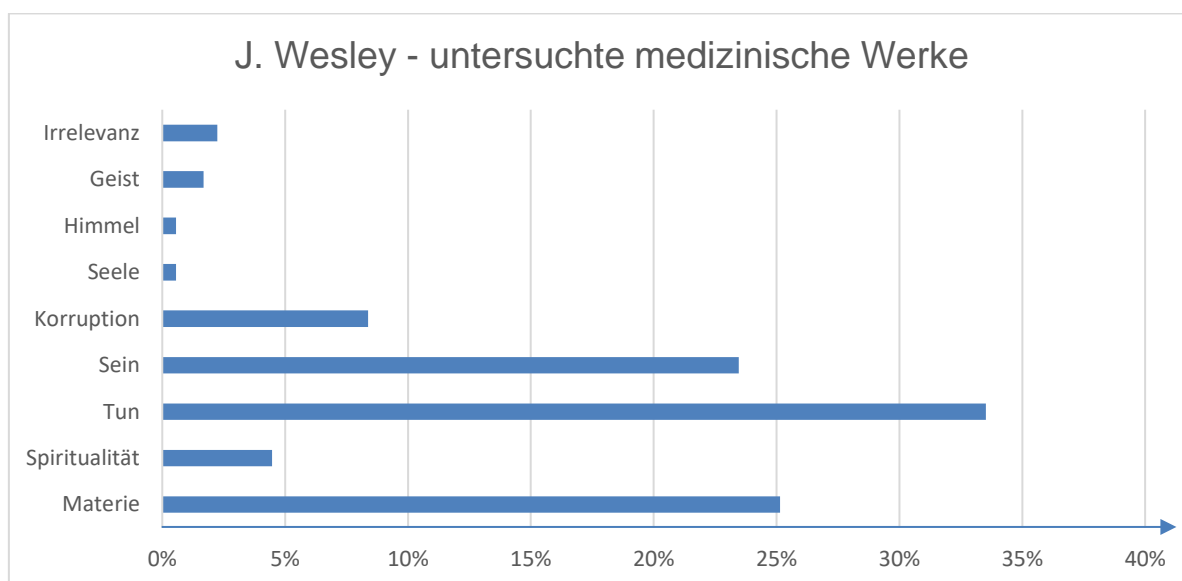
### 3.3.1.2 Auswertung der medizinischen Werke John Wesleys

Die Tabelle 6 im Folgenden enthält die Definition der neun Hauptkategorien und die Auswertung der Kodierung der medizinischen Bücher von John Wesley. Auf dieser Grundlage wurde danach weiter mit den Werken Stills verglichen, um den medizinischen Fokus beizubehalten.

Tabelle 6: J. Wesley - Alle untersuchten medizinischen Werke mit Kategoriendefinitionen

<b>Kategorie</b>	<b>Definition / Beschreibung</b>	<b>Anzahl Beurteilung</b>
<b>Tun</b>	Gesundheit wiederherstellen bzw. verlieren durch bestimmtes Verhalten, Handlungen.	60
<b>Materie</b>	Gesundheit in Bezug auf die Ordnung im Körper, der Anatomie und Funktion.	45
<b>Sein</b>	Begriffe, die die Gesundheit näher beschreiben.	42
<b>Korruption</b>	Gesundheitsbegriff im Zusammenhang mit Korruption, Missbrauch und Medikamente bzw. Medizin.	15
<b>Spiritualität</b>	Gesundheitsbegriff mit Gottesbezug bzw. dem Schöpfer.	8
<b>Irrelevanz</b>	Inhaltlich nicht relevante Verwendung des Gesundheitsbegriffes <i>health</i> .	4
<b>Geist</b>	Gesundheit wird hier im Text als geistig ( <i>mind</i> ) gesund beschrieben.	3
<b>Himmel</b>	Geistliche (Spirit) Gesundheit bzw. in den Himmel kommen ist wichtiger als seelische und körperliche Gesundheit. Missbräuchlicher Einsatz der Gesundheit führt nicht in den Himmel.	1
<b>Seele</b>	Gesundheit in Bezug auf die Seele ( <i>soul's health</i> ).	1

Abbildung 6: J. Wesley - Quantitative Auswertung der einzelnen Kategorien der medizinischen Werke



Bei der Auswertung der medizinischen Bücher John Wesleys (Abbildung 6 und Tabelle 6) fällt auf, dass die Kategorie Himmel (ein Mal; 1%) nur ein Mal verteilt wurde, das entspricht 1% der Kategorienverteilung der medizinischen Werke Wesleys. Im Vergleich mit den untersuchten Werken von John Wesley ist das sehr viel weniger. Die Kategorie Himmel wurde dort 22 Mal gewählt; das entspricht 6% aller untersuchten Werke J. Wesleys (vgl. in Abb. 5 und Tabelle 4). Daraus ergibt sich, dass die Auswertung der ausschließlich theologischen Werke Wesleys in Relation hoch ist. In den medizinischen Schriften liegt der Schwerpunkt auf der irdischen, also körperlichen Gesundheit, das sich durch die Gewichtung in den Kategorien Tun (60, 34%), Kategorie Materie (45, 25%) und Kategorie Sein (42, 23%) zeigt. Insgesamt kann man sagen, dass in den medizinischen Schriften der Schwerpunkt auf diesen drei Kategorien liegt.

### 3.3.1.3 Auswertung der untersuchten theologischen Werke John Wesleys

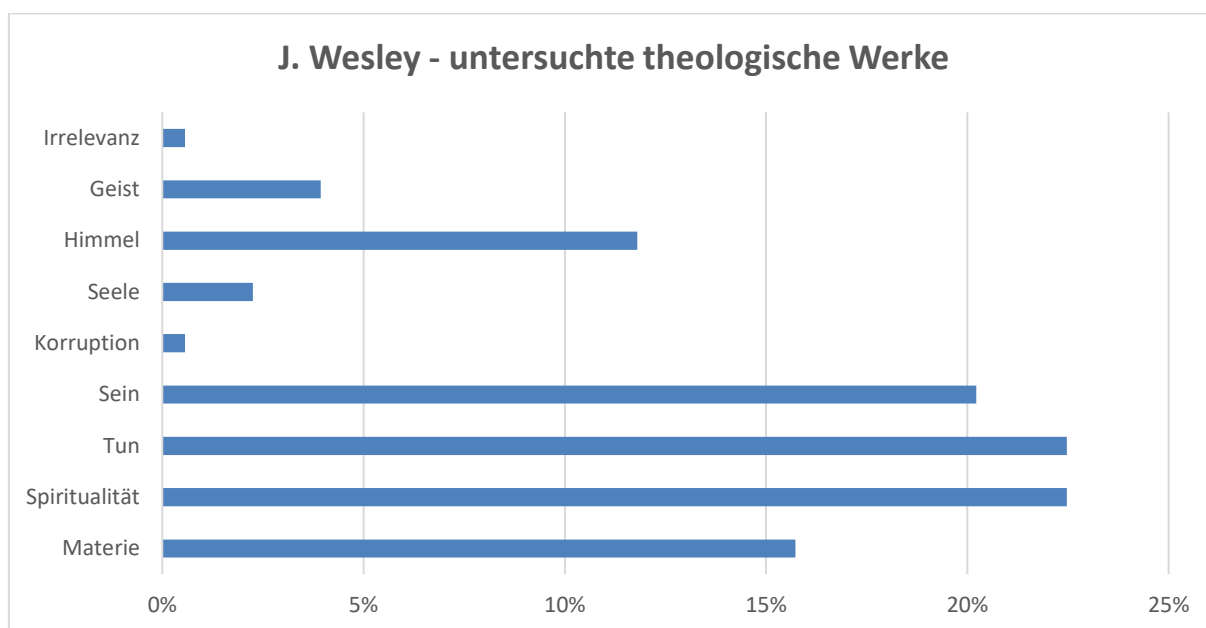
Um zu untersuchen, wie relevant der Gesundheitsbegriff *health* für John Wesley auch in seiner Arbeit als Theologe war, wurden die Predigten und die Berichte über christliche Vollkommenheit separat ausgewertet. Die Ergebnisse sind in Tabelle 7 abzulesen. Die Abbildung 7 stellt die Auswertung der theologischen Werke John Wesleys grafisch dar. Was bei der quantitativen Auswertung dieser Werke Wesleys auffällt, ist dass der Gesundheitsbegriff *health* hier insgesamt 92 Sätzen vorkommt. Diese Summe entspricht 44% der insgesamt 211 Sätze mit *health*, bezogen auf die Auswertung aller untersuchten Schriften von John Wesley. Dies zeigt, dass John Wesley das Thema Gesundheit auch außerhalb seiner medizinischen Schriften thematisiert hat.

Tabelle 7: J. Wesley - Untersuchte theologische Werke mit Kategoriendefinitionen

Kategorie	Definition / Beschreibung	Anzahl Beurteilung
<b>Tun</b>	Gesundheit wiederherstellen bzw. verlieren durch bestimmtes Verhalten, Handlungen.	40
<b>Spiritualität</b>	Gesundheitsbegriff mit Gottesbezug bzw. dem Schöpfer.	40
<b>Sein</b>	Begriffe, die die Gesundheit näher beschreiben.	36
<b>Materie</b>	Gesundheit in Bezug auf die Ordnung im Körper, der Anatomie und Funktion.	28
<b>Himmel</b>	Geistliche (Spirit) Gesundheit bzw. in den Himmel kommen ist wichtiger als seelische und körperliche Gesundheit. Missbräuchlicher Einsatz der Gesundheit führt nicht in den Himmel.	21
<b>Geist</b>	Gesundheit wird hier im Text als geistig ( <i>mind</i> ) gesund beschrieben.	7
<b>Seele</b>	Gesundheit in Bezug auf die Seele ( <i>soul's health</i> ).	4
<b>Korruption</b>	Gesundheitsbegriff im Zusammenhang mit Korruption, Missbrauch und Medikamente bzw. Medizin.	1
<b>Irrelevanz</b>	Inhaltlich nicht relevante Verwendung des Gesundheitsbegriffes <i>health</i> .	1

Die Tabelle 7 zeigt die untersuchten theologischen Werke John Wesleys in Kategorien und gibt an, wie oft die Kategorie gewählt wurde. Die Reduktion des Textinhalts der Kategorien entspricht dem Namen der Kategorie. Die Beschreibung gibt eine Generalisierung des Textinhaltes wieder. Der Schwerpunkt lag inhaltlich auf der Kategorie Tun (40, 22%) und ist gleich stark vertreten, wie die Kategorie Spiritualität (40, 22%); dicht gefolgt von der Kategorie Sein (36, 20%). Danach folgt die Kategorie Materie (28, 16%), die fast gleichauf mit Kategorie Himmel (21, 12%) ist. Mit großem Abstand folgen die Kategorien Geist (7, 4%) und die Seele (4,2%). Das Schlusslicht bilden die Kategorien Korruption (1,1%) und Irrelevanz (1,1%).

Abbildung 7: J. Wesley - Quantitative Auswertung untersuchter theologischer Werke in Kategorien



### 3.3.1.4 Zusammenfassung der Kategorisierung bei den Werken von J. Wesley

In Tabelle 4 werden alle untersuchten Werke von John Wesleys aufgeführt und jeweils die Häufigkeit angegeben, wie oft die Sätze mit *health* auf die jeweilige Kategorie verteilt wurde. Auf diese Weise wird sichtbar, welche Kategorie-Schwerpunkte in welchem Werk vorliegen. Die Auswertung aller Werke John Wesleys deutet auf die Dominanz der drei Kategorien Tun, Sein und Materie hin. Direkt nachfolgende Kategorien sind die der Spiritualität und Korruption. Die Kategorie Tun dominiert bei der Auswertung, die allen untersuchten Werken Wesleys (Tabelle 4, Abbildung 5) betrachtet sowie die medizinischen Werke (Tabelle 6, Abbildung 6). Der Schwerpunkt in den medizinischen Werken liegt bei der Beschreibung von Gesundheit, also im Lebenswandel (Tun) und im körperlich-strukturellen Bereich (Materie). In der Auswertung mit ausschließlich theologischen Schriften (Abbildung 7) ist die Kategorie Tun gleichauf mit Spiritualität. Die Kategorie Himmel ist vor allem in den theologischen Schriften vertreten.

### 3.3.2 Kategorisierte Textbelege von John Wesley

Die einzelnen Kategorien werden im Folgenden mit Ankerbeispielen belegt. Die Reduktion des Kategorieninhalts ist der Name der Kategorie, gefolgt von einer kurzen Definition der Kategorie. Da es zu manchen Kategorien mehrere Begriffe gibt, die *health* näher beschreiben, werden zum besseren Verständnis des Kategorie Inhalts, wo nötig je Begriff ein Ankerbeispiel genannt. Der textuelle Zusammenhang von *health* dient dem besseren Verständnis der Kategorisierung, daher wird zum Teil auch der Kontext des Ankerbeispiels zitiert. Es wird hier



auf ein Ranking der einzelnen Kategorien verzichtet (vgl. Kapitel 3.3.1) und ausschließlich auf den Inhalt eingegangen, der mit Ankerbeispielen belegt wird.

### 3.3.2.1 Kategorie Tun

Die Kategorie Tun wurde definiert durch alles Handeln, das Einfluss auf die Gesundheit hat, im negativen wie positiven Sinne. Sie beinhalten unterschiedliche Themen, die nachfolgend jeweils mit einem Ankerbeispiel belegt werden.

Die Gesundheit bei John Wesley wird beeinflusst durch folgende Handlungen:

#### a) Atmung

„The air we breathe is of great consequence to our *health*“ (Wesley, 1743, S. 13).

Deutsche Übersetzung: „Die Luft, die wir atmen, ist von großer Bedeutung für unsere Gesundheit“ (Wesley, 1743, S. 13).

#### b) Natürliche Heilmittel und Gesundheit

Every cough is a dry cough at first. As long as it continues so, it may be cured by chewing immediately after you cough, the quantity of a peppercorn of Peruvian Bark. Swallow your spittle as long as it is bitter, and then spit out the wood. If you cough again, do this again. It very seldom fails to cure any dry cough. I earnestly desire everyone who has any regard for his *health*, to try this within twenty-four hours after he first perceives a cough (Wesley, 1743, S. 45).

Deutsche Übersetzung: Jeder Husten ist anfangs ein trockener Husten. Solange er anhält, kann er geheilt werden, indem man sofort nach dem Husten die Menge eines Pfefferkorns aus peruanischer Rinde kaut. Schlucken Sie den Speichel so lange, bis er bitter ist, und spucken Sie dann das Holz aus. Wenn Sie wieder husten, wiederholen Sie den Vorgang. Es scheitert sehr selten, jeden trockenen Husten zu heilen. Ich empfehle jedem, der auf seine Gesundheit achtet, dies innerhalb von vierundzwanzig Stunden nach dem ersten Hustenanfall zu versuchen (Wesley, 1743, S. 45).

Can any reasonable person hope for *health* or long life by any of these unnatural methods, when these only are employed? Let him look round among his neighbors and tell me whether, not only all the gouty, but rheumatic, colicky, jaundiced, paralytic, dropsical people he has ever seen, are not either always so or by fits so; and whether those returning fits of these disorders do not always grow worse and worse, in spite of all their medication and quackery, till a complication or apoplexy comes on that at Last, though long before their time, puts an end to their miserable lives. (Wesley, 1774, S. 600–601)

Deutsche Übersetzung: Kann irgendein vernünftiger Mensch auf Gesundheit oder ein langes Leben durch irgendeine dieser unnatürlichen Methoden hoffen, wenn nur diese angewendet werden? Er möge sich unter seinen Nachbarn umsehen und mir sagen, ob nicht nur alle Gichtkranken, sondern auch alle Rheumatiker, Koliken, Gelbsüchtigen, Lähmenden und Wassersüchtigen, die er je gesehen hat, entweder immer so oder anfallsweise so sind; und ob die wiederkehrenden Anfälle dieser Krankheiten nicht immer schlimmer und schlimmer werden, trotz aller Medizin und Quacksalberei, bis eine Komplikation oder Apoplexie eintritt, die endlich, wenn auch lange vor ihrer Zeit, ihrem elenden Leben ein Ende setzt. (Wesley, 1774, S. 600–601)

### c) Hygiene

„Every one that would preserve *health*, should be as clean and sweet as possible, in their houses, clothes, and furniture“ (Wesley, 1743, S. 12).

Deutsche Übersetzung: „Jeder, der seine Gesundheit bewahren will, sollte in seinen Häusern, seiner Kleidung und seinen Möbeln so sauber und lieblich wie möglich sein“ (Wesley, 1743, S. 12).

### d) Bewegung

„A due degree of exercise is indispensably necessary to *health* and long life“ (Wesley, 1743, S. 14).

Deutsche Übersetzung: „Ein angemessenes Maß an Bewegung ist für die Gesundheit und ein langes Leben unabdingbar notwendig“ (Wesley, 1743, S. 14).

### e) Arbeitshaltung

„Those who read or write much, should learn to do it standing; otherwise it will impair their *health*“ (Wesley, 1743, S. 14).

Deutsche Übersetzung: „Diejenigen, die viel lesen oder schreiben, sollten lernen, es im Stehen zu tun, sonst schadet es ihrer Gesundheit“ (Wesley, 1743, S. 14).

The rich and great have so far forgot this first principle of nature that they renounce all bodily labour. And thus sacrificing *health* to indulgence and dignity, they do not enjoy the advantages of their superior stations, but in happiness fall often below the labouring hind. (Wesley, 1774, S. 589)

Deutsche Übersetzung: Die Reichen und Großen haben diesen ersten Grundsatz der Natur so weit vergessen, dass sie auf jede körperliche Arbeit verzichten. Und indem sie so ihre Gesundheit dem Genuss und der Würde opfern, genießen sie nicht die

Vorteile ihrer höheren Stellung, sondern fallen im Glück oft unter die arbeitende Hirschkuh. (Wesley, 1774, S. 589)

#### **f) Ernährung**

He must never lose sight of the three great principles of *health*-activity, temperance, and peace of mind. With these ever in view, he may eat and drink of anything. But his diet must be plain simple, solid, and tender. He must eat but of one thing or two at most at a meal, and this will soon bring him to be satisfied with about half his usual quantity. (Wesley, 1774, S. 605)

Deutsche Übersetzung: Er darf nie die drei großen Prinzipien der Gesundheit aus den Augen verlieren - Aktivität, Mäßigung und Seelenfrieden. Mit diesen Prinzipien im Hinterkopf kann er alles essen und trinken. Aber seine Ernährung muss einfach, fest und zart bleiben. Er soll bei einer Mahlzeit nur ein oder höchstens zwei Dinge essen, und das wird ihn bald dazu bringen, mit etwa der Hälfte seiner üblichen Menge zufrieden zu sein. (Wesley, 1771, S. 605)

#### **g) Lebenswandel**

“What then is to be done? How and in what manner are chronic diseases to be cured and *health* restored and established? The remedies are obvious: activity, temperance and peace of mind” (Wesley, 1774, S. 601).

Deutsche Übersetzung: „Was ist also zu tun? Wie und auf welche Weise sind chronische Krankheiten zu heilen und die Gesundheit wiederherzustellen und zu erhalten? Die Mittel liegen auf der Hand: Aktivität, Mäßigung und Seelenfrieden“ (Wesley, 1774, S. 601).

„The passions have a greater influence on *health* than most people are aware of.“ (Wesley, 1743, S. 15).

Deutsche Übersetzung: „Die Leidenschaften haben einen größeren Einfluss auf die Gesundheit, als den meisten Menschen bewusst ist“ (Wesley, 1743, S. 15).

#### **h) Schlaf**

„The not redeeming all the time you can from sleep, the spending more time therein than your constitution necessarily requires, in the Second place, hurts your *health*“ (Wesley, 2013, S. 1101).

Deutsche Übersetzung: „Wenn man nicht alle Zeit, die man haben kann, für den Schlaf nutzt, wenn man mehr Zeit darin verbringt, als es die Konstitution unbedingt erfordert, schadet man erstens seiner Gesundheit“ (Wesley, 2013, S. 1101).

### 3.3.2.2 Kategorie Sein

Die Kategorie Sein wird definiert durch Begriffe, die den Gesundheitsbegriff inhaltlich umschreiben bzw. unterstreichen und beinhaltet unterschiedliche Themen, die nachfolgend jeweils mit einem Ankerbeispiel belegt werden.

#### a) **strength, power** – Stärke bzw. Kraft umschreibt Gesundheit

Some are wanting in temperance. They do not steadily use that kind and degree of food, which they know, or might know, would most conduce to the *health* strength, and vigour of the body: Or they are not temperate in sleep; they do not rigorously adhere to what is best both for body and mind; otherwise they would constantly go to bed and rise early, and at a fixed hour. (Wesley, 1785, S. 28)

Deutsche Übersetzung: Einigen mangelt es an Mäßigkeit. Sie nehmen nicht beständig die Art und das Maß der Nahrung zu sich, von der sie wissen oder wissen könnten, dass sie der Gesundheit, der Kraft und der Stärke des Körpers am meisten zuträglich ist: Oder sie sind nicht mäßig im Schlaf; sie halten sich nicht streng an das, was sowohl für den Körper als auch für den Geist am besten ist; sonst würden sie ständig zu Bett gehen und früh aufstehen, und dass zu einer festen Stunde. (Wesley, 1785, S. 28)

„Spirit of grace, and *health*, and power, Fountain of light and love below, Abroad thine healing influence shower, O'er all the nations let it flow“ (Wesley, 2013, S. 348).

Deutsche Übersetzung: „Geist der Gnade, der Gesundheit und der Kraft, Quelle des Lichts und der Liebe unter der Erde, lass deinen heilenden Einfluss über alle Völker fließen“ (Wesley, 2013, S. 348).

#### b) **ease** - Leichtigkeit

Whether in ease or pain, whether in sickness or *health*, whether in life or death, he giveth thanks from the ground of the heart to Him who orders it for good; into whose hands he hath wholly committed his body and soul, `as into the hands of a faithful Creator' (Wesley, 1785, S. 9)

Deutsche Übersetzung: Ob in Leichtigkeit oder Schmerz, ob in Krankheit oder Gesundheit, ob im Leben oder im Tod, er dankt aus dem Grunde des Herzens dem, der alles zum Guten ordnet; in dessen Hände er seinen Leib und seine Seele ganz und gar gelegt hat, 'wie in die Hände eines treuen Schöpfers'. (Wesley, 1785, S. 9)

„Restoring them to Ease, *Health*, Strength, generally in a few Minutes, frequently in a Moment“ (Wesley, 1760, tbl. 71).

Deutsche Übersetzung: „Sie wieder zu erleichtern, gesund und stark zu machen, im Allgemeinen in wenigen Minuten, oft in einem Augenblick“ (Wesley, 1760, Tbl. 71).

**c) sickness, pain** Gegenpool zu Gesundheit

„It keeps the hearts and minds of the children of God, at all times and in all places. Whether they are in ease or in pain, in sickness or *health*, in abundance or want, they are happy in God“ (Wesley, 2013, S. 221).

Deutsche Übersetzung: „Sie bewahrt das Herz und den Verstand der Kinder Gottes zu allen Zeiten und an allen Orten. Ob sie in Leichtigkeit oder in Schmerz, in Krankheit oder Gesundheit, in Überfluss oder Mangel sind, sie sind glücklich in Gott“ (Wesley, 2013, S. 221).

„Before I conclude, I would beg one Thing (if it be not too great a Favour) from the Gentlemen of the Faculty, and indeed from all who desire *Health* and Freedom from Pain, either for themselves or their Neighbours“ (Wesley, 1760, tbl. 1216).

Deutsche Übersetzung: „Bevor ich schliesse, möchte ich die Herren der Fakultät und alle, die Gesundheit und Schmerzfreiheit für sich selbst oder ihre Nächsten wünschen, um eine Sache bitten (wenn es nicht eine zu große Gunst ist)“ (Wesley, 1760, tbl. 1216).

**d) happiness, joy** - Lebens-Freude, Glück gehört zur Gesundheit

„Nothing undermines the foundation of all our happiness, the *health* and vigour of the body, like it, or lays such a train of diseases to come. But I must endeavour to show in what manner“ (Wesley, 1774, S. 589).

Deutsche Übersetzung: „Nichts untergräbt die Grundlage all unseres Glücks, die Gesundheit und Kraft des Körpers, so wie sie, oder legt eine solche Reihe von Krankheiten zu kommen. Aber ich muss mich bemühen zu zeigen, auf welche Weise“ (Wesley, 1771, S. 589).

The love of God, as it is the sovereign remedy of all miseries, so in particular, it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy and perfect calm, serenity, and tranquility it gives the mind, it becomes the most powerful of all the means of *health* and long life. (Wesley, 1743, S. 16)

Deutsche Übersetzung: Die Liebe zu Gott ist das souveräne Heilmittel gegen alles Elend, insbesondere beugt sie wirksam allen körperlichen Störungen vor, die die Leidenschaften hervorrufen, indem sie die Leidenschaften selbst in den gebührenden Schranken hält. Und durch die unaussprechliche Freude und vollkommene Ruhe, Heiterkeit und Gelassenheit, die sie dem Gemüt gibt, wird sie das mächtigste aller Mittel für Gesundheit und langes Leben. (Wesley, 1743, S. 16)

**e) perfect-** vollkommene Gesundheit

“And if rightly employed, they may get on from strength o strength, till they recover into perfect *health*. But it is not my design to expatiate upon that particular kind of medical relief which every chronic case may require“ (Wesley, 1774, S. 602).

Deutsche Übersetzung: „Und wenn sie richtig eingesetzt werden, können sie von Stärke zu Stärke vorankommen, bis sie zu vollkommener Gesundheit zurückfinden. Aber es ist nicht meine Absicht, auf die besondere Art der medizinischen Hilfe einzugehen, die jeder chronische Fall erfordern kann“ (Wesley, 1774, S. 602).

**f) good, best** – bei guter, bester Gesundheit

„All the time he fasted, he had no evacuation, either by stool, or urine: and it was fourteen days after he began to eat, before he had any. He is now in pretty good *health*“ (Wesley, 1763, Kapitel 2, Absatz 5).

Deutsche Übersetzung: „Während der ganzen Zeit, in der er fastete, hatte er keine Entleerung, weder durch Stuhl noch durch Urin; und es dauerte vierzehn Tage, nachdem er zu essen begonnen hatte, bevor er welche hatte. Ich bin jetzt bei ziemlich guter Gesundheit“ (Wesley, 1763, Kapitel 2, Absatz 5).

It is upon the minutest and almost invisible parts of the body our best *health*, strength, and spirits depend. These fine parts, commonly called capillaries, are little pipes or tubes, the extended continuations of the larger blood-vessels, through which the finest parts of the blood must constantly pass, not only to keep these very small channels always free and open, but also that the particles of the blood may in their passage be attenuated, broken, and rubbed into globules perfectly smooth and round, and easily divisible into still less and less, till they escape the sight assisted even by the microscope. (Wesley, 1774, S. 589)

Deutsche Übersetzung: Von den kleinsten und fast unsichtbaren Teilen des Körpers hängen unsere beste Gesundheit, unsere Kraft und unser Lebensmut ab. Diese feinen Teile, die man gemeinhin Kapillaren nennt, sind kleine Röhren oder Schläuche, die

verlängerten Fortsetzungen der größeren Blutgefäße, durch die die feinsten Teile des Blutes ständig hindurchgehen müssen, nicht nur, um diese sehr kleinen Kanäle immer frei und offen zu halten, sondern auch, damit die Teilchen des Blutes bei ihrem Durchgang in vollkommen glatte und runde Kügelchen abgeschwächt, zerbrochen und zerrieben werden können, die sich leicht in noch weniger und noch weniger teilen lassen, bis sie dem selbst durch das Mikroskop unterstützten Blick entgehen. (Wesley, 1774, S. 589)

**g) grace, love, light** – Gnade, Liebe, Licht beschreibt Gesundheit

„Spirit of grace, and *health*, and power, Fountain of light and love below, Abroad thine healing influence shower, O'er all the nations let it flow“ (Wesley, 2013, S. 348).

Deutsche Übersetzung: „Geist der Gnade, der Gesundheit und der Kraft, Quelle des Lichts und der Liebe unter der Erde, lass deinen heilenden Einfluss über alle Völker fließen“ (Wesley, 2013, S. 348).

**h) Leben**

But a skillful and honest physician (unless he be sent for too late and dismissed too soon, which is generally the case) will employ those intervals of relief to introduce the powers of life and nature to act for themselves, and insensibly withdrawing all his medicines, and watching carefully over his patient's whole conduct, leave him confirmed, from conviction of their necessity, in such habits as may establish his *health* for life. (Wesley, 1774, S. 583)

Deutsche Übersetzung: Aber ein geschickter und ehrlicher Arzt (es sei denn, er wird zu spät gerufen und zu früh entlassen, was im allgemeinen der Fall ist) wird diese Intervalle der Erleichterung nutzen, um die Kräfte des Lebens und der Natur dazu zu bringen, für sich selbst zu handeln, und unmerklich alle seine Medikamente zurückziehen, und sorgfältig über das gesamte Verhalten seines Patienten wachen, ihn aus der Überzeugung ihrer Notwendigkeit in solchen Gewohnheiten bestätigt lassen, die seine Gesundheit für das Leben herstellen können. (Wesley, 1774, S. 583)

**3.3.2.3 Kategorie Materie**

Die Kategorie Materie wurde definiert als die Gesundheit in Bezug auf die Ordnung im Körper, der Anatomie und Funktion und beinhaltet alle Themen, in denen anatomische Strukturen und physiologische Vorgänge beschrieben werden, die zur Wiederherstellung der Gesundheit führen bzw. zum Verlust der Gesundheit geführt haben. Es geht also um den materiellen,

körperlichen Anteil, der die Gesundheit beeinflusst, die nachfolgend jeweils mit einem Ankerbeispiel belegt werden.

#### **a) Anatomische Strukturen und physiologische Vorgänge**

Without this aid the little vessels would, by their natural elasticity close up into fibres, or be obstructed by rough angular particles sticking in them and stopping all passage. Numberless evils of the chronic kind, especially all nervous diseases, owe their origin to this cause alone. Inactivity forms obstructions in these exquisitely fine parts, upon which the *health* and vigour of the body and mind depend, and lays the foundation of many diseases - which other circumstances, such as a cold, excess of any kind, infection from without, or a particular disposition of the body within, often make fatal. (Wesley, 1774, S. 590)

Deutsche Übersetzung: Ohne diese Hilfe würden sich die kleinen Gefäße durch ihre natürliche Elastizität zu Fasern zusammenziehen oder durch grobe kantige Partikel, die in ihnen stecken bleiben und jeden Durchgang blockieren, verstopfen. Unzählige Krankheiten chronischer Art, insbesondere alle Nervenkrankheiten, verdanken ihren Ursprung allein dieser Ursache. Untätigkeit bildet in diesen vorzüglich feinen Teilen, von denen die Gesundheit und Kraft des Körpers und des Geistes abhängt, Verstopfungen und legt den Grund für viele Krankheiten, die durch andere Umstände, wie Erkältung, Übermaß jeder Art, Infektion von außen oder eine besondere Veranlagung des Körpers von innen, oft tödlich werden. (Wesley, 1774, S. 590)

#### **b) Maschine**

A third mistake is that they are not only not dangerous, but even wholesome too. Not so. A cold constantly produces some disorder in the functions of some part of the body, and thus becomes the cause of a disease. It is indeed a real disorder itself, and when violent makes a very perceivable assault upon our whole machine Colds, with their defluxions, considerably weaken the breast, and sooner or later considerably impair the *health*. (Wesley, 1769, S. 434)

Deutsche Übersetzung: Ein dritter Irrtum ist, dass sie nicht nur nicht gefährlich, sondern sogar gesund sind. Dem ist nicht so. Eine Erkältung erzeugt ständig eine Störung in den Funktionen irgendeines Teils des Körpers und wird so zur Ursache einer Krankheit. Sie ist in der Tat selbst eine wirkliche Störung, und wenn sie heftig ist, macht sie einen sehr wahrnehmbaren Angriff auf unsere ganze Maschine Erkältungen, mit ihren gestörten Fluxionen, schwächen die Brust beträchtlich, und früher oder später beeinträchtigen sie die Gesundheit beträchtlich. (Wesley, 1769, S. 434)



### c) Ordnung in der Anatomie und Physiologie schafft Gesundheit

I have already shown that a certain degree of bodily motion is necessary every day, to raise the circulation to that pitch that will keep the fine vessels open and the old blood pure, and also make new from the fresh juices. If the patient cannot be brought to this, he has no chance of recovering *health*. If therefore he can neither walk nor ride at all, he must by degrees be brought to do both, in the following manner. Let a handy active servant or two be employed to rub him all over as he lies in bed with flannels, or flannel gloves, fumigated with gums and spices, which will contribute greatly to brace and strengthen his nerves and fibres, and move his blood without any fatigue to himself. (Wesley, 1774, S. 603)

Deutsche Übersetzung: Ich habe bereits gezeigt, dass jeden Tag ein gewisses Maß an körperlicher Bewegung notwendig ist, um den Kreislauf auf ein Niveau zu heben, das die feinen Gefäße offen und das alte Blut rein hält und aus den frischen Säften neues macht. Kann der Kranke nicht dazu gebracht werden, so hat er keine Aussicht auf Wiederherstellung der Gesundheit. Wenn er also weder gehen noch reiten kann, muss er nach und nach dazu gebracht werden, beides zu tun, und zwar auf folgende Weise. Man stelle einen oder zwei tüchtige Diener an, die ihn, während er im Bette liegt, mit Flanellen oder Flanellhandschuhen, die mit Gummi und Gewürzen geräuchert sind, ganz abreiben, was sehr dazu beitragen wird, seine Nerven und Fasern zu stützen und zu stärken und sein Blut zu bewegen, ohne dass er sich selbst dabei ermüdet. (Wesley, 1774, S. 603)

### d) Wiedererlangung der Gesundheit

The skillful in medicine, and learned in nature, know well that *health* is not to be established by medicine. For its effects are but momentary, and the frequent repetition of it destructive to the strongest frames. That if it is to be restored, it must be by gently calling forth the powers of the body to act for themselves, introducing gradually a little more and more activity, chosen diet, and above all peace of mind, changing entirely that course of life which first brought on the disease; medicine cooperating a little. That this is the truth, all who know anything of nature or art must know. And I may safely take upon me to say that, though I firmly believe *health* may be restored in most cases that are absolutely mortal, am very sure that no invalid was ever made a *health* man by the mere power of medicine. If this be the case, how must the initiated, according as their humanity is touched, either laugh at or pity the poor foolish world surrendering at discretion to the most ignorant quacks, pretending to infallible remedies which are not in nature? (Wesley, 1774, S. 584–585)

Deutsche Übersetzung: Die Geschickten in der Medizin und die Gelehrten in der Natur wissen gut, dass Gesundheit nicht durch Medizin hergestellt werden kann. Denn ihre Wirkungen sind nur vorübergehend, und ihre häufige Wiederholung ist für die stärksten Gestalten zerstörend. Wenn sie wiederhergestellt werden soll, dann nur, indem man die Kräfte des Körpers sanft dazu aufruft, für sich selbst zu handeln, indem man allmählich ein wenig mehr und mehr Aktivität, ausgewählte Ernährung und vor allem Ruhe des Geistes einführt, indem man die Lebensweise, die die Krankheit zuerst verursacht hat, völlig ändert; die Medizin arbeitet ein wenig mit. Dass dies die Wahrheit ist, muss jeder wissen, der etwas von der Natur oder der Kunst versteht. Und ich kann mit Sicherheit sagen, dass ich zwar fest daran glaube, dass die Gesundheit in den meisten Fällen, die absolut tödlich sind, wiederhergestellt werden kann, dass ich aber sehr sicher bin, dass kein Kranker jemals durch die bloße Kraft der Medizin zu einem gesunden Menschen gemacht wurde. Wenn dies der Fall ist, wie müssen dann die Eingeweihten, je nachdem ihre Menschlichkeit berührt wird, die arme törichte Welt entweder auslachen oder bemitleiden, die sich nach Gutdünken den unwissendsten Quacksalbern hingibt und unfehlbare Heilmittel vorgibt, die nicht in der Natur liegen? (Wesley, 1774, S. 584–585)

#### **3.3.2.4 Kategorie Spiritualität**

Die **Kategorie Spiritualität** beinhaltet den Gesundheitsbegriff mit Gottesbezug bzw. Bezug zum Schöpfer. Sie beinhaltet die Verwendung des Gesundheitsbegriffes *health* in Verbindung mit verschiedenen Begriffen der Spiritualität die nachfolgend jeweils mit einem Ankerbeispiel belegt werden. Es wird zum besseren Verständnis der Textzusammenhang mit angegeben.

##### **a) Author of Nature, Creator, Lord – Der Schöpfer erhält die Gesundheit**

One grand preventative of pain and sickness of various kinds, seems intimated by the grand Author of Nature in the very sentence that entails death upon us: 'In the sweat of thy face shalt thou eat bread, till thou return to the ground.' The power of exercise, both to preserve and restore *health*, is greater than can well be conceived; especially in those who add temperance thereto; who, if they do not confine themselves altogether to eat either bread or the herb of the field, (which God does not require them to do) yet steadily observe both that kind and measure of food which experience shows to be most friendly to *health* and strength. (Wesley, 1743, S. 6)

Deutsche Übersetzung: Ein großes Vorbeugungsmittel gegen Schmerzen und Krankheiten verschiedener Art scheint der große Schöpfer der Natur gerade in dem Satz anzudeuten, der uns den Tod bringt: 'Im Schweiß deines Angesichts sollst du dein Brot essen, bis du zur Erde zurückkehrst.' Die Kraft der Bewegung, die

Gesundheit zu erhalten und wiederherzustellen, ist größer, als man sich vorstellen kann, besonders bei denen, die dazu Mäßigung üben; die, wenn sie sich nicht ganz darauf beschränken, entweder Brot oder das Kraut des Feldes zu essen (was Gott nicht von ihnen verlangt), doch beständig sowohl die Art als auch das Maß der Nahrung einhalten, die erfahrungsgemäß der Gesundheit und Stärke am zuträglichsten sind. (Wesley, 1743, S. 6)

Another capacity for pleasure our bountiful Creator has bestowed, by granting us the powers of TASTE. This is circumstanced in a manner so benign and wise, as to be a standing plea for temperance, which sets the finest edge on the taste, and adds the most poignant relish to its enjoyments. And these senses are not only so many sources of delight, but a joint security to our *health*. They are the inspectors that examine our food and enquire into the properties of it. (Wesley, 1763, Kapitel 1, Abschnitt 54)

Deutsche Übersetzung: Eine weitere Fähigkeit zum Vergnügen hat uns unser gütiger Schöpfer geschenkt, indem er uns die Kräfte des GESCHMACKES verlieh. Diese ist so gütig und weise angelegt, dass sie ein ständiges Plädoyer für die Mäßigung ist, die dem Geschmack die feinste Schärfe verleiht und seinen Genüssen die schärfste Würze verleiht. Und diese Sinne sind nicht nur so viele Quellen des Vergnügens, sondern eine gemeinsame Sicherheit für unsere Gesundheit. Sie sind die Inspektoren, die unsere Nahrung untersuchen und ihre Eigenschaften erforschen. (Wesley, 1763, Kapitel 1, Abschnitt 54)

And in the very same way did David wait, as his own words abundantly testify: `I have waited for thy saving *health*, O Lord, and have kept thy law. Teach me, O Lord, the way of thy statutes, and I shall to keep it unto the end`. (Wesley, 2013, S. 202)

Deutsche Übersetzung: Und genauso wartete auch David, wie seine eigenen Worte überdeutlich bezeugen: `Ich habe auf deine rettende Gesundheit gewartet, Herr, und habe dein Gesetz gehalten. Lehre mich, o Herr, den Weg deiner Satzungen, so will ich ihn halten bis ans Ende`. (Wesley, 2013, S. 202)

#### **b) blessings of God** – erhält die Gesundheit

„For the sake of those who desire, through the blessing of God, to retain the *health* which they have recovered, I have added a few plain, easy Rules, chiefly transcribed from Dr Cheyne“ (Wesley, 1743, S. 12).

Deutsche Übersetzung: „Um derer willen, die durch den Segen Gottes die wiedergewonnene Gesundheit erhalten wollen, habe ich einige einfache, leicht

verständliche Regeln hinzugefügt, die hauptsächlich von Dr. Cheyne abgeschrieben sind" (Wesley, 1743, S. 12).

### 3.3.2.5 Kategorie Korruption

Die **Kategorie Korruption** beinhaltet Texte, in denen Geld und Missbrauch im Zusammenhang mit der Gesundheit vorkommen. Meist steht *health* dann in Verbindung mit dem Einsatz von Medikamenten. Die kritische Haltung zu Medikamenten und der Missbrauch durch die Medizin wird, wie bei Still, auch bei Wesley gefunden.

#### a) Gesundheit in Gefahr durch Einsatz von unnatürlichen Heilmitteln und Ehrsucht

Physicians now began to be had in admiration, as persons who were something more than human. And profit attended their employ, as well as honor; so that they had now two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of the profession. .... Those who understood only how to restore the sick to *health*, they branded with the name of Empirics. They introduced into practice abundance of compound medicines, consisting of so many ingredients, that it was scarce possible for common people to know which it was that wrought the cure; abundance of exotics, neither the nature nor names of which their own countrymen understood; of chemicals, such as they neither had skill, nor fortune, nor time to prepare; yea, and of dangerous ones, such as they could not use, without hazarding life, but by the advice of a physician. (Wesley, 1743, S. 9)

Deutsche Übersetzung: Ärzte wurden nun als Personen bewundert, die etwas mehr als Menschen waren. Und mit ihrer Tätigkeit war nicht nur Ehre, sondern auch Gewinn verbunden, so dass sie nun zwei gewichtige Gründe hatten, die Masse der Menschheit auf Abstand zu halten, damit sie nicht in die Geheimnisse ihres Berufs eindringen konnte. .... Diejenigen, die es nur verstanden, die Kranken wieder gesund zu machen, brandmarkten sie mit dem Namen Empiriker. Sie führten eine Fülle von zusammengesetzten Arzneimitteln in die Praxis ein, die aus so vielen Bestandteilen bestanden, dass es für das gemeine Volk kaum möglich war, zu wissen, welche davon die Heilung bewirkten; eine Fülle von exotischen Mitteln, deren Natur und Namen ihre eigenen Landsleute nicht verstanden; von chemischen Stoffen, für deren Zubereitung sie weder Geschick noch Vermögen noch Zeit hatten; ja, und von gefährlichen Mitteln, die sie nur auf Anraten eines Arztes anwenden konnten, ohne ihr Leben zu riskieren. (Wesley, 1743, S. 9)

## **b) 'kill or cure' - Gesundheit in Gefahr durch Medikamente**

Many attempts have been made to cure not only the gout but most other chronic diseases. Antimony and mercury elaborated into poisons by chemistry have been administered. Particularly the solution of sublimate has torn many a stomach to rags, so that it could never bear common food afterwards. The deadly nightshade, and hemlock, and many such dreadful poisons have been given as to restore *health*. The intention here seems to be 'kill or cure', to raise a violent agitation or fever in the body, in hopes it may prove strong enough to throw off the disease and medicine together. The effect has ever been, notwithstanding a little apparent relief from the first efforts, that it has sunk under both loads much sooner than by the disease alone. (Wesley, 1774, S. 601)

Deutsche Übersetzung: Es wurden viele Versuche unternommen, nicht nur die Gicht, sondern auch die meisten anderen chronischen Krankheiten zu heilen. Antimon und Quecksilber, die von der Chemie zu Giften verarbeitet wurden, sind verabreicht worden. Besonders die Sublimat-Lösung hat so manchen Magen in Fetzen gerissen, so dass er danach keine gewöhnliche Nahrung mehr vertragen konnte. Die Tollkirsche, der Schierling und viele andere furchtbare Gifte wurden verabreicht, um die Gesundheit wiederherzustellen. Die Absicht scheint hier zu sein, "zu töten oder zu heilen", eine heftige Aufregung oder Fieber im Körper zu erzeugen, in der Hoffnung, dass es sich als stark genug erweisen möge, um die Krankheit und die Medizin zusammen abzuwerfen. Der Effekt war immer, dass der Körper trotz einer kleinen scheinbaren Erleichterung bei den ersten Bemühungen viel früher unter beiden Belastungen zusammengesunken ist als durch die Krankheit allein. (Wesley, 1774, S. 601)

## **b) Gesundheit in Gefahr durch Geldgier**

Is it not needful, in the highest degree, to rescue men from the jaws of destruction? from wasting their fortunes, as thousands have done, and continue to do daily? From pining away in sickness and pain, either through the ignorance or dishonesty of physicians? Yea, and many times throwing away their lives, after their *health*, time, and substance. Is it inquired, but are there not books enough already, on every part of the art of medicine? (Wesley, 1743, S. 10)

Deutsche Übersetzung: Ist es nicht in höchstem Maße notwendig, die Menschen aus dem Rachen des Verderbens zu retten, damit sie nicht ihr Vermögen vergeuden, wie es Tausende getan haben und täglich tun? Davor, in Krankheit und Schmerz zu versinken, sei es durch die Unwissenheit oder die Unehrlichkeit der Ärzte? Ja, und oft

ihr Leben wegwerfen, nach ihrer Gesundheit, Zeit und Substanz. Fragt man sich, ob es nicht schon genug Bücher über jeden Teil der Heilkunst gibt? (Wesley, 1743, S. 10)

And are not they partakers of the same guilt, though in a lower degree, whether Surgeons, Apothecaries, or Physicians, who play with the lives or *health* of men, to enlarge their own gain? Who purposely lengthen the pain or disease which they are able to remove speedily? who protract the cure of their patient's body in order to plunder his substance? Can any man be clear before God who does not shorten every disorder `as much as he can`, and remove all sickness and pain `as soon as he can`? (Wesley, 2013, S. 639)

Deutsche Übersetzung: Und sind nicht alle, ob Chirurgen, Apotheker oder Ärzte, der gleichen Schuld teilhaftig, wenn auch in geringerem Maße, die mit dem Leben oder der Gesundheit der Menschen spielen, um ihren eigenen Gewinn zu vergrößern? Die den Schmerz oder die Krankheit, die sie schnell beseitigen könnten, absichtlich in die Länge ziehen, die die Heilung des Körpers ihres Patienten hinauszögern, um sein Vermögen zu rauben? Kann ein Mensch vor Gott rein sein, der nicht jede Störung verkürzt, `so viel er kann`, und jede Krankheit und jeden Schmerz beseitigt, `sobald er kann`? (Wesley, 2013, S. 639)

Die **Kategorien Geist, Himmel und Seele** gab es nur bei den Werken von John Wesley. Sie waren in ihrer Häufigkeit im Verhältnis zu den Kategorien Materie, Tun, Sein und Spiritualität weniger ausgeprägt. Einige Beispiele aus den Texten John Wesleys geben einen Einblick, um die Kategorisierung nachzuvollziehen.

### 3.3.2.6 Kategorie Geist

Gesundheit wird hier als geistig (*mind*) gesund umschrieben und wird durch folgendes Ankerbeispiel belegt:

„Sure I am, there is `a more excellent way` to promote *health* both of body and mind“ (Wesley, 2013, S. 1060).

Deutsche Übersetzung: „Sicher bin ich mir, dass es `einen besseren Weg` gibt, um die Gesundheit von Körper und Geist zu fördern“ (Wesley, 2013, S. 1060).

### 3.3.2.7 Kategorie Himmel

Die **Kategorie Himmel** kam vor allem in den theologischen Schriften Wesleys vor, wie hier dieses Beispiel aus den Predigten (Wesley, 2013):

And, accordingly, some there are whose hearts have been broken in pieces in a moment, either in sickness or in *health*, without any visible cause, or any outward

means whatever; and others (one in an age) have been awakened to a sense of the `wrath of God abiding on them`, by hearing that `God was in Christ, reconciling the world unto himself`. (Wesley, 2013, S. 447)

Deutsche Übersetzung: Und dementsprechend gibt es einige, deren Herzen in einem Augenblick zerbrochen wurden, entweder in Krankheit oder in Gesundheit, ohne irgendeine sichtbare Ursache oder irgendwelche äußeren Mittel; und andere (einer in einem Zeitalter) wurden zu einem Gefühl des `Zorns Gottes, der auf ihnen lastet, erweckt`, indem sie hörten, dass `Gott in Christus war und die Welt mit sich versöhnte`. (Wesley, 2013, S. 447)

### 3.3.2.8 Kategorie Seele

Die **Kategorie Seele** wird mit folgendem Ankerbeispiel belegt:

At all events go to one in whom you can confide and speak just what you feel. God will enable him to speak a word in season, which shall be *health* to your soul. And surely He will again lift up your head, and cause the bones that have been broken to rejoice. (Wesley, 1785, S. 87)

Deutsche Übersetzung: Gehen Sie auf jeden Fall zu einem Menschen, dem Sie sich anvertrauen können, und sprechen Sie aus, was Sie fühlen. Gott wird ihn befähigen, zur rechten Zeit ein Wort zu sprechen, das für deine Seele gesund ist. Und gewiss wird er dein Haupt wieder aufrichten und die zerbrochenen Gebeine wieder frohlocken lassen. (Wesley, 1785, S. 87)

### 3.3.2.9 Kategorie Irrelevanz

In der **Kategorie Irrelevanz** sind Textauszüge eingeordnet, die zur Definitionsfindung von Gesundheit keinen Beitrag leisten konnten, wie das Ankerbeispiel zeigt:

**Magistrates of *Health*** - Gesundheitsamt:

"Their success instigated other countries to follow their example. In the year 1768, the Magistrates of *Health* at Milan and Venice issued orders for the treatment of drowned persons, ..." (Wesley, 2013, S. 1162).

Deutsche Übersetzung: „Ihr Erfolg regte andere Länder dazu an, ihrem Beispiel zu folgen. Im Jahr 1768 erließen die Magistrate für Gesundheit in Mailand und Venedig Anordnungen für die Behandlung von Ertrunkenen ..." (Wesley, 2013, S. 1162).

### 3.4 Zweitkodierung

Im Sinne der Interkoderreliabilität, die ein spezifisches Gütekriterium der qualitativen Inhaltsanalyse darstellt, wurde eine Zweitkodierung durchgeführt. Das Ziel ist hierbei die Objektivität der Ergebnisse zu belegen. Wie von Mayring (2015, S. 124) vorgeschlagen wurde die Analyse von einer weiteren Person noch einmal durchgeführt. Anschließend wurde das Ergebnis mit dem der Erstkodierung verglichen.

#### 3.4.1 Induktive Erst- und Zweitkodierung im Vergleich

Da bei der Erstkodierung das Prozessmodell der induktiven Kategorienbildung vorgenommen wurde, wurde diese bei der Zweitkodierung auch angewendet. Die theologischen Schriften Wesleys sind bei der Ergebnisinterpretation zum Thema Gesundheit nicht mit einbezogen worden und wurden daher auch bei der Zweitkodierung nicht berücksichtigt. Das Ergebnis der Auswertung der induktiven Erst- und Zweitcodierung liegt in Rohdaten vor und ist im Anhang B, C, D, E nachzulesen.

Die Auswertung der Zweitcodierung ergab eine Übereinstimmung der Texte A. T. Stills und John Wesley in Bezug auf die folgenden vier Kategorien:

- Körper: Der anatomische Aufbau des Körpers sowie das harmonische Zusammenspiel der einzelnen Organe und deren Blutversorgung.
- Vorübergehende Linderung: Durch die Medikamente, die u. a. Schmerzen, vorübergehend lindern oder auch operative Eingriffe durch Ärzte, die mehr Wert auf Geld als Heilung legen.
- Lebenswandel: Die Art und Weise der Ernährung, Bewegung, Sauberkeit des Hauses und des Körpers und natürliche kleine Praktiken, wie beispielsweise kalt baden, die der Mensch bzw. der / die PatientInnen selbst aktiv umsetzen kann.
- Spiritualität: Der Schöpfer hat alles zur Heilung Notwendige in den Körper des Menschen gelegt. Eine Beziehung zu diesem Schöpfer wirkt sich heilend auf den Seelenfrieden des Menschen aus.
- Irrelevanz: Begriffe, die keinen inhaltlichen Mehrwert zur Begriffsdefinition liefern.

Diese Kategorieninhalte sind inhaltlich ähnlich die der Erstkodierung, was bei der ersten Kodierkonferenz bestätigt wurde und in Tabelle 8 zusammengefasst wurde.

Die Anzahl der Beurteilungen variiert zwischen den Kodierern. Bei der Zweitkodierung der Texte A. T. Stills wurden insgesamt 218 Mal Kategorien auf die insgesamt 202 Sätze mit *health* vergeben. Bei den medizinischen Werken wurden 147 Mal Kategorien auf die 119 Sätze mit *health* vergeben. Die Erstkodierung der Still Texte (Tabelle 2) hat 387 Mal kategorisiert und



bei den medizinischen Werken J. Wesleys (Tabelle 6) 179 Mal. Damit hat die Erstkodierung mehrmals zusätzliche Kategorien vergeben bei der gleichen Anzahl von Sätzen mit *health*.

Um die Ergebnisse der induktiven Erst- und Zweitkodierung besser vergleichen zu können, wurden die Kodierungen in einer Kodierkonferenz, (Mayring, 2015, S. 125) diskutiert.

Das Ergebnis der ersten Kodierkonferenz ergab folgende gemeinsame Lesart bzw. inhaltliche Übereinstimmung:

*Tabelle 8: Ergebnis erste Kodierkonferenz*

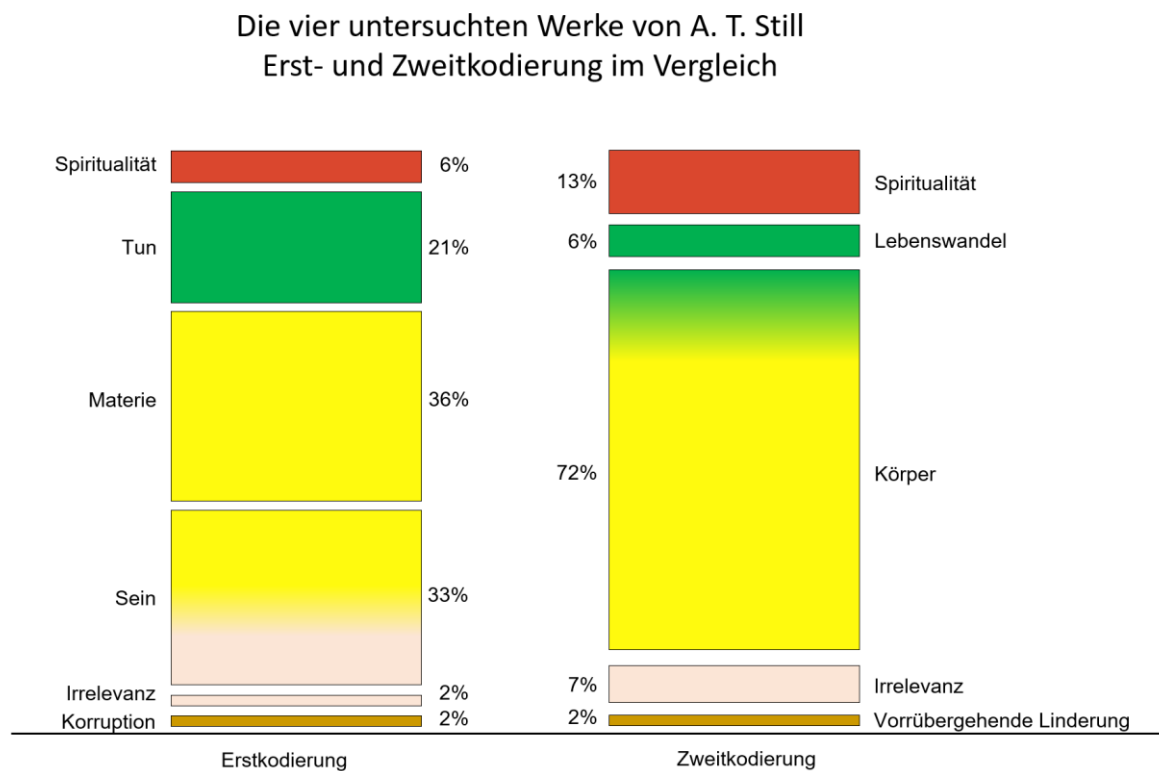
<b>Kategorie Erstkodierung</b>	<b>... im Vergleich zu ...</b>	<b>Kategorie Zweitkodierung:</b>
Materie	entspricht	Körper
Tun	entspricht teilweise entspricht teilweise	Lebenswandel Körper
Spiritualität	entspricht	Spiritualität
Irrelevanz	entspricht	Irrelevanz
Korruption	entspricht	vorübergehende Linderung
Himmel, Geist und Seele	ist Teilmenge von	Spiritualität
Sein	entspricht teilweise entspricht teilweise	Körper Irrelevanz

Die quantitative Verteilung der einzelnen Kategorien der Zweitkodierung im direkten Vergleich mit der Erstkodierung sind in den Abbildung 8 und Abbildung 9 abzulesen. Die Unterschiede lagen vor allem in der unterschiedlichen Subsumtion der Kategorien. Dies wird in Tabelle 8 beschrieben und in Abbildung 8 und 9 grafisch dargestellt. Damit ist die Auswertung der Zweitkodierung mit den Kategorieinhalten der Erstkodierung vergleichbar.

### **3.4.1.1 Werke von A. T. Still**

In Abbildung 8 wurden die Ergebnisse der Erst- und Zweitcodierung in Prozente ausgedrückt und für den einfachen Vergleich direkt gegenübergestellt und die inhaltliche Übereinstimmung farblich dargestellt. Es fallen die quantitativen Unterschiede innerhalb der einzelnen Kategorien auf. Diese sind auf das unterschiedliche Vorgehen bei der Subsumtion zurückzuführen. Es gibt keine neue Kategorie, die bei der Zweitkodierung entstanden ist, die einen neuen Inhalt zum Thema *health* enthält.

Abbildung 8: A. T. Still – Induktive Erst- und Zweitkodierung im Vergleich



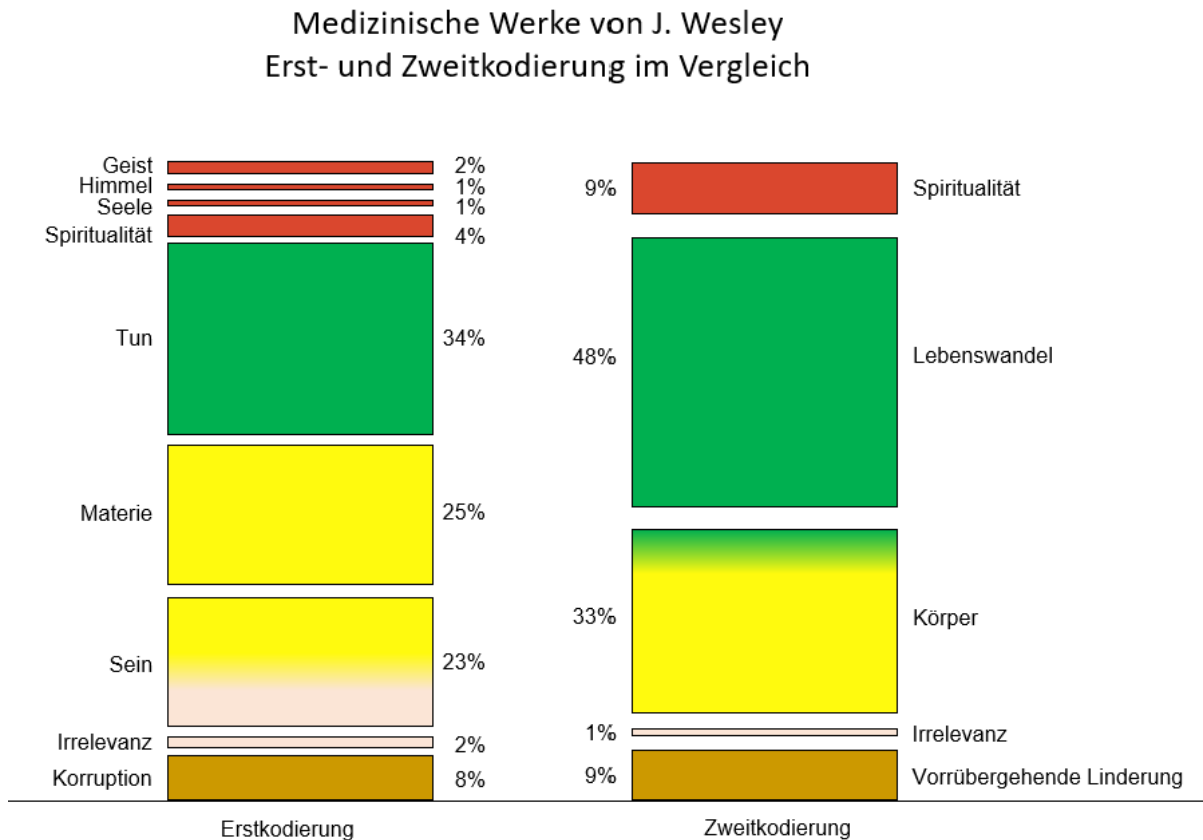
Die Farben zeigen die inhaltlichen Übereinstimmungen auf, die in der ersten Kodierkonferenz zur Deutung der induktiven Zweitkodierung besprochen wurden (Tabelle 8).

So wurden in der Erstkodierung der Still-Texte unter anderem die anatomischen Strukturen und physiologischen Vorgänge im Körper der Kategorie Materie zugeteilt. Unter der Kategorie Tun wurde der Lebenswandel inklusive osteopathischer Behandlung subsumiert. In der Zweitkodierung der Still-Texte wurde der Kategorie Körper die anatomischen Strukturen, physiologischen Vorgänge und osteopathische Behandlungen subsumiert. Unter der Kategorie Lebenswandel wurden hingegen alle Handlungen, die ohne Einfluss von außen selbst gemacht werden können, zusammengefasst. Dies entspricht dann teilweise der Kategorie Tun.

### 3.4.1.2 Werke von J. Wesley

In gleicher Weise wurden auch die medizinischen Werke von J. Wesley verglichen:

Abbildung 9: J. Wesley - Zweitkodierung der medizinischen Werke



Wie schon bei den Werken von Still beschrieben fallen auch hier im Vergleich zwischen Zweit- und Erstkodierung die quantitativen Unterschiede innerhalb der einzelnen Kategorien auf. Dies ist auch hier auf das unterschiedliche Vorgehen in der Subsumtion zurückzuführen. Kategorie Sein, Korruption, Himmel, Geist und Seele fehlen bei der Zweitkodierung bzw. sind inhaltlich in den vorhandenen Kategorien subsumiert worden. Es gibt eine deutliche Übereinstimmung in den Kategorieinhalte. In Abbildung 9 werden die Unterschiede in Prozent ausgedrückt und die inhaltliche Übereinstimmung farblich dargestellt. Es gibt auch hier keine *neue* Kategorie, die bei der Zweitkodierung entstanden ist, die einen völlig neuen Inhalt zum Thema *health* enthält.

### 3.4.2 Deduktive Zweitkodierung im Vergleich zur Erstkodierung

Um die Reproduzierbarkeit und damit die Reliabilität des Ergebnisses zu unterstreichen wurde in einer zweiten Kodierkonferenz eine weitere Untersuchung beschlossen.

Der Vergleich zwischen induktiver Erst- und Zweikodierung bestätigte, dass die Kategorienbildung zwar in der Bezeichnung variiert, aber inhaltlich mit der Erstkodierung

übereinstimmt. Diese Erkenntnis bildet die Basis für die Überlegung zu einer weiteren Untersuchung, um das Ergebnis auf Objektivität und Neutralität zu überprüfen und damit nach Cohens Kappa eine Aussage zur Reproduzierbarkeit und Reliabilität machen zu können. Es wurde nun in der Zweitkodierung im Sinne der deduktiven Methode (Mayring, 2015, S. 87, 98–103) vorgegangen. Da das Ergebnis der zuvor durchgeführten induktiven Zweitkodierung ergeben hatte, dass die Erst- und Zweitkodierung inhaltlich einander entsprechen, wurden die Kategorien der Erstkodierung als Grundlage für eine erneute Zweitkodierung verwendet. Die genaue Beschreibung der Kategorien der Erstkodierung wurden im Vorfeld mit der Zweitkodiererin festgelegt. Dabei wurde das Datenmaterial begrenzt auf je ein Werk pro Autor. Die Wahl von „Primitive Physic“ (1743) bei John Wesley wurde dadurch begründet, dass es bei ihm das medizinische Buch mit der höchsten Auflage war. Bei A. T. Still fiel die Wahl auf „Philosophy of Osteopathy“ (1899), da von ihm das Zitat entstammt, in dem er als Hauptaufgabe in der Osteopathie das Finden von Gesundheit beschreibt. Sofern ein Satz das Wort *health* enthielt, war es möglich, mehrere Kategorien zu vergeben. So wurde gewährleistet, dass die Zweitkodierung mit der Erstkodierung vergleichbar ist. Die Sätze mit *health* entsprechen bei der deduktiven Zweitkodierung der der Erstkodierung. Damit wurde im Sinne der Interreliabilität (Mayring, 2015, S. 124) vorgegangen.

Als Berechnungsmethode wurde Cohens Kappa verwendet. Mit Hilfe einer Kontingenztafel, die für Nominalskalen für zwei Rater verwendet werden kann, wurde der Cohens Kappa Koeffizient (Landis & Koch, 1977, S. 163) berechnet.

Landis und Koch (1977, S. 165) schlagen vor, die Interkoderreliabilität wie folgt zu deuten:

< 0,00 = schlechte Übereinstimmung (poor agreement)

0,20 - 0,21 = etwas (slight) Übereinstimmung

0,21–0,40 = ausreichende (fair) Übereinstimmung

0,41–0,60 = mittelmäßige (moderate) Übereinstimmung

0,61–0,80 = beachtliche (substantial) Übereinstimmung

0,81–1,00 = (fast) vollkommene ((almost) perfect) Übereinstimmung

In der klassischen Anwendung von Cohens Kappa wird davon ausgegangen, dass ein / eine KodiererIn eine Beurteilung pro Satz abgibt. Dadurch kann jeder Satz in einer Kontingenztafel direkt eingetragen werden. In dieser Arbeit wurde sowohl bei der induktiven als auch bei der deduktiven Kategorienbildung die Zuordnung zu mehreren Kategorien zugelassen, was auch der Komplexität einer Sprache entspricht. Um dennoch die Methode von Cohens Kappa anwenden zu können sind weitere Prämissen notwendig, die jedoch das Ergebnis

beeinflussen. Um die Objektivität zu wahren, werden zwei Berechnungen mit unterschiedlichen Prämissen durchgeführt.

1. Worst Case Betrachtung: Hier wurden die schlechtesten Bedingungen für die Berechnung unterstellt. Jede Kategorie, die bei einer Kodiererin öfter vorkam, als bei der anderen, wurde als keine Übereinstimmung gedeutet. Dafür wurde in der Kontingenztafel eine zusätzliche Kategorie *Leer* eingefügt und damit der zweiten Kodiererin unterstellt, dass sie diese Kategorie gewählt hätte.
2. Best Case Betrachtung: Sofern die Anzahl der Beurteilungen je Satz gleich war, wurden diese in die Kontingenztafel übernommen. Zusätzliche Beurteilungen einer Kodiererin wurden nicht betrachtet.

Mit dieser Vorgehensweise kann eine Bandbreite aufgezeigt werden. Die tatsächliche Interkoderreliabilität kann als Wert zwischen diesen beiden Extrempunkten gedeutet werden.

Für das Werk von J. Wesley „Primitiv Physic“ (1743) wurde eine Interkoderreliabilität von

- Worst Case Betrachtung: 0,545 - moderaten Übereinstimmung (siehe Anhang H)
- Best Case Betrachtung: 0,902 - fast perfekte Übereinstimmung (siehe Anhang I)

erreicht und damit die Übereinstimmung bestätigt.

Analog wurde die Interkoderreliabilität des Werkes von A. T. Still, „Philosophy of Osteopathy“ (1899) berechnet.

- Worst Case Betrachtung: 0,42 - moderaten Übereinstimmung (siehe Anhang J)
- Best Case Betrachtung: 0,897- fast perfekte Übereinstimmung (siehe Anhang K)

Auch hier zeigte die Rechnung eine hohe Übereinstimmung.

Für beide Schriften von A. T. Still und J. Wesley konnten somit die Reproduzierbarkeit und Reliabilität, als weitere Gütekriterien des qualitativen Studiendesigns bestätigt werden.

### **3.5 Zusammenfassung**

Die Ergebnisse der Forschungsarbeit wird hier zusammenfassend beschrieben.

Die quantitativen Auswertungen der Werke von A. T. Still und John Wesley ergaben, dass der Gesundheitsbegriff *health* bei beiden Autoren existiert und somit die Voraussetzung gegeben ist die Forschungsfrage zu untersuchen.

Mit Hilfe der qualitativen Inhaltsanalyse nach Mayring wurden die ausgewählte Literatur untersucht. Mit Hilfe des Prozessmodells der induktive Kategorienbildung konnten bei den Büchern von A. T. Still diese vier Hauptkategorien (vgl. Abb. 2) erarbeitet werden:

- **Materie:** Gesundheit in Bezug auf die Ordnung im Körper, der Anatomie und Funktion.
- **Sein:** Gesundheitsbegriffe, die synonym verwendet werden, sie beschreiben bzw. umschreiben den Begriff Gesundheit.
- **Spiritualität:** Gesundheitsbegriff mit Gottesbezug bzw. dem Schöpfer.
- **Tun:** Gesundheit wiederherstellen bzw. verlieren durch bestimmtes Verhalten, Handlungen.

Diese vier Hauptkategorien lagen auch bei der induktiven Kategorienbildung der Werke von John Wesley vor und dominierten auf quantitativer Ebene. Bei Wesley traten außerdem drei weitere kleinere Kategorien zu Tage, die bei A. T. Still nicht vorhanden waren (siehe Tabelle 3 und 5):

**Himmel:** Geistliche Gesundheit (spiritual *health*) bzw. in den Himmel kommen ist wichtiger als seelische und körperliche Gesundheit.

**Geist:** Gesundheit wird hier im Text als geistig gesund beschrieben (*health of mind*).

**Seele:** Gesundheit in Bezug auf die Seele (*soul's health*).

Die genannten drei Kategorien traten in den theologischen Schriften John Wesleys (Abb. 7) häufiger auf als in seinen medizinischen Schriften (Abb. 6). Betrachtet man ebenjene Kategorien jedoch in Relation zu den vier oben genannten Kategorien Sein, Materie, Tun und Spiritualität, die sich auch bei A. T. Still als Hauptkategorien herauskristallisieren, so sind die Kategorien Himmel, Geist und Seele als untergeordnet zu charakterisieren (siehe auch Tabellen 3 und 5).

Zwei Kategorien wurden bei der Zusammenfassung zurückgestellt, da das Ziel die Vorbereitung zur Beantwortung der Forschungsfrage ist und diese Kategorien dabei keine bzw. eine untergeordnete Rolle spielen:

Die **Kategorie Irrelevanz** kam bei beiden Autoren vor. Im Rahmen dieser Arbeit wird jedoch auf eine tiefergehende Analyse verzichtet, da diese als nicht relevant für die Definitionsfindung von *health* eingeschätzt wird. Die Kategorie beinhaltet vor allem Textstellen in denen *health* als Eigenname, z.B. in Bezeichnung von Gesundheitsbehörden vorkommt.

Die **Kategorie Korruption** trat bei beiden Autoren zu Tage. Die Kategorie behandelt den Missbrauch von Gesundheit durch Geldgeschäfte, Medikamente, Medizin und Macht und kann

somit zur Begriffsdefinition nur einen negativ abgrenzenden Beitrag leisten, auf den im Folgenden in der Diskussion eingegangen wird.

Eine Zweitkodierung wurde durchgeführt, um die Gütekriterien der Neutralität, Objektivität und Reliabilität zu belegen und eine Aussage zur Reproduzierbarkeit treffen zu können. Eine deduktive Zweitkodierung vorgenommen und die Reproduzierbarkeit der Erstkodierung konnte bestätigt werden. Dabei wurde mit Hilfe von Cohens Kappa die Interkoderreliabilität berechnet.

## 4 Diskussion

Die Forschungsfrage „Wie beschreibt A. T. Still Gesundheit und kann sie im historischen Kontext des Methodismus nach John Wesley gedeutet werden?“ konnte mit dieser Studie beantwortet werden. Der Gesundheitsbegriff *health* wurde sowohl bei A. T. Still als auch bei John Wesley in gleicher Weise verwendet und kann somit im historischen Kontext von John Wesleys Methodismus gedeutet und beschrieben werden. Die vier Hauptkategorien Materie, Tun, Sein und Spiritualität sind in Texten beider Autoren zu finden und belegen diese Aussage. Die Textinhalte dieser vier Kategorien beschreiben den Raum, in dem sich A. T. Stills Gesundheitsauffassung bewegt und entstanden ist. Somit wurde im Sinne der reinen Grundlagenforschung (OECD, 2002, S. 77–78) die Verwendung des Gesundheitsbegriffes *health* bei A. T. Still und John Wesley beschrieben.

„Gesundheit finden“ heißt im Sinne A. T. Stills, durch die osteopathische Behandlung die anatomische Ordnung im Körper, den Blutfluss und den Stoffwechsel wieder herzustellen. „Gesundheit finden“ bedeutet Leichtigkeit und Harmonie im Körper zu finden und dabei in Ehrfurcht vor dem Schöpfer zu handeln ohne falsche Motive (Korruption). In diesem Sinne trägt die Studie zur anwendungsorientierten Grundlagenforschung (OECD, 2002, S. 77–78) bei, in dem diese gewonnenen Erkenntnisse in osteopathische Behandlungskonzepte einfließen könnten.

### 4.1 Stärken und Grenzen der angewandten Methoden

Zur Beantwortung der Forschungsfrage wurde die induktive Kategorienbildung nach Mayring angewandt. Sie ist eine sehr gute Möglichkeit Texte inhaltlich zusammenzufassen und dann auch, so wie in dieser Arbeit geschehen, zu vergleichen. Die Methode ermöglicht also einen schnellen Überblick über eine große Stoffmenge. Durch die Wahl des induktive Prozessmodells werden Kategorien direkt aus dem Material in einem Verallgemeinerungsprozess abgeleitet. Die Stärke der angewendeten Vorgehensweise liegt in ihrer Neutralität und Objektivität, da ohne Vorannahmen an die Texte herangegangen wird. Damit fördert sie die objektive Beschreibung von historischen Begriffen, die in der Osteopathie aktuell verwendet werden. Durch dieses Vorgehen wurde eine möglichst gegenstandsnahe Abbildung des Materials, ohne Verzerrung durch Vorannahmen und damit eine Neutralität erreicht. Dazu trägt bei, dass ausschließlich von A. T. Stills und John Wesleys selbst verfasste Texte und keine externen Schriftquellen auf den Gesundheitsbegriff hin untersucht wurden.

Der Vorteil des induktiven Prozessmodells ist, dass der Textinhalt den Kategorieninhalt widerspiegelt. Wie hier in dieser Studie deutlich wurde, kann dies dazu führen, dass bei einem



Autor Kategorien vorkommen, die beim anderen fehlen. Außerdem wurden auf einen Satz mit *health* zum Teil mehrere Kategorien vergeben. Dadurch umfasst das Ergebnis den Textinhalt auch in seiner Breite und Tiefe. Dieses Vorgehen ermöglichte detaillierte Aussagen der Autoren zum Thema Gesundheit genau zu analysieren. Zu erwarten war, dass die Wahl des induktiven Verfahrens die Vergleichbarkeit der Autoren erschwerte. Gleichzeitig garantierte die Vorgehensweise jedoch eine Unvoreingenommenheit und damit die Objektivität der Analyse. Somit ist das Ergebnis, dass der Gesundheitsbegriff bei A. T. Still und John Wesley sich auf die Hauptkategorien Materie, Tun, Sein und Spiritualität begrenzt hatte, als nahezu objektiv und neutral zu bewerten.

Die Grenzen der induktiven Inhaltsanalyse bestehen darin, dass das vorhandene Textmaterial immer unter vorgegebene Prämissen reduziert werden muss. Dadurch kann nicht der gesamte Inhalt vollständig wiedergegeben werden. Zum Beispiel wurden in dieser Arbeit keine Synonyme oder die Wortfamilie von *health* berücksichtigt. Eine weitere Herausforderung ist die Kategorienbildung. Sowohl die Anzahl der Kategorien, ihre Bezeichnung und die Definition sind immer erklärungsbedürftig.

Im Vorfeld der Arbeit gab es alternative Überlegungen hinsichtlich der Vorgehensweise, auf die im Folgenden kurz eingegangen werden soll. Da es um den Gesundheitsbegriff bei A. T. Still geht, der auf den historischen Kontext des Methodismus John Wesleys untersucht werden soll, wäre es auch möglich gewesen, die Texte John Wesleys induktiv zu untersuchen und mit Hilfe der daraus resultierenden Kategorien die Texte A. T. Stills deduktiv zu untersuchen. Anschließend hätte der Gesundheitsbegriff beider Autoren verglichen werden können. Dies hätte dann aber bereits impliziert, dass A. T. Stills Gesundheitsbegriff von John Wesley beeinflusst worden ist. Diese Vorannahme hätte jedoch der Neutralität und Objektivität geschadet. Daher wurde dieses Vorgehen nicht gewählt.

Eine weitere Alternative wäre die rein deduktive Inhaltsanalyse. Unter Verwendung von bereits existierenden Kategorien zum Gesundheitsbegriff, könnten die Texte von A. T. Still und John Wesley untersucht werden. Beispielsweise unter Verwendung der Gesundheitsdefinition der WHO. Vorteil dieses Vorgehens mit vorgegebenen Kategorien ist eine einheitlichere inhaltliche Strukturierung, die den Vergleich der Autoren in Bezug auf den Gesundheitsbegriff erleichtert und eine direkte Brücke zum aktuellen Gesundheitsverständnis schafft. Mit diesem Ansatz wären jedoch die Aussagen und Textpassagen A. T. Stills und John Wesleys, die nicht in die vorgegebenen Kategorien passen nicht oder nur eingeschränkt berücksichtigt worden. Zudem wäre die Objektivität nur eingeschränkt gewährleistet worden.

## 4.2 Deutung des Gesundheitsbegriffs bei A. T. Still und J. Wesley

Das hier verwendete Studiendesign der qualitativen Inhaltsanalyse ermöglicht auch eine quantitative Auswertung des Gesundheitsbegriffes *health*. Zu Beginn der Studie war es wichtig zu klären, ob der Begriff Gesundheit in den Texten von John Wesley, existiert. Als Priester der anglikanischen Kirche und später als Begründer der methodistischen Kirche war es aufgrund seines Berufes nicht zwingend gegeben, dass Gesundheit in seinen Schriften ein Thema war. Bei einem Arzt, wie A. T. Still, war dies hingegen zu erwarten. Die quantitative Auswertung der Texte John Wesleys ergab, dass das Thema Gesundheit für ihn eine wichtige Rolle spielte. Dies war aufgrund der Forschungsfrage, Gesundheit im Kontext von John Wesleys Methodismus zu untersuchen, grundlegend wichtig, da nur bei einem ausreichenden Vorkommen eine weitere Untersuchung der Texte von John Wesley als historische Grundlage für die Entstehung des Gesundheitsbegriffes bei A. T. Still sinnvoll ist. Untersucht wurde zudem, ob das Thema Gesundheit bei John Wesley auch in seiner Tätigkeit als Theologe eine Rolle spielte. Daher wurden zu den neun medizinischen Schriften auch zwei seiner theologischen Schriften untersucht. Darunter war ein Sammelband mit insgesamt 141 Predigten (siehe Tabelle 1). Das Ergebnis der quantitativen Auswertung konnte belegen, dass John Wesley nicht nur in seinen medizinischen Werken, sondern auch in seinen theologischen Schriften über das Thema Gesundheit schrieb und über Gesundheit predigte. Was bei der quantitativen Auswertung der theologischen Werke Wesleys auffällt, ist dass der Gesundheitsbegriff *health* hier in insgesamt 92 Sätzen vorkommt. Und das bei insgesamt 211 Sätzen mit *health* bezogen auf die Auswertung aller untersuchten Schriften von John Wesley. Man könnte daraus schließen, dass der Glaube an Gott und die Gesundheit des Menschen für John Wesley zusammengehört. Wesley hat also ein ganzheitliches Verständnis von Gesundheit vertreten. Damit stieß er, wie bereits in Kapitel 1.3.1 beschrieben, sowohl bei der damaligen Kirche als auch bei der Ärzteschaft, die sich professionalisieren wollte, auf Widerstand. So sind einige Parallelen in den Schriften Wesleys und A. T. Stills zu erklären. Denn auch A. T. Still hatte sowohl mit der damaligen Medizin als auch mit Teilen der methodistischen Kirche seine Schwierigkeiten (Still, 1908, S. 75). Bereits sein Vater Abram Still kämpfte mit seinen Amtsbrüdern über kirchenpolitische Fragen, die an der Sklaven-Frage ihren Höhepunkt fanden und schließlich zur Spaltung der Methodistischen Kirche führten (Sommer & Steckel, 1982, S. 33) . Abram Still konnte es nicht als von Gott gewollt sehen Sklaven zu halten und ging da auch keinem Konflikt aus dem Wege. Dieser Kampfgeist für seine Überzeugungen einzustehen und wenn es sein muss mit Manchen zu brechen, findet man sowohl in den Schriften von A. T. Still (1908, S. 18–20) über seinen Vater, über sich und auch in den Schriften John Wesleys. Trotz der heftigen Auseinandersetzungen mit der Kirche

hatte sich A. T. Still allerdings nicht von seiner Methodistischen Kirche abgewandt. In seiner Autobiografie nannte er sich und seine Frau Methodisten:

A. T. Still (1908, S. 150) über sich: We Methodists call it "intuitive".

A. T. Still (1908, S. 39) über seine Frau: "My wife was a Methodist, and could stand cussing pretty well."

Auch darin gibt es eine Parallele zu John Wesley, der am Ende seines Lebens sogar eine neue Kirche gegründet hatte, dabei aber immer zu seiner Kirche von England gehalten hatte (Wesley, 2013, S. 1312–1313).

Dieser im Alltag tätige christliche Glaube wird durch die quantitative Auswertung der Kategorien der theologischen Schriften (Tabelle 7; Abb. 7) betätigt. Die Kategorien Tun und Spiritualität sind gleichermaßen vertreten und sind mit je 40% in Relation zu den anderen 7 Kategorien dominant. Das ist auch das Kennzeichen der methodistischen Theologie. Die Kategorie Himmel ist vor allem in den theologischen Schriften im Zusammenhang mit Gesundheit gewählt worden. Das passt auch zum theologischen Verständnis John Wesleys. Das Handeln auf der Erde sollte immer geprägt sein von der Freude auf die himmlische Heimat, in der keine Krankheit und kein Tod existiert. Dies sind die angestrebte Vollkommenheit und Perfektion, mit der der Begriff Gesundheit bei Wesley verbunden wird. In den Worten John Wesleys ausgedrückt:

By salvation I mean, not barely, according to the vulgar notion, deliverance from hell, or going to heaven: But a present deliverance from sin, a restoration of the soul to its primitive *health*, its original purity; a recovery of the Divine Nature; the renewal of our souls after the image of God in righteousness and true holiness, in justice, mercy, and truth. (1745, S. 2)

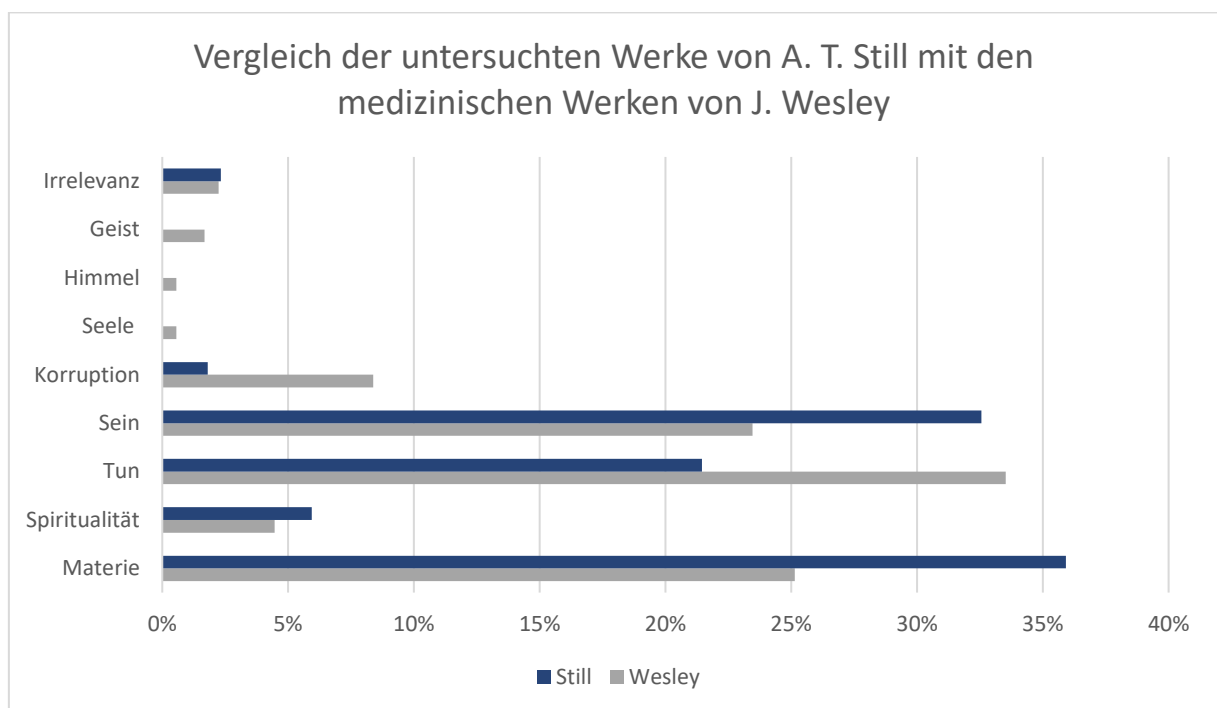
Deutsche Übersetzung: Unter Erlösung verstehe ich nicht nur, wie man gemeinhin meint, die Befreiung von der Hölle oder die Aufnahme in den Himmel, sondern eine gegenwärtige Befreiung von der Sünde, eine Wiederherstellung der Seele zu ihrer ursprünglichen Gesundheit, ihrer ursprünglichen Reinheit, eine Wiederherstellung der göttlichen Natur, die Erneuerung unserer Seelen nach dem Bilde Gottes in Gerechtigkeit und wahrer Heiligkeit, in Gerechtigkeit, Barmherzigkeit und Wahrheit. (1745, S. 2)

Das in den medizinischen Schriften John Wesleys die Kategorie Himmel eine kleinere Rolle spielt könnte man dahingehend deuten, dass genau darin der Streit mit den Calvinisten seiner Zeit lag, die die diakonische Arbeit zu Gunsten der Seelenrettung vernachlässigt hatten, da sie sich für die Trennung von Arzt- und Priesteramt einsetzten (Maddox, 2007). Wesley

hingegen sah gerade in der medizinische-diakonischen Hilfe ein Ausdruck der Liebe Gottes zu den Menschen und für ihn gehörte das zu seinem Dienst als Priester.

Die Kategorie Spiritualität gehörte bei der Auswertung der medizinischen Werke Wesleys zu den vier Hauptkategorien. Diese vier Kategorien Materie, Tun, Sein und Spiritualität sind sowohl bei John Wesley als auch bei A. T. Still die dominanten Kategorien und lassen sich miteinander vergleichen, wie es die Abbildung 10 zeigt. Man könnte also von einem holistischen Verständnis von Gesundheit sowohl bei A. T. Still als auch bei John Wesley reden.

Abbildung 10: Vergleich der Kategorien von A. T. Still und J. Wesley



Da die Kategorie Spiritualität in allen Büchern Stills im Zusammenhang mit Gesundheit vorkommt, ist es gerade in der Definition von Gesundheit in der Osteopathie wichtig, die methodistische Theologie John Wesley miteinzubeziehen, die sich ja durchaus medizinisch tatkräftig im hier und jetzt zeigen möchte und nicht auf den Himmel vertröstet. Dazu ist eine Veränderung im Lebenswandel, Anwendung natürlicher Heilmittel nötig und das in Ehrfurcht vor Gott, dem „Author of Natur“ (Wesley, 1743, S. 6).

Es gab bei den Schriften A. T. Stills und John Wesley im Wesentlichen eine inhaltliche Einheit in vier Kategorien Materie, Sein, Tun und Spiritualität. Keiner der Autoren hatte eine völlig abweichende Kategorie, sondern insgesamt ist der Vergleich auch textuell homogen. Um auch inhaltlich nachvollziehen zu können, dass hier große Parallelen vorhanden sind, werden in Tabelle 9 zur jeweiligen Kategorie ein entsprechender Textauszug von A. T. Still und J. Wesley aufgeführt. Dies könnte helfen, um den Gesundheitsbegriff für die Osteopathie inhaltlich zu deuten, da nun durch die Texte auch Worte und ein Werterahmen gefunden wurde.

Tabelle 9: Kategorienvergleich zwischen A. T. Still und J. Wesley

A. T. Still	Kategorie	John Wesley
<p>Nature has amply prepared all the machinery and power to prepare material and construct all parts, and when in normal condition the mind and wisdom of God is satisfied that the machine will go on and build and run according to the plans and specifications. If this be true, as Nature proves it to be at every point, what can man do farther than line things up and trust to Nature to get the results desired, "<b>life and health</b>"? Can we add or suggest any improvement? If not, what is left for us to do is to keep bells, batteries, and wires in their normal places and trust to normal laws as <b>given by Nature to do the rest.</b>(Still, 1902, S. 325)</p>	<p><b>Materie:</b> Gesundheit durch Aktivierung der <b>Selbstheilungskraft</b> des Körpers</p>	<p>But a skillful and honest physician (unless he be sent for too late and dismissed too soon, which is generally the case) will employ those intervals of relief <b>to introduce the powers of life and nature to act for themselves</b>, and insensibly withdrawing all his medicines, and watching carefully over his patient's whole conduct, leave him confirmed, from conviction of their necessity, in such habits as may establish his <b>health for life.</b> (Wesley, 1774, S. 583)</p>
<p>For thirty-five years I have observed man's body with the eyes of a mechanic so that I could behold and see the execution of the work for which it was designed, and I have come to this conclusion: The better I am acquainted with the parts and principles of this <b>machine</b>—man—the louder it speaks that from start to finish it is the work of some trustworthy architect; and all the mysteries concerning <b>health</b> disappear just in proportion to man's acquaintance with this sacred product, its parts and principles, separate, united or in action. It is an honor to its Builder who should be respected for the perfection set forth and shown by man as a product of Life and its constructive intelligence. I consider man the answer to the question, does Nature prove its perfection by its work? I say yes, and treat the human body as a <b>machine</b> should be treated by a mechanic. (Still, 1910, S. 24)</p>	<p><b>Materie:</b> Körper wird als eine <b>Maschine</b> bezeichnet</p>	<p>Persons subject to frequent colds imagine they ought to keep themselves very hot. This is an error which thoroughly destroys their <b>health.</b> .... This warm air weakens the whole <b>machine</b>, and more particularly the lungs, where the humours, finding less resistance, are continually derived and are accumulated there. The skin, being constantly bathed in a small sweat, becomes relaxed, soft, and incapable of completing its functions. From which failure the slightest cause produces a total obstruction of perspiration, and a multitude of languid disorders. (Wesley, 1769, S. 436)</p>

A. T. Still	Kategorie	John Wesley
<p>If we have observed the perfect, harmonious work of <b>health</b>, we are now prepared to adjust the machinery of life by taking all embarrassments from <b>blood- and nerve-supply</b> that are caused or could be caused by strains, jars, and nervous shocks or wounds that are produced by change of season, climate, and physical injuries of all kinds, be they great or small. Your work is completed when you have adjusted the human body to the degree of perfection in which the God of Nature left it. (Still, 1902, S. 280)</p>	<p><b>Materie:</b> ungehinderte <b>Durchblutung</b> stellt Gesundheit her</p>	<p>Without this aid the <b>little vessels</b> would, by their natural elasticity close up into fibres, or be <b>obstructed</b> by rough angular particles sticking in them and stopping all passage. Numberless evils of the chronic kind, especially all nervous diseases, owe their origin to this cause alone. Inactivity forms obstructions in these exquisitely fine parts, upon <b>which the health</b> and vigour of the body and mind depend, and lays the foundation of many diseases - which other circumstances, such as a cold, excess of any kind, infection from without, or a particular disposition of the body within, often make fatal. (Wesley, 1774, S. 590)</p>
<p>I find what is necessary for the <b>health</b>, comfort, happiness of man, the passions, and all else. <b>Nothing is needed but plain, ordinary diet and exercise.</b> We find all the machinery, qualities, and principles that the Architect intended should be in man. (Still, 1908, S. 248)</p>	<p><b>Tun:</b> Gesundheit durch <b>Bewegung</b></p>	<p>„A due degree of <b>exercise</b> is indispensably necessary to <b>health</b> and long life“ (Wesley, 1743, S. 14).</p>
<p>All long-lived birds and animals, that live on but few kinds of food, should be a lesson for man <b>not to eat and drink till the body is so full</b> that no blood vessel can pass in any part of the chest or abdomen. Our great dinners are only slaughter-pens of Show and stupidity. Some would say: “It is such a nice place to talk and visit.” Does an owl hoot and eat at the same time. Let me eat quick and trot. and I will have <b>health</b> and strength. (Still, 1908, S. 369)</p>	<p><b>Tun:</b> Gesundheit durch maßvolle <b>Ernährung</b></p>	<p>„Nothing conduces more to <b>health</b>, than abstinence and <b>plain food</b>, with due labor“ (Wesley, 1743, S. 13).</p>

A. T. Still	Kategorie	John Wesley
<p>Believing that a loving, <b>intelligent Maker of man</b> had deposited in his body in some place or throughout the whole system drugs in abundance to cure all infirmities, on every voyage of exploration I have been able to bring back a cargo of indisputable truths, that all the remedies necessary to <b>health</b> exist in the human body. (Still, 1908, S. 88)</p>	<p><b>Spiritualität:</b> Gesundheit heißt zurück zu Gottes Ordnung; Gott ist der <b>Schöpfer</b> der Natur / des Menschen</p>	<p>Another capacity for pleasure our <b>bountiful Creator</b> has bestowed, by granting us the powers of TASTE. This is circumstanced in a manner so benign and wise, as to be a standing plea for temperance, which sets the finest edge on the taste, and adds the most poignant relish to its enjoyments. And these senses are not only so many sources of delight, but a joint security <b>to our health</b>. They are the inspectors that examine our food, and enquire into the properties of it. (Wesley, 1763, Kapitel 1, Abschnitt 54)</p>
<p>"Quite a number of years have passed since I began to test the laws <b>of nature's God</b> as a system of true healing principle that would give nature a chance to recapture the ports of <b>health</b>" (Still, 1908, S. 151).</p>	<p><b>Spiritualität:</b> Gesundheit heißt zurück zu Gottes Ordnung; Gott ist der <b>Autor der Natur</b></p>	<p>One grand preventative of pain and sickness of various kinds, seems intimated by the grand <b>Author of Nature</b> in the very sentence that entails death upon us: "In the sweat of thy face shalt thou eat bread, till thou return to the ground." The power of exercise, both to preserve and restore <b>health</b>, is greater than can well be conceived; especially in those who add temperance thereto; who, if they do not confine themselves altogether to eat either bread or the herb of the field, (which God does not require them to do) yet steadily observe both that kind and measure of food which experience shows to be most friendly to <b>health</b> and strength. (Wesley, 1743, S. 6)</p>

A. T. Still	Kategorie	John Wesley
<p>An Osteopath walks out single-handed and alone. And what does he place his confidence in? <b>First, in his confidence in the intelligence and immutability of God.</b> That the strokes of the smoothing planes of God, and the steam boilers constructed by the Divine Being and placed in man when unobstructed, act in harmony. What is harmony but <i>health</i>? It takes perfect harmony of every nerve, vein, and artery in every part of the body. Every muscle that moves has something to make it go. Instance, what is it that constructs the heart, that pushes the blood to all parts of the body? Why, an Osteopath will tell you it is the work of the coronary arteries, which he must understand before he treats your heart. When I look upon the work of nature, I see that it doesn't work for a dollar and a half a day; it works for results only. God's pay for labor and time is truth, and truth only. If it takes Him a million years to make a stone as large as a bean, the time and labor are freely given, and the work honestly done. No persuasion whatever will cause that mechanic to swerve from the line of exactness in any case. Therefore I can trust the principles that I believe are found in the human body. <b>I find what is necessary for the health, comfort, happiness of man, the passions, and all else.</b> Nothing is needed but plain, ordinary diet and exercise. We find all the machinery, qualities, and principles that the Architect intended should be in man. Therefore, let me work with that body, from the brain to the feet. <b>It is all finished work, and is trustworthy in all its parts.</b> (Still, 1908, S. 247–248)</p>	<p><b>Spiritualität:</b> Vertrauen in die <b>von Gott geschaffene Natur</b>, das Gesetz ist Wahrheit.</p>	<p>That their opinion of medicine is vain and ridiculous must appear very evidently to anyone who recollects that the art of physic has now been practised, more or less regularly, above two thousand years and most assuredly there is not yet discovered any one certain remedy for any disease. Ought not this to make us suspect that there is no such thing? <b>The skillful in medicine, and learned in nature, know well that health is not to be established by medicine.</b> For its effects are but momentary, and the frequent repetition of it destructive to the strongest frames. That if it is to be restored, it must be by gently calling forth the powers of the body to act for themselves, introducing gradually a little more and more activity, chosen diet, and above all peace of mind, changing entirely that course of life which first brought on the disease; medicine cooperating a little. <b>That this is the truth, all who know anything of nature or art must know.</b> (Wesley, 1774, S. 584–585)</p>



A. T. Still	Kategorie	John Wesley
<p>I proclaimed then and there that all nerves depended wholly on the arterial system for their qualities, such as sensation, nutrition, and motion, even though by the law of reciprocity they furnished force, nutrition, and sensation to the artery itself, and further proclaimed that the body of man was <b>God's drug -store and had in it all liquids, drugs, lubricating Oils, Opiates, acids, and anti -acids, and every sort of drug that the wisdom of God thought necessary for human happiness and health.</b> (Still, 1908, S. 182)</p>	<p><b>Materie und Spiritualität:</b> Der Körper ist die Apotheke Gottes und daher fähig zur Selbstheilung</p>	<p><b>So fearfully and wonderfully are we made!</b> Made of such complicated parts, each so nicely fashioned, and all so exactly arranged; everyone executing such curious functions, and many of them operating in so mysterious a manner! And since <b>health</b> depends on such a numerous assemblage of moving organs; since a single secretion stopped may spoil the temperature of the fluid, a single wheel clogged may put an end to the solids; with what holy fear, should we pass the time of our sojourning here below! Trusting for continual preservation, not merely to our own care, but <b>to the Almighty Hand</b>, which formed the admirable machine, directs its agency, and supports its being. (Wesley, 1763, Kapitel 1, Abschnitt 54)</p>
<p>„We look at it <b>in perfect health</b> which means perfection and harmony not in part, but of the whole body. So far we are only filled with love, wonder and admiration“ (Still, 1899, S. 8).</p>	<p><b>Sein:</b> Gesundheit bedeutet es ist <b>vollkommen, perfekt</b></p>	<p>„And if rightly employed, they may get on from strenght o strength, till they recover into <b>perfect health</b>“ (Wesley, 1774, S. 602).</p>
<p>„All of which you as an engineer must know, and by proper adjustment of the body give them unlimited power to perform their separate and united parts in <b>sustaining life and health</b>“ (Still, 1899, S. 63).</p>	<p><b>Sein:</b> Gesundheit bedeutet Leben</p>	<p>The love of God, as it is the sovereign remedy of all miseries, so in particular, it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy and perfect calm, serenity, and tranquility it gives the mind, it becomes the most powerful of all the means of <b>health and long life.</b> (Wesley, 1743, S. 16)</p>

A. T. Still	Kategorie	John Wesley
<p>He had been poor in <b>health</b> for a number of years, and was so reduced he could scarcely walk, and had been led up to and turned loose in the pastures of hell by "<b>allopathy</b>," and was using seventy -five bottles of morphine annually. (Still, 1908, S. 98)</p>	<p><b>Korruption:</b> Missbrauch mit der Gesundheit durch Medikamente</p>	<p>Many attempts have been made to cure not only the gout but most other chronic diseases. Antimony and mercury elaborated into <b>poisons by chemistry</b> have been administered. Particularly the solution of sublimate has torn many a stomach to rags, so that it could never bear common food afterwards. The deadly nightshade, and hemlock, and many such dreadful poisons have been given as to restore <b>health</b>. The intention here seems to be 'kill or cure', to raise a violent agitation or fever in the body, in hopes it may prove strong enough to throw off the disease and medicine together. The effect has ever been, notwithstanding a little apparent relief from the first efforts, that it has sunk under both loads much sooner than by the disease alone. (Wesley, 1774, S. 601)</p>
<p>„Let us call it “a trade,” as the use of drugs is not a science. The drug practitioner in a majority of cases, when he administers drugs, gives one dose for <b>health</b> and nine for the dollar“ (Still, 1902, S. 360–361).</p>	<p><b>Korruption:</b> Missbrauch mit der Gesundheit durch Ärzte</p>	<p>And are not they partakers of the same guilt, though in a lower degree, whether <b>Surgeons, Apothecaries, or Physicians</b>, who play with the lives or <b>health</b> of men, to enlarge their own gain? Who purposely lengthen the pain or disease which they are able to remove speedily? who protract the cure of their patient's body in order to plunder his substance? Can any man be clear before God who does not shorten every disorder "as much as he can," and remove all sickness and pain "as soon as he can. (Wesley, 2013, S. 639)</p>
<p>„It gives man flesh, strength and <b>health</b>; makes 'him renew his youth <b>This grand result it doth attain without a drug, for sooth</b>“ (Still, 1908, S. 294).</p>	<p><b>Korruption:</b> durch schädliche Medikamente und daher Vorzug natürlicher Mittel bzw. ohne Medikamente</p>	<p>„<b>Can any reasonable person hope for health or long life by any of these unnatural methods, when these only are employed</b>“ (Wesley, 1774, S. 600).</p>

Anhand des Textvergleichs mit Hilfe der Kategorien konnte das gleiche Verständnis von Gesundheit bei A. T. Still und John Wesley aufgezeigt werden. Wenn man alle Kategorien betrachtet, kann man von einem holistischen Gesundheitsverständnis sprechen, das eine von Gott (Spiritualität) geschaffene, vollkommene (Sein), körperliche (Materie) Ordnung und Funktion der anatomischen Strukturen und physiologischen Vorgängen beschreibt, die mit den von Gott in den Menschen hineingelegten Möglichkeiten erhalten wird. Der Mensch ist dabei aufgefordert (Tun) diese göttliche Ordnung zu suchen und nur Natürliches zur Unterstützung zu nutzen, wie beispielsweise osteopathische Behandlungen, Bewegung und gesunde Ernährung.

### 4.3 Deutung des Gesundheitsbegriffs auf das holistische Menschbild von A. T. Still

Den Gesundheitsbegriff bei A. T. Still kann man also als ganzheitlich (holistisch) bezeichnen. Es geht um die Wiederherstellung der Gesundheit, die der Schöpfer in den Menschen bereits hineingelegt hat und mehr als nur körperliche Gesundheit meint. Gesundheit möchte hier im Rahmen der vier Kategorien Materie, Tun, Sein und Spiritualität und deren Inhalte verstanden werden. Dabei klingt das holistische Menschenbild A. T. Stills „Man is Triune“ sowohl bei der Formulierung John Wesleys über das Ziel, den Menschen zurück in das Ebenbild des dreieinigen Gottes zu verwandeln (Wainwright, 1995), als auch bei der Auswertung der Kategorien zum Thema Gesundheit an.

Zum einen seien die vier Hauptkategorien von Gesundheit bei A. T. Still genannt:

- **Materie:** Gesundheit in Bezug auf die Ordnung im Körper, der Anatomie und Funktion.
- **Sein:** Begriffe, die die Gesundheit näher beschreiben.
- **Spiritualität:** Gesundheitsbegriff mit Gottesbezug bzw. dem Schöpfer.
- **Tun:** Gesundheit wiederherstellen bzw. verlieren durch bestimmtes Verhalten, Handlungen.

Zum anderen wird das Menschenbild A. T. Stills „Man is Triune“ in „The Philosophy and Mechanical Principles of Osteopathy“ (Still, 1902) von ihm wie folgt beschrieben:

And after all our explorations, we have to decide that **man is triune** when complete. First the material body, second the spiritual being, third a being of mind which is far superior to all vital motions and material forms, whose duty is to wisely manage this great engine of life. (S. 24-25)

Der Zusammenhang zwischen Man is Triune und dem dreieinen Gottesbegriff wurde bereits im Buch „Das Menschenbild von A. T. Still: ‘Man is Triune’: Der Ursprung - eine Literaturrecherche“ (Dippon, 2018) aufgezeigt.

Aus dem holistischen Menschbild von A. T. Still könnte man auch das holistische Verständnis von Gesundheit deuten. Gesundheit des Menschen im holistischen Sinne bedeutet also, „men is triune when complete“ (Still, 1902, S. 24–25). Die Gesundheit des Menschen umfasst also seinen Körper, seine Seele und seinen Geist. Man könnte aus den Schriften A. T. Stills ableiten, dass „Gesundheit finden“ am Körper des Menschen zwar zum Beispiel osteopathisch beginnen kann. Da aber Gott alles, was der Gesundheit dient, bereits in den Körper hineingelegt hat, geht es im Grunde darum, die Ordnung Gottes wiederherzustellen. Dies geschieht in dem Bewusstsein, dass der Mensch als Ebenbild des dreieinigen Gottes gewollt ist und dass dies das Ziel der Gesundheit ist. „Gesundheit finden“ heißt in diesem Sinne, den Menschen zur von Gott gewollten Vollkommenheit und Perfektion, also zur Gesundheit in allen Bereichen zu führen.

#### **4.4 Weiterführende Interpretationen im historischen Kontext von A. T. Still**

Bereits zu Wesleys Lebzeiten gab es von Seiten der medizinischen Fakultät Bestrebungen die medizinische Tätigkeiten der Priester zu unterbinden (Loudon, 1992, S. 219–247). John Wesley leistete dagegen Widerstand (Wesley, 1747). So sind seine kritischen Äußerungen gegenüber manchen Ärzten, der nicht-natürlichen Medikamente und dem damit verbundenen Machtmissbrauch zu verstehen. Durch die Trennung von Priesteramt und Medizin sah er auch die Gefahr, dass Gesundheit nun nicht mehr ganzheitlich verstanden und gesucht wird.

Die Literaturrecherche hat ergeben, dass die Trennung in die beiden Berufe, Priester und Arzt jedoch im 19. Jahrhundert tatsächlich vollzogen wurde. Es war von staatlicher Seite her nicht mehr erlaubt als Priester medizinisch tätig zu sein (Barclay, 1950). Dies könnte ein möglicher Grund dafür gewesen sein, dass A. T. Still Arzt wurde. Dadurch war die gemeinsame Tätigkeit mit seinem Vater Abram Still als Priester wieder im ganzheitlichen Sinne John Wesleys möglich.

#### **4.5 Ausblick**

Auf Grundlage dieses Ergebnisses können nun weitere Untersuchungen und Studien durchgeführt werden, die sich mit dem Gesundheitsbegriff beschäftigen.

In diese Studie lag der Schwerpunkt auf dem Gesundheitsbegriff *health*. Zukünftige Studie hinsichtlich der formulierten Forschungsfrage könnten Synonyme von *health* berücksichtigen, um ein noch größeres Bedeutungsspektrum des Gesundheitsbegriff in der Osteopathie abzudecken.

Mit Hilfe der angewandten Methode könnten noch weitere Begrifflichkeiten in der Osteopathie, im Sinne der angewandten Grundlagenforschung, auf ihren historischen Ursprung untersucht werden, die aktuell aus unterschiedlichen Perspektiven interpretiert und entsprechend unterschiedlich verwendet werden. Damit würde für die Osteopathie ein gemeinsames Sprachverständnis geschaffen, eine wichtige Grundlage für wissenschaftliches Arbeiten und ein einheitliches Berufsbild.

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## ABKÜRZUNGSVERZEICHNIS

COVID-19	Coronavirus Disease 2019
M.E. Church	Methodist Episcopal Church
OECD	Organization for Economic Co-and Development
UNO	United Nations Organization
USA	United States of America
WHO	World Health Organization

## ANHANG

Anhang A: John Wesley. *Primitive Physic* 22nd ed. Philadelphia: Parry Hall, 1791.

Includes a preface (xix-xx) by Coke and Asbury that starts “The grand interests of your souls will ever lie near our hearts, but we cannot be unmindful of your bodies. In several parts of this extensive country, the climate, and in others the food, is unwholesome: and frequently, the physicians are few, some of them unskillful, and all of them beyond the reach of your temporal abilities. .... Simple remedies are in general the most safe for simple disorders, and sometimes do wonders under the blessing of God. In this view we present to you now *the primitive physic* published by our much-honoured friend *John Wesley*. But the difference being in many respects great between this country and England, in regard to climate, the constitutions of patients, and even the qualities of the same simples, —we saw it necessary for you, to have it revised by physicians practicing in this country, who at our request have added cautionary and explanatory notes where they were necessary, with some additional receipts suitable to the climate.

## Anhang B: Rohdaten der Erstkodierung: Die untersuchten Werke J. Wesleys

Textpassagen J. Wesley englisch		Kategorien								
		Materie	Sprituallität	Tun	Sein	Korruption	Seele	Himmel	Gelbst	Irrelevanz
The Desideratum: Or, Electricity Made Plain And Useful-Wesley	Therefore without waiting for what probably never will be, and what indeed we have no Reason to expect, let Men of Sense do the best they can for themselves, as well as for their poor, sick, helpless Neighbours. How many may they relieve from racking Pain or pining Sickness, by this unexpensive and speedy Remedy? Restoring them to Ease, <b>Health</b> , Strength, generally in a few Minutes, frequently in a Moment! [THE PREFACE. 9.]			x		x				
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	Angus M'Innon, of Fuller's Rents in Holborn, was afflicted with a violent Cough, till his Strength wasted away, and he had all the Symptoms of a true Consumption. He was electrified three Times about eighteen Months ago, and restored to perfect <b>Health</b> . [An Extract from Mr. Watkins's Account of Electrical Experiments.13]	x		x		x				
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	However he did so, applying the Bottle to one Shoulder, as she lay on the Ground, and the Wire to the other On the first Shock her struggling ceased, and she lay still. At the second her Senses returned. After two or three more, she rose in good <b>Health</b> . [An Extract from Mr. Watkins's Account of Electrical Experiments. 19.]	x		x		x				
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	Some Months after she relapsed, and was electrified again, and again entirely cured. Last Easter she fell into a Fit again, thro' a Fright: But by a few Shocks was cured and restored to <b>Health</b> . [An Extract from Mr. Watkins's Account of Electrical Experiments. 19.]					x		x		
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	H— W—, Throwster, aged 23, living in Fleetstreet, Bednal Green, not being regular, was taken a Year ago with a violent Pain in her Stomach. She had the Advice of a Physician, and took many Medicines; but to no Purpose. At length she was electrified, nine or ten Days, and is in perfect <b>Health</b> . [An Extract from Mr. Watkins's Account of Electrical Experiments. 40.]	x		x		x		x		
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	Ann Cambell, living in Queenstreet, Seven Dials, had a severe Rheumatism fourteen Weeks. For nine Weeks she could not dress herself, nor get out of Bed without Help. She had the Advice of several Physicians, but in vain. In Spring, 1758, she was electrified five Times, and thereby restored to full <b>Health</b> . [An Extract from Mr. Watkins's Account of Electrical Experiments.43.]	x		x		x		x		
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	Before I conclude, I would beg one Thing (if it be not too great a Favour) from the Gentlemen of the Faculty, and indeed from all who desire <b>Health</b> and Freedom from Pain, either for themselves or their Neighbours. It is, That none of them would condemn they know not what: That they would hear the Cause, before they pass Sentence: That they would not peremptorily pronounce against Electricity, while they know little or nothing about it. [An Extract from Mr. Watkins's Account of Electrical Experiments. 53]							x		x
Wesley-Primitive Physic-englisch	One grand preventative of pain and sickness of various kinds, seems intimated by the grand Author of Nature in the very sentence that entails death upon us: "In the sweat of thy face shalt thou eat bread, till thou return to the ground." The power of exercise, both to preserve and restore <b>health</b> , is greater than can well be conceived; especially in those who add temperance thereto; who, if they do not confine themselves altogether to eat either bread or the herb of the field, (which God does not require them to do) yet steadily observe both that kind and measure of food which experience shows to be most friendly to <b>health</b> and strength. (P.6, Preface)			x		x		x		

Wesley-Primitive Physic-englisch	Physicians now began to be had in admiration, as persons who were something more than human. And profit attended their employ, as well as honor; so that they had now two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of the profession. To this end, they increased those difficulties by design, which began in a manner by accident. They filled their writings with abundance of technical terms, utterly unintelligible to plain men. They affected to deliver their rules, and to reason upon them, in an abstruse and philosophical manner. They represented the critical knowledge of Anatomy, Natural Philosophy and what not? (some of them insisting on that of Astronomy, and Astrology too) as necessarily previous to the understanding the art of healing. Those who understood only how to restore the sick to <b>health</b> , they branded with the name of Empirics. They introduced into practice abundance of compound medicines, consisting of so many ingredients, that it was scarce possible for common people to know which it was that wrought the cure; abundance of exotics, neither the nature nor names of which their own countrymen understood; of chemicals, such as they neither had skill, nor fortune, nor time to prepare; yea, and of dangerous ones, such as they could not use, without hazarding life, but by the advice of a physician. [S. 9; Preface]	x	x				
Wesley-Primitive Physic-englisch	Is it not needful, in the highest degree, to rescue men from the jaws of destruction? from wasting their fortunes, as thousands have done, and continue to do daily? From pining away in sickness and pain, either through the ignorance or dishonesty of physicians? Yea, and many times throwing away their lives, after their <b>health</b> , time, and substance. Is it inquired, but are there not books enough already, on every part of the art of medicine? [S. 10; Preface]			x			
Wesley-Primitive Physic-englisch	For the sake of those who desire, through the blessing of God, to retain the <b>health</b> which they have recovered, I have added a few plain, easy Rules, chiefly transcribed from Dr Cheyne. [S. 12; Preface]	x					
Wesley-Primitive Physic-englisch	First. The air we breathe is of great consequence to our <b>health</b> . Those who have been long abroad in easterly or northerly winds, should drink some thin and warm liquor going to bed, or a draught of toast and water. [S. 12; Chapter 1]		x				
Wesley-Primitive Physic-englisch	Third. Every one that would preserve <b>health</b> , should be as clean and sweet as possible, in their houses, clothes, and furniture. [S. 12; Chapter 1]			x			
Wesley-Primitive Physic-englisch	Third. Nothing conduces more to <b>health</b> , than abstinence and plain food, with due labor. [S. 13; Chapter 2]			x			
Wesley-Primitive Physic-englisch	First. A due degree of exercise is indispensably necessary to <b>health</b> and long life. [S. 14; Chapter 4]			x			
Wesley-Primitive Physic-englisch	Sixth. Those who read or write much, should learn to do it standing; otherwise it will impair their <b>health</b> . [S. 14; Chapter 4]			x			
Wesley-Primitive Physic-englisch	Tenth. Cold bathing is of great advantage to <b>health</b> ; It prevents abundance of diseases. It promotes perspiration, helps the circulation of the blood, and prevents the danger of catching cold. Tender people should pour water upon the head before they go in, and walk in swiftly. To jump in with the head foremost, is too great a shock to nature. [S. 15; Chapter 4]	x		x			
Wesley-Primitive Physic-englisch	First. Constipation cannot long consist with <b>health</b> . Therefore care should be taken to remove it at the beginning; and when it is removed, to prevent its return, by soft, cool, open diet. [S. 15; Chapter 5]		x				
Wesley-Primitive Physic-englisch	First. The passions have a greater influence on <b>health</b> than most people are aware of. [S. 15; Chapter 6]				x		
Wesley-Primitive Physic-englisch	Fifth. The love of God, as it is the sovereign remedy of all miseries, so in particular, it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy and perfect calm, serenity, and tranquility it gives the mind, it becomes the most powerful of all the means of <b>health</b> and long life. [S. 16; Chapter 6]	x	x		x	x	

Wesley-Primitive Physic-englisch	Every cough is a dry cough at first. As long as it continues so, it may be cured by chewing immediately after you cough, the quantity of a pepper-corn of Peruvian Bark. Swallow your spittle as long as it is bitter, and then spit out the wood. If you cough again, do this again. It very seldom falls to cure any dry cough. I earnestly desire every one who has any regard for his <b>health</b> , to try this within twenty-four hours after he first perceives a cough. [S. 45; Collection of receipts: Cough]								x				
Wesley-A plain account on Christian Perfection-englisch	And he, who hath this hope, thus full of immortality, in everything giveth thanks, as knowing this (whatsoever it is) is the will of God in Christ Jesus concerning him. From him therefore he cheerfully receives all, saying, 'Good is the will of the Lord;' and whether he giveth or taketh away, equally blessing the name of the Lord. Whether in ease or pain, whether in sickness or <b>health</b> , whether in life or death, he giveth thanks from the ground of the heart to Him who orders it for good; into whose hands he hath wholly committed his body and soul, 'as into the hands of a faithful Creator.' [P. 9; Chapter 10]								x	x			
Wesley-A plain account on Christian Perfection-englisch	Lord, I believe, thy work of grace is perfect in the soul; His heart is pure who sees thy face, His spirit is made whole. From every sickness, by thy word, From every foul disease, Saved, and to perfect <b>health</b> restored, To perfect holiness: He walks in glorious liberty, To sin entirely dead: The Truth, the Son hath made him free, And he is free indeed. [P. 27-28; Chapter 16]								x	x			
Wesley-A plain account on Christian Perfection-englisch	Some are wanting in temperance. They do not steadily use that kind and degree of food, which they know, or might know, would most conduce to the <b>health</b> strength, and vigour of the body: Or they are not temperate in sleep; they do not rigorously adhere to what is best both for body and mind; otherwise they would constantly go to bed and rise early, and at a fixed hour: [P. 76; Answer to Question:28]								x	x	x	x	
Wesley-A plain account on Christian Perfection-englisch	And if any of you should at any time fall from what you now are, if you should again feel pride or unbelief, or any temper from which you are now delivered; do not deny, do not hide, do not disguise it at all, at the peril of your soul. At all events go to one in whom you can confide, and speak just what you feel. God will enable him to speak a word in season, which shall be <b>health</b> to your soul. And surely He will again lift up your head, and cause the bones that have been broken to rejoice. [P. 87; Answer to question 37]								x	x	x	x	x
Wesley-Survey of the wisdom of God in Creation-englisch	And this we see is conformable to the blood's heat, measured by the mercurial thermometer of Fahrenheit's scale, For the blood in oxen, horses, and other large animals at rest, being five or six degrees cooler than in us, will not rise to our heat, but by labour; whereas, dogs, cats, and fowls, are five or six degrees hotter than we (viz, about 102); and the latter, when sitting or brooding on their eggs for young, are still four or five degrees hotter, viz. 107 or 108, which is commonly the heat of our blood in the fit of an ague; where it is observable, that during the greatest sense of cold chill, time blood is three or four degrees hotter than in <b>health</b> , after which it gains four or five degrees more in the height of the hot fit, viz. 104 or 105 degrees; but in ardent fevers, where the pulse beats 140, the heat of blood will still be four or five degrees higher, viz. 110; i. e. two or three degrees more than equal to a brooding hen. [Chapter 1; 7. An artery.]												x
Wesley-Survey of the wisdom of God in Creation-englisch	Time benefits of insensible perspiration are so great, that life cannot be preserved without it. And the subtilty, equability and plenty of wimt we perspire, are the grand symptoms of <b>health</b> . [Chapter 1; 14. The cuticula and skin A boy with a dappled skin]								x				x
Wesley-Survey of the wisdom of God in Creation-englisch	Flow can animals, whose natural food is vegetables, be kept alive and in <b>health</b> , in very cold climates, by purely animal food Cows in Iceland and Norway, are fed in winter upon fish-bones.â€œ would beg leave to ask, [Chapter 1; 14. The cuticula and skin A boy with a dappled skin]												x



Wesley-Survey of the wisdom of God in Creation-englisch	Another capacity for pleasure our bountiful Creator has bestowed, by granting us the powers of TASTE. This is circumstanced in a manner so benign and wise, as to be a standing plea for temperance, which sets the finest edge on the taste, and adds the most poignant relish to its enjoyments. And these senses are not only so many sources of delight, but a joint security to our <b>health</b> . They are the inspectors that examine our food, and enquire into the properties of it. [Kapitel 1; 54. Reflections]	x	x
Wesley-Survey of the wisdom of God in Creation-englisch	Made of such complicated parts, each so nicely fashioned, and all so exactly arranged; every one executing such curious functions, and many of them operating in so mysterious a manner! And since <b>health</b> depends on such a numerous assemblage of moving organs; since a single secretion stopped may spoil the temperature of the fluid, a single wheel clogged may put an end to the solids; with what holy fear, should we pass the time of our sojourning here below! [Kapitel 1; 54. Reflections]	x	
Wesley-Survey of the wisdom of God in Creation-englisch	Still more strange is the case of Gilbert Jackson. About fifteen years of age, in February 1716, he was seized with a violent fever: it returned in April, for three weeks, and again on the 10th of June: he then lost his speech, his stomach, and the use of his limbs, and could not be persuaded either to eat or drink any thing. May the 17th, 1717, his fever left him, but still he was deprived of speech and the use of his limbs, and took no food whatever. June 30th, he was seized with a fever again, and the next day recovered his speech, but without eating or drinking, or the use of his limbs. On the 11th of October he recovered his <b>health</b> , with the use of one of his legs, but neither ate nor drank; only sometimes washed his mouth with water. [Kapitel 2; 5. Of nutrition]	x	
Wesley-Survey of the wisdom of God in Creation-englisch	On the lath of June, 1718, the fever returned and lasted till September. He then recovered, and continued in pretty good health, and was fresh coloured, but took no kind of meat or drink. On the 9th of June, 1719, he was again seized with a severe fever. On the tenth, at night, his father prevailed on him to take a spoonful of milk, boiled with oatmeal. It stuck so long in his throat, that his parents feared he had been choaked; but ever since that time he has taken food, though so little, that a halfpenny loaf serves him for eight days. [Kapitel 2; 5. Of nutrition].	x	x
Wesley-Survey of the wisdom of God in Creation-englisch	All the time he fasted, he had no evacuation, either by stool, or urine: and it was fourteen days after he began to eat, before he had any. He is now in pretty good health. [Kapitel 2; 5. Of nutrition]	x	x
Wesley-Survey of the wisdom of God in Creation-englisch	His height was then fifteen inches, and he weighed thirteen pounds. He was in perfect <b>health</b> , his person was agreeable and well proportioned; but there was little appearance of understanding. He had no sense of religion, was incapable of reasoning, and could learn neither music nor dancing. Yet he was susceptible of passions in a high degree, anger and jealousy in particular. [Kapitel 2; 16. Of the stature of man]		x
Wesley-Survey of the wisdom of God in Creation-englisch	When sixteen years old, he was 29 inches high, being still healthy and well proportioned: but from that time his <b>health</b> declined; yet he grew four inches in the four succeeding years. At 21 he was shrunk and decrepit; and at 22 it was with difficulty he could walk a hundred steps. In the 23d year he fell into a kind of lethargy, and in a few days died, as it were of old age. [Kapitel 2; 16. Of the stature of man]	x	
Wesley-Survey of the wisdom of God in Creation-englisch	He perceived himself attacked, he reflected that he ought to defend himself, and his body obeyed the impulse of his mind, even in the last extremity. Thus, it is the prejudice of persons in <b>health</b> , and not the body in pain, that makes us suffer from the approach of death: we have, all our lives, contracted a habit of making out excessive pleasures and pains; and nothing but repeated experience shews us, how seldom the one can be suffered, or the other enjoyed to the utmost. [Kapitel 3; 9. Of life and death]		x

Wesley The complete Sermons	He sees no necessity for the one thing needful, even that inward universal change, that "birth from above," figured out by baptism, which is the beginning of that total renovation. that sanctification of spirit, soul, and body, "without which no man shall see the Lord." 3. Full of all diseases as he is, he fancies himself in perfect health. Fast bound in misery and iron, he dreams that he is at liberty. He says, "Peace! Peace!" while the devil, as "a strong, man armed," is in full possession of his soul. He sleeps on still and takes his rest, though hell is moved from beneath to meet him; though the pit from whence there is no return hath opened its mouth to swallow him up. A fire is kindled around him, yet he knoweth it not; yea, it burns him, yet he lays it not to heart [P. 25; Chapter 3. Awake, Thou That Sleepest]	x	x	x
Wesley The complete Sermons	It cannot be owing to bodily health or ease; to strength and soundness of constitution: For it is equally strong in sickness and pain; yea, perhaps far stronger than before. [P. 140; Chapter 12. The Witness of Our Own Spirit]	x	x	
Wesley The complete Sermons	3. It is evident, in those who abused them thus, they did not conduce to the end for which they were ordained: Rather, the things which should have been for their health, were to them an occasion of falling. They were so far from receiving any blessing therein, that they only drew down a curse upon their head; so far from growing more heavenly in heart and life, that they were two-fold more the children of hell than before. [P. 192; Chapter 16. The Means of Grace]	x	x	x
Wesley The complete Sermons	8.) And in the very same way did David wait, as his own words abundantly testify: "I have waited for thy saving health, O Lord, and have kept thy law. Teach me, O Lord, the way of thy statutes, and I shall to keep it unto the end." [P.202-203; Chapter 16. The Means of Grace]	x		
Wesley The complete Sermons	rock. It keepeth the hearts and minds of the children of God, at all times and in all places. Whether they are in ease or in pain, in sickness or health, in abundance or want, they are happy in God. [P. 221; Chapter 18. The Marks of the New Birth]			x
Wesley The complete Sermons	Spirit of grace, and health, and power, Fountain of light and love below, Abroad thine healing influence shower, O'er all the nations let it flow. [P. 348; Chapter 26. Upon Our Lord's Sermon On The Mount, Discourse Six]	x	x	
Wesley The complete Sermons	3. Another reason or ground of fasting is this: Many of those who now fear God are deeply sensible how often they have sinned against him, by the abuse of these lawful things. They know how much they have sinned by excess of food; how long they have transgressed the holy law of God, with regard to temperance, if not sobriety too; how they have indulged their sensual appetites, perhaps to the impairing even their bodily health, -- certainly to the no small hurt of their soul For hereby they continually fed and increased that sprightly folly, that airiness of mind, that levity of temper, that gay inattention to things of the deepest concern, that giddiness and carelessness of spirit, which were no other than drunkenness of soul, which stupefied all their noblest faculties, no less than excess of wine or strong drink. [P. 355; Chapter 27. Upon Our Lord's Sermon On The Mount, Discourse Seven]	x	x	x
Wesley The complete Sermons	5. Perhaps we need not altogether omit (although I know not if we should do well to lay any great stress upon it) another reason for fasting, which some good men have largely insisted on; namely, the punishing themselves for having abused the good gifts of God, by sometimes wholly refraining from them; thus exercising a kind of holy revenge upon themselves, for their past folly and ingratitude, in turning the things which should have been for their health into an occasion of falling. They suppose David to have had an eye to this, when he said, "I wept and chastened," or punished, "my soul with fasting;" and St. Paul, when he mentions "what revenge" godly sorrow occasioned in the Corinthians. [P. 356; Chapter 27. Upon Our Lord's Sermon On The Mount, Discourse Seven]		x	

Wesley The complete Sermons	4. Yea, the body may sometimes be afflicted too much, so as to be unfit for the works of our calling. This also we are diligently to guard against; for we ought to preserve our <b>health</b> , as a good gift of God. Therefore care is to be taken, whenever we fast, to proportion the fast to our strength. For we may not offer God murder for sacrifice, or destroy our bodies to help our souls. [P.364; Chapter 27. Upon Our Lord's Sermon On The Mount, Discourse Seven]	x		
Wesley The complete Sermons	And this God himself expressly and largely declares: "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thy own flesh? Then shall thy light break forth as the morning, and thine <b>health</b> shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. [P.365; Chapter 27. Upon Our Lord's Sermon On The Mount, Discourse Seven]	x	x	
Wesley The complete Sermons	Abstain from all appearance of evil: Do all possible good to all men: Deny thyself, thy own will, in all things, and take up thy cross daily. Be ready to cut off thy right hand, to pluck out thy right eye and cast it from thee; to suffer the loss of goods, friends, <b>health</b> , all things on earth, so thou mayst enter into the kingdom of heaven! [P.417; Chapter 31. Upon Our Lord's Sermon On The Mount, Discourse Eleven]	x		x
Wesley The complete Sermons	And the First use of it, without question, is, to convince the world of sin. This is, indeed, the peculiar work of the Holy Ghost; who can work it with out any means at all, or by whatever means it pleaseth him, however insufficient in themselves, or even improper, to produce such an effect. And, accordingly, some there are whose hearts have been broken in pieces in a moment, either in sickness or in <b>health</b> , without any visible cause, or any outward means whatever; and others (one in an age) have been awakened to a sense of the "wrath of God abiding on them, by hearing that "God was in Christ, reconciling the world unto himself." [P.447; Chapter 34. The Original, Nature, Property, and Use of The Law]	x		x
Wesley The complete Sermons	Do you now look upon praise as deadly poison, which you can neither give nor receive but at the peril of your soul? Do you still dread and abhor all conversation which does not tend to the use of edifying; and labour to improve every moment, that it may not pass without leaving you better than it found you? Are not you less careful as to the expense both of money and time? Cannot you now lay out either, as you could not have done once? Alas! how has that "which should have been for your <b>health</b> , proved to you an occasion of falling!" How have you "sinned because you was not under the law, but under grace!" [P.460; Chapter 35. The Law Established Through Faith, Discourse One]		x	x
Wesley The complete Sermons	6. I mean, Thirdly, provoke me to love and to good works. Second thy prayer, as thou hast opportunity, by speaking to me, in love, whatsoever thou believest to be for my soul's <b>health</b> . Quicken me in the work which God has given me to do, and instruct me how to do it more perfectly. [P.504; Chapter 39. Catholic Spirit]	x		x
Wesley The complete Sermons	6. If it be objected to what has been observed under this and the preceding head, that St. John, speaking to his brethren in the faith says, "Ye have an unction from the Holy One, and ye know all things:" (1 John 2:20) The answer is plain: "Ye know all things that are needful for your souls' <b>health</b> ." [cf. 3 John 2] P.512-513; Chapter 40. Christian Perfection]	x		x
Wesley The complete Sermons	11 Within me thy good Spirit place, Spirit of <b>health</b> , and love and power; Plant in me thy victorious grace, And sin shall never enter more. [P.529; Chapter 40. Christian Perfection]	x	x	x

Wesley The complete Sermons	<p>4. But does it only cause this in the time of sickness or preternatural disorder? Nay, but more or less, at all times, even in a state of perfect health. Let a man be ever so healthy, he will be more or less delirious every four-and-twenty hours. For does he not sleep? And while he sleeps, is he not liable to dream? And who then is master of his own thoughts, or able to preserve the order and consistency of them? Who can then keep them fixed to any one point, or prevent their wandering from pole to pole?</p> <p>[P.535; Chapter 41. Wandering Thoughts]</p>	x			
Wesley The complete Sermons	<p>9. "But what good works are those, the practice of which you affirm to be necessary to sanctification?" First, all works of piety; such as public prayer, family prayer, and praying in our closet; receiving the supper of the Lord; searching the Scriptures, by hearing, reading, meditating; and using such a measure of fasting or abstinence as our bodily health allows. [P.560; Chapter 43. The Scripture Way of Salvation]</p>	x	x		
Wesley The complete Sermons	<p>"Lord, add this to all thy blessings, -- let me be born again! Deny whatever thou pleasest, but deny not this; let me be 'born from above!' Take away whatsoever seemeth thee good, -- reputation, fortune, friends, health, -- only give me this, to be born of the Spirit, to be received among the children of God! Let me be born, 'not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth for ever;' and then let be daily 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ!'" [P.585-586; Chapter 45. The New Birth]</p>				x
Wesley The complete Sermons	<p>Among these we may rank all bodily disorders; particularly acute diseases, and violent pain of every kind, whether affecting the whole body or the smallest part of it. It is true, some who have enjoyed uninterrupted health, and have felt none of these, may make light of them, and wonder that sickness, or pain of body, should bring heaviness upon the mind. [P.604; Chapter 47: Heaviness Through Manifold Temptations]</p>	x		x	x
Wesley The complete Sermons	<p>14. We see plainly then both the nature and ground of taking up our cross. It does not imply the disciplining ourselves; (as some speak;) the literally tearing our own flesh: the wearing hair-cloth, or iron-girdles, or anything else that would impair our bodily health; (although we know not what allowance God may make for those who act thus through involuntary ignorance;) but the embracing the will of God, though contrary to our own; the choosing wholesome, though bitter medicines; the freely accepting temporary pain, of whatever kind, and in whatever degree, when it is either essentially or accidentally necessary to eternal pleasure. [P.619; Chapter 48. Self-Denial]</p>	x	x		x
Wesley The complete Sermons	<p>I. We ought to gain all we can gain but this it is certain we ought not to do; we ought not to gain money at the expense of life, nor at the expense of our health. [P.634; Chapter 50. The Use Of Money]</p>				x
Wesley The complete Sermons	<p>By it we may supply the place of an husband to the widow, and of a father to the fatherless. We maybe a defence for the oppressed, a means of health to the sick, of ease to them that are in pain; it may be as eyes to the blind, as feet to the lame; yea, a lifter up from the gates of death! [P.636; Chapter 50. The Use Of Money]</p>				x
Wesley The complete Sermons	<p>But this it is certain we ought not to do; we ought not to gain money at the expense of life, nor (which is in effect the same thing) at the expense of our health. Therefore, no gain whatsoever should induce us to enter into, or to continue in, any employ, which is of such a kind, or is attended with so hard or so long labour, as to impair our constitution. [P.636; Chapter 50. The Use Of Money]</p>				x



Wesley The complete Sermons	Others may not be absolutely unhealthy, but only to persons of a weak constitution. Such are those which require many hours to be spent in writing; especially if a person write sitting, and lean upon his stomach, or remain long in an uneasy posture. But whatever it is which reason or experience shows to be destructive of <b>health</b> or strength, that we may not submit to; seeing "the life is more" valuable "than meat, and the body than raiment." And if we are already engaged in such an employ, we should exchange it as soon as possible for some which, if it lessen our gain, will, however not lessen our <b>health</b> . [P.637; Chapter 50. The Use Of Money]	x	x		
Wesley The complete Sermons	4. Neither may we gain by hurting our neighbour in his body. Therefore we may not sell anything which tends to impair <b>health</b> . Such is, eminently, all that liquid fire, commonly called drams or spirituous liquors. [P.638; Chapter 50. The Use Of Money]	x			
Wesley The complete Sermons	5. And are not they partakers of the same guilt, though in a lower degree, whether Surgeons, Apothecaries, or Physicians, who play with the lives or <b>health</b> of men, to enlarge their own gain? Who purposely lengthen the pain or disease which they are able to remove speedily? who protract the cure of their patient's body in order to plunder his substance? Can any man be clear before God who does not shorten every disorder "as much as he can," and remove all sickness and pain "as soon as he can?" [P.639; Chapter 50. The Use Of Money]				x
Wesley The complete Sermons	If you desire to be a faithful and a wise steward, out of that portion of your Lord's goods which he has for the present lodged in your hands, but with the right of resuming whenever it pleases him, First, provide things needful for yourself; food to eat, raiment to put on, whatever nature moderately requires for preserving the body in <b>health</b> and strength. Secondly, provide these for your wife, your children, your servants, or any others who pertain to your household. [P.643; Chapter 50. The Use Of Money]	x			x
Wesley The complete Sermons	8. God has entrusted us, Fourthly, with several talents which do not properly come under any of these heads. Such is bodily strength; such are <b>health</b> , a pleasing person, an agreeable address; such are learning and knowledge, in their various degrees, with all the other advantages of education. Such is the influence which we have over others, whether by their love and esteem of us, or by power; power to do them good or hurt, to help or hinder them in the circumstances of life. [P.649; Chapter 51. The Good Steward]	x	x		
Wesley The complete Sermons	3. The case is the same with regard to the body. The moment the spirit returns to God, we are no longer stewards of this machine, which is then sown in corruption and dishonour. All the parts and members of which it was composed lie mouldering in the clay. The hands have no longer power to move; the feet have forgot their office; the flesh, sinews, and bones, are all hastening to be dissolved into common dust. 4. Here end also the talents of a mixed nature; our strength, our <b>health</b> , our beauty, our eloquence, and address, our faculty of pleasing or persuading, or convincing others. Here end, likewise, all the honours we once enjoyed, all the power which was lodged in our hands, all the influence which we once had over others, either by the love or the esteem which they bore us. [P.649-650; Chapter 51. The Good Steward]	x	x	x	x
Wesley The complete Sermons	5. The Lord of all will next inquire, "How didst thou employ the worldly goods which I lodged in thy hands? Didst thou use thy food, not so as to seek or place thy happiness therein, but so as to preserve thy body in <b>health</b> , in strength and vigour, a fit instrument for the soul? Didst thou use apparel, not to nourish pride or vanity, much less to tempt others to sin, but conveniently and decently to defend thyself from the injuries of the weather? [P.656; Chapter 51. The Good Steward]		x		x

Wesley The complete Sermons	6. Thy Lord will farther inquire, "Hast thou been a wise and faithful steward with regard to the talents of a mixed nature which I lent thee? Didst thou employ thy <b>health</b> and strength, not in folly or sin, not in the pleasures which perished in the using, 'not in making provision for the flesh, to fulfil the desires thereof,' but in a vigorous pursuit of that better part which none could take away from thee? [P.656; Chapter 51. The Good Steward]	x	x
Wesley The complete Sermons	4. However, it was thought needful, for the recovery of his <b>health</b> , which was much impaired, that he should go into the country. He accordingly went to Gloucester, where God enabled him to awaken several young persons. [P.678; Chapter 53. On the Death of the Rev. Mr. George Whitefield]		x
Wesley The complete Sermons	1. Let us now, in the Second place, weigh these solemn words in a more particular manner. "Dust thou art!" But how fearfully and wonderfully wrought into innumerable fibres, nerves, membranes, muscles, arteries, veins, vessels of various kinds! And how amazingly is this dust connected with water, with inclosed, circulating fluids, diversified a thousand ways by a thousand tubes and strainers! Yea, and how wonderfully is air impacted into every part, solid, or fluid, of the animal machine; air not elastic, which would tear the machine in pieces, but as fixed as water under the pole! But all this would not avail, were not ethereal fire intimately mixed both with this earth, air, and water. And all these elements are mingled together in the most exact proportion; so that while the body is in <b>health</b> , no one of them predominates, in the least degree, over the others. [P.723; Chapter 57. On the Fall of Man]	x	
Wesley The complete Sermons	We know enough of the nature and sensible qualities of the things that are round about us, so far as they are subservient to the <b>health</b> and strength of our bodies; we know how to procure and prepare our food; we know what raiment is fit to cover us; we know how build our houses, and to furnish them with all necessaries and conveniences; we know just as much as is conducive to our living comfortably in this world: But of innumerable things above, below, and round about us, we know little more than that they exist. [P.840-841; Chapter 69. The Imperfection of Human Knowledge]		x x
Wesley The complete Sermons	Whatever assistance God gives to men by men, the same, and frequently in a higher degree, he gives to them by angels. Does he administer to us by men, light when we are in darkness; joy, when we are in heaviness; deliverance, when we are in danger; ease and <b>health</b> , when we are sick or in pain? It cannot be doubted but he frequently conveys the same blessings by the ministry of angels: Not so sensibly indeed, but full as effectually; though the messengers are not seen. [P.871; Chapter 71. Of Good Angels]	x	x
Wesley The complete Sermons	3. But whether or no particular men are attended by particular evil spirits, we know that Satan and all his angels are continually warring against us, and watching over every child of man. They are ever watching to see whose outward or inward circumstances, whose prosperity or adversity, whose <b>health</b> or sickness, whose friends or enemies, whose youth or age, whose knowledge or ignorance, whose blindness or idleness, whose joy or sorrow, may lay them open to temptation. [P. 878-879; Chapter 72. Of Evil Angels]		x
Wesley The complete Sermons	I know not whether he ( <i>the devil</i> ) may not have a hand in that unaccountable horror with which many have been seized in the dead of night, even to such a degree that all their bones have shook. Perhaps he has a hand also in those terrifying dreams which many have, even while they are in perfect <b>health</b> . [P.882-883; Chapter 72. Of Evil Angels]		x
Wesley The complete Sermons	This one God made our heart for himself; and it cannot rest till it resteth in him. It is true, that while we are in the vigour of youth and <b>health</b> ; while our blood dances in our veins; while the world smiles upon us, and we have all the conveniences, yea, and superfluities of life, we frequently have pleasing dreams, and enjoy a kind of happiness. But it cannot continue; it flies away like a shadow; and even while it does, it is not solid or substantial; it does not satisfy the soul. [P.935; Chapter 77. Spiritual Worship]	x	x

Wesley The complete Sermons	It ( <i>idolatry</i> ) means, the seeking happiness in the gratification of any or all of the external senses; although more particularly of the three lower senses, -- tasting, smelling, and feeling. It means, the seeking happiness herein, if not in a gross, indelicate manner, by open intemperance, by gluttony or drunkenness, or shameless debauchery; yet, in a regular kind of epicurism; in a genteel sensuality; in such an elegant course of self-indulgence as does not disorder either the head or the stomach; as does not at all impair our <b>health</b> , or blemish our reputation. [P.942; Chapter 78. Spiritual Idolatry]	x	x		
Wesley The complete Sermons	Consider the inconceivably minute fibres, threads, abundantly finer than hair, (called from thence capillary vessels) whereof every part of it is composed; consider the innumerable multitude of equally fine pipes and strainers, all filled with circulating juice! And will not the breach of a few of these fibres, or the obstruction of a few of these tubes, particularly in the brain, or heart, or lungs, destroy our ease, <b>health</b> , strength, if not life itself? Now, if we observe that all pain implies temptation, how numberless must the temptations be which will beset every man, more or less, sooner or later, while he dwells in this corruptible body! [P.982; Chapter 82. On Temptation]	x	x		
Wesley The complete Sermons	13. "The desire of the flesh" is generally understood in far too narrow a meaning. It does not, as is commonly supposed, refer to one of the senses only, but takes in all the pleasures of sense, the gratification of any of the outward senses. It has reference to the taste in particular. How many thousands do we find at this day, in whom the ruling principle is, the desire to enlarge the pleasure of tasting! Perhaps they do not gratify this desire in a gross manner, so as to incur the imputation of intemperance; much less so as to violate <b>health</b> or impair their understanding by gluttony or drunkenness. But they live in a genteel, regular sensuality; in an elegant epicurism, which does not hurt the body, but only destroys the soul, keeping it at a distance from all true religion. [P.1037; Chapter 87. The Danger of Riches]	x			
Wesley The complete Sermons	If you desire to be a "faithful and a wise steward," out of that portion of your Lord's goods which he has for the present lodged in your hands, but with the right of resumption whenever it pleaseth him, (1.) Provide things needful for yourself; food to eat, raiment to put on; whatever nature moderately requires, for preserving you both in <b>health</b> and strength; (2.) Provide these for your wife, your children, your servants, or any others who pertain to your household. [P.1040-1041; Chapter 87. The Danger of Riches]	x	x		
Wesley The complete Sermons	Sure I am, there is "a more excellent way" to promote <b>health</b> both of body and mind. [P.1060; Chapter 89. The More Excellent Way]	x	x		
Wesley The complete Sermons	From an observation of more than sixty years, I have learned, that men in <b>health</b> require, at an average, from six to seven hours' sleep, and healthy women a little more, from seven to eight, in four-and-twenty hours. I know this quantity of sleep to be most advantageous to the body as well as the soul. It is preferable to any medicine which I have known, both for preventing and removing nervous disorders.[P.1060; Chapter 89. The More Excellent Way]	x			
Wesley The complete Sermons	It is, therefore, undoubtedly the most excellent way, in defiance of fashion and custom, to take just so much sleep as experience proves our nature to require; seeing this is indisputably most conducive both to bodily and spiritual <b>health</b> . And why should not you walk in this way? Because it is difficult? Nay, with men it is impossible. But all things are possible with God; and by his grace all things will be possible to you. [P.1060; Chapter 89. The More Excellent Way]	x	x	x	x

Wesley The complete Sermons	Consider both your outward and inward state, and vary your prayers accordingly. For instance: Suppose your outward state is prosperous; suppose you are in a state of <b>health</b> , ease, and plenty, having your lot cast among kind relations, good neighbours, and agreeable friends, that love you and you them; then your outward state manifestly calls for praise and thanksgiving to God. On the other hand, if you are in a state of adversity; if God has laid trouble upon your loins; if you are in poverty, in want, in outward distress; if you are in any imminent danger; if you are in pain and sickness; then you are clearly called to pour out your soul before God in such prayer as is suited to your circumstances. [P.1061; Chapter 89. The More Excellent Way]	x	x	
Wesley The complete Sermons	As to the quantity of their food, good sort of men do not usually eat to excess. At least not so far as to make themselves sick with meat, or to intoxicate themselves with drink. And as to the manner of taking it, it is usually innocent, mixed with a little mirth, which is said to help digestion. So far, so good. And provided they take only that measure of plain, cheap, wholesome food, which most promotes <b>health</b> both of body and mind, there will be no cause of blame. [P.1063; Chapter 89. The More Excellent Way]	x	x	x
Wesley The complete Sermons	And, First, What is it to "redeem the time" from sleep? It is, in general, to take that measure of sleep every night which nature requires, and no more; that measure which is the most conducive to the <b>health</b> and vigour both of the body and mind. [P.1099; Chapter 93. On Redeeming The Time]	x		x
Wesley The complete Sermons	But it is objected, "One measure will not suit all men; -- some require considerably more than others. Neither will the same measure suffice even the same persons at one time as at another. When a person is sick, or, if not actually so, yet weakened by preceding sickness, he certainly wants more of this natural restorative, than he did when in perfect <b>health</b> . And so he will when his strength and spirits are exhausted by hard or long-continued labour." [P.1099-1100; Chapter 93. On Redeeming The Time]		x	
Wesley The complete Sermons	And I am fully convinced, by an observation continued for more than fifty years, that whatever may be done by extraordinary persons, or in some extraordinary cases (wherein persons have subsisted with very little sleep for some weeks, or even months) a human body can scarce continue in <b>health</b> and vigour, without at least, six hours' sleep in four-and-twenty[P.1100; Chapter 93. On Redeeming The Time]	x	x	x
Wesley The complete Sermons	Sure I am, I never met with such an instance: I never found either man or woman that retained vigorous <b>health</b> for one year, with a less quantity of sleep than this. [P.1100; Chapter 93. On Redeeming The Time]		x	
Wesley The complete Sermons	The not redeeming all the time you can from sleep, the spending more time therein than your constitution necessarily requires, in the Second place, hurts your <b>health</b> . Nothing can be more certain than this, though it is not commonly observed, because the evil steals on you by slow and insensible degrees. In this gradual and almost imperceptible manner it lays the foundation of many diseases. [P.1101-1102; Chapter 93. On Redeeming The Time]		x	
Wesley The complete Sermons	A still greater objection to the not rising early, the not redeeming all the time we can from sleep, is, it hurts the soul, as well as the body; it is a sin against God. And this indeed it must necessarily be, on both the preceding accounts. For we cannot waste, or (which comes to the same thing) not improve, any part of our worldly substance, neither can we impair our own <b>health</b> , without sinning against Him. [P.1102; Chapter 93. On Redeeming The Time]		x	



Wesley The complete Sermons	In how beautiful a manner does that great man, Mr. [William] Law treat this important subject! [Viz., Redeeming time from Sleep] Part of his words I cannot but here subjoin, for the use of every sensible reader. "I take it for granted that every Christian who is in <b>health</b> is up early in the morning. For it is much more reasonable to suppose a person is up early because he is a Christian, than because he is a labourer, or a tradesman, or a servant. [P.1103; Chapter 93. On Redeeming The Time]				x
Wesley The complete Sermons	13. "Here, therefore, we must fix our charge against this practice. We must blame it, not as having this or that particular evil, but as a general habit that extends itself through our whole spirit, and supports a state of mind that is wholly wrong. "It is contrary to piety; not as accidental slips or mistakes in life are contrary to it; but in such a manner as an ill state of body is contrary to <b>health</b> . [P.1105; Chapter 93. On Redeeming The Time]				x
Wesley The complete Sermons	6. If you say, "But I cannot do now as I did then; for I am not what I was: I have many disorders, my spirits are low, my hands shake; I am all relaxed," -- I answer: All these are nervous symptoms; and they all partly arise from your taking too much sleep: Nor is it probable they will ever be removed, unless you remove the cause. Therefore, on this very account, (not only to punish yourself for your folly and unfaithfulness, but) in order to recover your <b>health</b> and strength, resume your early rising. [P.1107; Chapter 93. On Redeeming The Time]	x		x	x
Wesley The complete Sermons	You have no other possible means of recovering, in any tolerable degree, your <b>health</b> both of body and mind. Do not murder yourself outright. [P.1107; Chapter 93. On Redeeming The Time]	x			x
Wesley The complete Sermons	"And as the only end of a physician is, to restore nature to its own state, so the only end of education is, to restore our rational nature to its proper state. Education, therefore, is to be considered as reason borrowed as second-hand, which is, as far as it can, to supply the loss of original perfection. And as physic may justly be called the art of restoring <b>health</b> , so education should be considered in no other light, than as the art of recovering to man his rational perfection. [P.1119; Chapter 95. On the Education of Children]				x
Wesley The complete Sermons	It ( <i>Children, obey your parents in all things. Colossians 3:20</i> ) is "the first commandment with promise;" the first to the performance whereof a peculiar promise is annexed: "that it may be well with thee, and that thy days may be long in the land which the Lord thy God giveth thee." This promise has been generally understood to include <b>health</b> and temporal blessings, as well as long life. And we have seen innumerable proofs, that it belongs to the Christian as well as the Jewish dispensation: Many remarkable instances of its accomplishment occur even at this day. [P.1130-1131; Chapter 96. On Obedience to Parents]		x		x
Wesley The complete Sermons	I purpose, at present, to confine my discourse to one article of these, -- visiting the sick: A plain duty, which all that are in <b>health</b> may practise in a higher or lower degree; and which, nevertheless, is almost universally neglected, even by those that profess to love God. [P.1149; Chapter 98. On Visiting the Sick]	x			x
Wesley The complete Sermons	"But I send a physician to those that are sick; and he can do them more good than I can." He can, in one respect; he can do them more good with regard to their bodily <b>health</b> . But he cannot do them more good with regard to their souls, which are of infinitely greater importance. And if he could, this would not excuse you: His going would not fulfil your duty. Neither would it do the same good to you, unless you saw them with your own eyes. [P.1150; Chapter 98. On Visiting the Sick]	x			
Wesley The complete Sermons	If you do not, you lose a means of grace; you lose an excellent means of increasing your thankfulness to God, who saves you from this pain and sickness, and continues your <b>health</b> and strength; as well as of increasing your sympathy with the afflicted, your benevolence, and all social affections. [P.1150; Chapter 98. On Visiting the Sick]	x	x		x

Wesley The complete Sermons	And few are so poor, as not to be able sometimes to give "two mites;" but if they are not, if they have no money to give, may they not give what is of more value? Yea, of more value than thousands of gold and silver. If you speak "in the name of Jesus Christ of Nazareth," may not the words you speak be <b>health</b> to the soul, and marrow to the bones? Can you give them nothing? Nay, in administering to them the grace of God, you give them more than all this world is worth. [P.1155; Chapter 98. On Visiting the Sick]	x		x
Wesley The complete Sermons	On the other hand, you that are young have several advantages that are almost peculiar to yourselves. You have generally a flow of spirits, and a liveliness of temper, which, by the grace of God, make you willing to undertake, and capable of performing, many good works, at which others would be discouraged. And you have your <b>health</b> and strength of body, whereby you are eminently qualified to assist the sick and those that have no strength. You are able to take up and carry the crosses, which may be expected to lie in the way. [P.1156; Chapter 98. On Visiting the Sick]	x	x	x
Wesley The complete Sermons	"Their success instigated other countries to follow their example. In the year 1768, the Magistrates of <b>Health</b> at Milan and Venice issued orders for the treatment of drowned persons. The city of Hamburgh appointed a similar ordinance to be read in all the churches. In the year 1769, the Empress of Germany published an edict, extending its directions and encouragements to every case that afforded a possibility of relief. In the year 1771, the Magistrates of Paris founded an institution in favour of the drowned. [P.1162; Chapter 99. The Reward of the Righteous]			x
Wesley The complete Sermons	1. Let us consider this matter from the very beginning. Two young Clergymen, not very remarkable any way, of middle age, having a tolerable measure of <b>health</b> , though rather weak than strong, began, about fifty years ago, to call sinners to repentance. This they did, for a time, in many of the churches in and about London. [P.1238; Chapter 107. On God's Vineyard]	x		x
Wesley The complete Sermons	Is there no balm in Gilead; is there no physician there? Why then is not the <b>health</b> of the daughter of my people recovered? Jeremiah 8:22 [P.1314; Chapter 116. Causes of the Inefficacy of Christianity]	x		x
Wesley The complete Sermons	1. This question, as here proposed by the Prophet, relates only to a particular people, -- the children of Israel. But I would here consider it in a general sense, with relation to all mankind. I would seriously inquire, <b>Why has Christianity done so little good in the world?</b> Is it not the balm, the outward means, which the great Physician has given to men, to restore their <b>spiritual health</b> ? Why then is it not restored? You say, Because of the deep and universal corruption of human nature. Most true; but here is the very difficulty. Was it not intended, by our all-wise and <b>almighty Creator</b> , to be the remedy for that corruption? A universal remedy, for a universal evil? But it has not answered this intention it never did; it does not answer it at this day. The disease still remains in its full strength: Wickedness of every kind; vice, inward and outward, in all its forms, still overspreads the face of the earth. [P.1314; Chapter 116. Causes of the Inefficacy of Christianity]	x		x
Wesley The complete Sermons	Is not scriptural Christianity preached and generally known among the people commonly called Methodists? Impartial persons allow it is. And have they not Christian discipline too, in all the essential branches of it, regularly and constantly exercised? Let those who think any essential part of it is wanting, point it out, and it shall not be wanting long. Why then are not these altogether Christians, who have both Christian doctrine and Christian discipline? Why is not the spiritual <b>health</b> of the people called Methodists recovered? Why is not all that "mind in us which was also in Christ Jesus?" Why have we not learned of him our very first lesson, to be meek and lowly of heart? To say with him, in all circumstances of life, "Not as I will, but as thou wilt" [P.1317; Chapter 116. Causes of the Inefficacy of Christianity]	x		x

Wesley The complete Sermons	<p>While we were at Oxford, the rule of every Methodist was, (unless in case of sickness) to fast every Wednesday and Friday in the year, in imitation of the Primitive Church; for which they had the highest reverence. Now this practice of the Primitive Church is universally allowed. "Who does not know," says Epiphanius, an ancient writer, "that the fasts of the fourth and sixth days of the week" (Wednesday and Friday) "are observed by the Christians throughout the whole world." So they were by the Methodists for several years; by them all, without any exception; but afterwards, some in London carried this to excess, and fasted so as to impair their <b>health</b>. It was not long before others made this a pretence for not fasting at all. And I fear there are now thousand of Methodists, so called, both in England and Ireland, who, following the same bad example, have entirely left off fasting; who are so far from fasting twice in the week, (as all the stricter Pharisees did) that they do not fast twice in the month. [P.1320; Chapter 116. Causes of the Inefficacy of Christianity]</p>	x	x	
Wesley The complete Sermons	<p>Why do you live upon potatoes?" (I did so between three and four years.) I replied, "It has much conduced to my <b>health</b>." He answered, "I believe it has. But did you not do it likewise to save money?" I said, "I did; for what I save from my own meat, will feed another that else would have none." [P.1390; Chapter 126. On the Danger of Increasing Riches]</p>	x		
Wesley The complete Sermons	<p>Do not you seek your happiness in enlarging the pleasure of tasting. To be more particular: Do you not eat more plentifully, or more delicately, than you did ten or twenty years ago? Do not you use more drink, or drink of a more costly kind, than you did then? Do you sleep on as hard a bed as you did once, suppose your <b>health</b> will bear it? To touch on one point more: do you fast as often, now you are rich, as you did when you was poor? Ought you not, in all reason, to do this rather more often than more seldom? I am afraid your own heart condemns you. You are not clear in this matter. [P.1393; Chapter 126. On the Danger of Increasing Riches]</p>	x		
Wesley The complete Sermons	<p>The whole world is, indeed, in its present state, only one great infirmary. All that are therein are sick of sin; and their one business there is to be healed. And for this very end, the great Physician of souls is continually present with them; marking all the diseases of every soul, and "giving medicines to heal its sickness." These medicines are often painful, too: Not that God willingly afflicts his creatures, but he allots them just as much pain as is necessary to their <b>health</b>; and for that reason -- because it is so. [P.1398; Chapter 127. The Trouble and Rest of Good Men]</p>	x		
Wesley The complete Sermons	<p>The pain of cure must, then, be endured by every man, as well as the pain of sickness. And herein is manifest the infinite wisdom of Him who careth for us, that the very sickness of those with whom he converses may be a great means of every man's cure. The very wickedness of others is, in a thousand ways, conducive to a good man's holiness. They trouble him, it is true; but even that trouble is <b>health</b> to his soul, and marrow to his bones." He suffers many things from them; but it is to this end, that he may be "made perfect through" those "sufferings." [P.1398; Chapter 127. The Trouble and Rest of Good Men]</p>	x	x	x

Wesley The complete Sermons	5. In these instances we may behold and see the works of the Lord, and how "terrible he is in his doings toward the children of me." (Ps. 66:5) Indeed, nothing can be so affecting as this judgment of earthquakes when it comes unexpectedly as a thief in the night; -- "when hell enlarges herself, and open her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, descent into it;" (Isa. 5:14) -- when there is no time to flee, or method to escape, or possibility to resist; -- when no sanctuary or refuge remains; no shelter is to be found in the highest towers or lowest caverns; -- when the earth opens on a sudden, and becomes the grave of whole families, streets, and cities; and effects this in less time than you are able to tell the story of it; either sending out a flood of waters to drown, or vomiting out flames of fire to consume them, or closing again upon them, that they die by suffocation or famine, if not by the ruins of their own dwelling; -- when parents and children, husbands and wives, masters and servants, magistrates, Ministers, and people, without distinction, in the midst of health, and peace, and business, are buried in a common ruin, and pass all together into the eternal world: and there is only the difference of a few hours or minutes between a famous city and none at all! [P.1426; Chapter 129. The Cause and Cure of Earthquakes]	x
Wesley The complete Sermons	And is not idleness naturally joined with "fullness of bread?" Doth not sloth easily spring from luxury? It did so here in an eminent degree; such sloth as is scarce named in England. Persons in the bloom of youth, and in perfect health, could hardly bear to put on their own clothes. The slave must be called to do this, and that, and everything: It is too great labour for the master or mistress. It is a wonder they would be at the pains of putting meat into their own mouths. Why did they not imitate the lordly lubbers in China, who are fed by a slave standing on each side? [P.1446; Chapter 131. The Late Work of God in North America]	x
Wesley The complete Sermons	Meantime, he was more abundant in his ministerial labours, both in public and private; visiting his whole parish, early and late, in all weathers; regarding neither heat nor cold, rain nor snow, whether he was on horseback or on foot. But this insensibly weakened his constitution, and sapped the foundation of his health; which was still more effectually done by his intense and uninterrupted studies, at which he frequently continued with scarce any intermission, fourteen, fifteen, or sixteen hours a day. Meantime, he did not allow himself necessary food. He seldom took any regular meals, unless he had company; but twice or thrice in four and twenty hours ate some bread and cheese, or fruit; instead of which he sometimes took a draught of milk, and then wrote on again. [P.1469; Chapter 133. On the Death of the Rev. Mr. John Fletcher]	x
Wesley The complete Sermons	Being informed that his health was greatly impaired, I judged nothing was so likely to restore it as a long journey: So I proposed his taking a journey with me into Scotland, to which he willingly consented. We set out in spring, and after travelling eleven or twelve hundred miles, returned to London in autumn. [P.1469-1270; Chapter 133. On the Death of the Rev. Mr. John Fletcher]	x
Wesley The complete Sermons	I verily believe, had he travelled with me a few months longer, he would have quite recovered his health; but being stopped by his friends, he quickly relapsed, and fell into a true pulmonary consumption. [P.1469-1270; Chapter 133. On the Death of the Rev. Mr. John Fletcher]	x
Wesley The complete Sermons	When nothing else availed, he was advised to take a journey by sea and by land into his own country. He did this in company with Mr. Ireland, a well-trying and faithful friend, who loved him as a brother, and thought no pains ill bestowed, if he could preserve so valuable a life. He resided in his own country about a year, and was a blessing to all that were round about him. Being much recovered, he spent some months in France, and then returned in perfect health to Madeley. [P.1470; Chapter 133. On the Death of the Rev. Mr. John Fletcher]	x x



Wesley The complete Sermons	<p>In the year 1781, with the full approbation of all his friends, he married Miss Bosanquet; of whom, as she is still alive, I say no more at present, than that she was the only person in England whom I judged to be worthy of Mr. Fletcher. By her tender and judicious care his health was confirmed more and more; and I am firmly convinced, that had he used this health in travelling all over the kingdom, five, or six, or seven months every year, (for which never was man more eminently qualified; no, not Mr. Whitefield himself) he would have done more good than any other man in England. [P.1470; Chapter 133. On the Death of the Rev. Mr. John Fletcher]</p>	x					
Wesley The complete Sermons	<p>If any species of this unprofitable passion be more particularly useless than the rest, it is that which we feel when we sorrow for the dead. We destroy the health of our body, and impair the strength of our minds, and take no price for those invaluable blessings; we give up our present, without any prospect of future, advantage; without any probability of either recalling them hither, or profiting them where they are. [P.1496; Chapter 135. On Mourning the Dead]</p>	x	x	x			
Wesley The complete Sermons	<p>If but one of these slender threads, whereof our flesh is made up be stretched beyond its due proportion, or fretted by any sharp humour, or broken, what torment does it create! Nay, when our bodies are at the best, what pains do we take to answer their necessities, to provide for their sustenance, to preserve them in health, and to keep them tenantable, in some tolerable fitness for our souls' use! And what time we can spare from our labour is taken up in rest, and refreshing our jaded bodies, and fitting them for work again. How are we forced, even naturally, into the confines of death; even to cease to be; -- at least to pass so many hours without any useful or reasonable thoughts, merely to keep them in repair! [P.1512; Chapter 137. On the Resurrection of the Dead]</p>	x	x				
Wesley The complete Sermons	<p>But our hope and comfort are, that we shall shortly be delivered from this burden of flesh: When "God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." O when shall we arrive at that happy land where no complaints were ever heard, where we shall all enjoy uninterrupted health both of body and mind, and never more be exposed to any of those inconveniences that disturb our present pilgrimage. [P.1512; Chapter 137. On the Resurrection of the Dead]</p>	x	x	x		x	x
Wesley The complete Sermons	<p>What is most necessary is, to be sure, as to ourselves, that we are "passed from death unto life;" to keep our bodies pure and undefiled, and let them reap that health which flows from a magnanimous patience, and the serene joys of devotion. The Holy Spirit has enabled men to speak with tongues, and to prophesy; but the light that most necessarily attends it is a light to discern the fallacies of flesh and blood, to reject the irreligious maxims of the world, and to practice those degrees of trust in God and love to men, whose foundation is not so much in the present appearances of things, as in some that are yet to come. [P.1547; Chapter 141. On the Holy Spirit]</p>	x	x				x
Wesley The complete Sermons	<p>I begin already to find that all my grievances centre in one point: There is always at the bottom one great loss or defect, which is not the want of friends or gold, of health or philosophy. And the abiding sense of this may possibly become a prayer in the ears of the Most High; -- a prayer not resulting from a set of speculative notions, but from the real, undissembled state of all that is within me; nor, indeed, so explicit a prayer as to describe the thing I want, but, considering how strange a want mine is, as explicit a one as I can make. [P.1551; Chapter 141. On the Holy Spirit]</p>		x	x			x

Wesley The complete Sermons	<p>But supposing that our state does require of us to "die daily," -- to sacrifice all that this present life can boast of, or is delighted with, before we give up life itself; supposing also, that in the hour we do somewhat of this kind, we receive light and strength from God, to grow superior to our infirmities, and are carried smoothly towards him in the joy of the Holy Ghost; yet how can a man have such frequent opportunities of suffering? Indeed, martyrdoms do not happen in every age, and some days of our lives may pass without reproaches from men; we may be in <b>health</b>, and not want food to eat and raiment to put on; (though <b>health</b> itself, and nutrition itself, oblige us to the pain of a constant correction of them) yet still, the love of God and heavenly hope will not want something to oppress them in this world. [P.1551-1552; Chapter 141. On the Holy Spirit]</p>	x	x	x
Wesley_A letter to a Friend concerning Tea-englisch	<p>3. Twenty-nine Years, when I had spent a few Months at Oxford, having as I apprehended, an exceeding good Constitution, and being otherwise in <b>Health</b>, I was a little surpris'd at some Symptoms of a Paralytick Disorder. I could not imagine, what should occasion that shaking of my Hand; till I observed it was always worst after Breakfast, and that if I intermitted drinking Tea for two or three Days, it did not shake at all. [P.3-4]</p>			x
Wesley_A letter to a Friend concerning Tea-englisch	<p>5. I considered, "What an Advantage would it be, to these poor enfeebled People, if they would leave off what so manifestly impairs their <b>Health</b>, and thereby hurts their Business also 3--Is there Nothing equally cheap which they could use * Yes, surely : And cheaper too. If they used English Herbs in its stead, (which would cost either Nothing, or what is next to Nothing) with the same Bread, Butter, and Milk, they would save just the Price of the Tea. And here by they might not only lessen their Pain, but in some Degree their Poverty too. [P.4]</p>		x	
Wesley_A letter to a Friend concerning Tea-englisch	<p>7. I soon perceived, that this latter Consideration was of a more general Nature than the former : And that it affected many of those, whom the other did not so immediately concern : Seeing it was as need ful for All to save fruitless Expences, as for some to regain the <b>Health</b> they had impaired. [P. 5]</p>			x
Wesley_A letter to a Friend concerning Tea-englisch	<p>9. I thought farther, Tis said, nay, many tell me to my Face, I can persuade this People to any Thing. I will make a fair Trial. If I cannot per suade them, there may be some good Effect. All who do not wilfully shut their Eyes will see, that I have no such Influence as they supposed. If I can persuade any Number; many who are now weak or sick, will be restored to <b>Health</b> and Strength. . Many will pay those Debts, which others, perhaps equally poor, can but ill afford to. lose. Many will be less straitened in their own Families. Many by helping their Neighbour, will lay up for themselves Treasures in Heaven. [P. 6]</p>			x
Wesley_A letter to a Friend concerning Tea-englisch	<p>13. I. Some objected, Tea is not unwholesome at all; not in any Kind prejudicial to <b>Health</b>. To these I reply, First, You should not be so sure of this. Even that casual Circumstance, related in Dr. Short's History of it, might incline you to doubt, viz. That while the Chinese dry the Leaves, and turn it with their Hands upon the Tin-plates, the Moisture of them, is so extremely corrosive, that it eats into the Flesh, if not wiped off immediately. It is not probable then, that what remains in the Leaves is quite friendly to the human Body. (P.7)</p>	x	x	
Wesley_A letter to a Friend concerning Tea-englisch	<p>Secondly, Many eminent Physicians have declared their Judgment, That it is prejudicial in several Respects: That it gives Rise to numberless Disorders, particularly those of the nervous Kind: And that, if frequently used by those of weak Nerves, it is no other than a slow Poison. Thirdly, if all Physicians were silent in the Case, yet plain Fact is against you. . And this, speaks loud enough. It was prejudicial to my <b>Health</b>: . It is so to many at this Day. [P. 7]</p>			x

Wesley_A letter to a Friend concerning Tea-englisch	15. But I cannot leave it off; for it helps my <b>Health</b> . Nothing else will agree with me. I answer, First, Will Nothing else agree with you? I know not how to believe that. ... I suppose your Body is much of the same Kind with that of your Great Grandmother. And do you think no thing else agreed with her Or with any of her Progenitors What poor, pulling, sickly Things, must all the English then have <b>Seen</b> , till within these hundred Years But you know they were not so. (P8)	x	x
Wesley_A letter to a Friend concerning Tea-englisch	Other Things agreed with them. And why not with you ? Secondly, if in Fact nothing else will, if Tea has already weakened your Stomach, and impaired your Digestion to such a Degree, it has hurt you more than you are aware; it has prejudiced your <b>Health</b> extremely. , You have need to abhor it as deadly Poison, and to renounce it from this very Hour. [P. 8]		x
Wesley_A letter to a Friend concerning Tea-englisch	Fourthly, I have not found one single Exception yet: . Not one Person in all England, with whom, after sufficient Trial made, nothing else would agree. It is therefore well worth While for you to try again if you have any true Regard for your own <b>Health</b> , or any Compassion for those who are perishing all around you, for want of the common Necessaries of Life. [P. 9]		x
Wesley_A letter to a Friend concerning Tea-englisch	16. If you are sincere in this Plea; if you do not talk of your <b>Health</b> , while the real Objection is your Inclination, make a fair Trial thus, 1. Take half a Pint of Milk every Morning, with a little Bread, not boiled, but warmed only; (a Man in tolerable <b>Health</b> might double the Quantity.) 2. If this is too heavy, add as much Water, and boil it together with a Spoonful of Oatmeal. [P. 9]		x
Wesley_A letter to a Friend concerning Tea-englisch	23. If you proceed in this Manner, with Mildness and Love, exceeding few will be offended. But you ought, say some, to give up an indifferent Thing, rather than give an Offence to any. So St. Paul, I will eat no Flesh whilst the World standeth, lest I make my Brother to offend. I reply, This is not an indifferent Thing, if it affects the <b>Health</b> either of myself or my Brethren. There fore that Rule, relating wholly to Things indifferent, is not applicable to this Case. Would St. Paul have said, I will drink Drams while the world standeth, lest I make my Brother to offend ?[P. 12]	x	x
Wesley_A letter to a Friend concerning Tea-englisch	But Tea is not so hurtful as Drams. I do not believe it is. But it is hurtful. And that is enough. The Question does not turn on the Degree of Hurtfulness. However, it is but a small Thing. Nay, nothing is small if it touches Conscience. Much less is it a small Thing, to preserve my own or my Brother's <b>Health</b> , or to be a faithful Steward even of the Mammon of Unrighteousness. O think it not a small Thing, whether only one for whom Christ died, be fed or hungry, he cloathed or naked. [P. 12]	x	x
Wesley_A letter to a Friend concerning Tea-englisch	Fourthly, You need not go far to see many good Effects of leaving it off: You may see them in me. I have recovered hereby that healthy State of the whole nervous System, which I had in a great Degree, and I almost thought irrecoverably, lost, for considerably more than twenty Years. I have been enabled hereby to assist in one Year above lfty Poor with Food or Raiment, whom I must otherwise have left (for I had before begged for them all I could) as hungry and naked as I found them. You may see the good Effects in above thirty poor People just now before you, who have been restored to <b>Health</b> , thro' the Medicines bought by that Money which a single Person has saved in this Article. And a thousand more good Effects you will not fail to see, when her Example is more generally followed. [P. 14]		x
Wesley_A letter to a Friend concerning Tea-englisch	28. But I find at present very little Desire to change either my Thoughts or Practice." Shall I speak plain I fear, by not standing your Ground, by Easiness, Cowardice, and false Shame, you have grieved the SPIRIT of GOD, and thereby lost your Conviction and Desire at once. Yet you add, "I advise every one to leave off Tea if it hurts their <b>Health</b> , or is inconsistent with Frugality; as I advise every one to avoid Dainties in Meat, and Vanity in Dress, from the same Principle. (P.15)	x	x

Wesley_A letter to a Friend concerning Tea-englisch	Enough, enough ' Let this only be well pursued, and it will secure all that I contend for. I advise no Persons living to leave it off, if it does not hurt the <b>Health</b> either of them or their Brethren ; and if it is not inconsistent with the Christian Frugality, of cutting off every needless Expence. [P. 15]	x	
Advices with Respect to health - Wesley	They are further injured by the quahty of their food. They are forced to sup strong gravy soups, eggs, biscuits, and even flesh, all they have but just strength to chew it. It is almost impossible for them to survive all this trash. Should a man in perfect <b>health</b> be compelled to eat stinking meat, rotten eggs, stale sour broth, he is attacked with as violent symptoms as if he had taken real poison which in effect he has. He is seized with vomiting, anguish, a violent purging, and a fever with raving and eruptive spots, which is called the purple fever. [P.411]		x
Advices with Respect to health - Wesley	Very unhappily people take the directly contrary method. From the moment these previous complaints are perceived they eat nothing but gross meat, eggs, or strong meat soups. They leave off garden stuff and fruits, which would be proper for them. And they drink heartily (under a notion of strengthening the stomach) of wine and other liquors, which strengthen nothing but the fever, and expel what degree of <b>health</b> might still remain. [P.414]		x
Advices with Respect to health - Wesley	A third mistake is that they are not only not dangerous, but even wholesome too. Not so. A cold constantly produces some disorder in the functions of some part of the body, and thus becomces the cause of a disease. It is indeed a real disorder itself, and when violent makes a very perceivable assault upon our whole machine Colds, with their defluxions, considerably weaken the breast, and sooner or later considerably impair the <b>health</b> . Persons subject to frequent colds are never strong. They often sink into languid disorders. And a frequent aptitude to take cold is a proof that their perspiration may be easily checked, whence the lungs become oppressed and obstructed, which must always be attended with danger. [P.434-435]	x	
Advices with Respect to health - Wesley	Such persons as abate nothing of the usual quantity of their food when seized with a cold, and who swallow large quantities of hot water, ruin their <b>health</b> . Their digestion ceases. The cough begins to affect the stornach, without ceasing to afflict the breast. [P.436]	x	x
Advices with Respect to health - Wesley	Persons subject to frequent colds imagine they ought to keep themselves very hot. This is an error which thoroughly destroys their <b>health</b> . Such a disposition to take cold arises from two causes, either because their perspiration is easily impaired or from the weakness of the stomach or the lungs. When the complaint arises from the perspiration's being easily lessened, the hotter they keep themselves, they increase their complaint the more. This warm air weakens the whole machine, and more particularly the lungs, where the humours, finding less resistance, are continually derived and are accumulated there. The skin, being constantly bathed in a small sweat, becomes relaxed, soft, and incapable of completing its functions. From which failure the slightest cause produces a total obstruction of perspiration, and a multitude of languid disorders.(P436)	x	
Advices with Respect to health - Wesley	The patients redouble their precautions against the cold, or even the coolness of the air, while their cautions are so many effectual means to weaken their <b>health</b> -and the more certainly as their dread of the free air subjects them to a sedentary life, which increases all their symptoms, while the hot drinks they indulge in complete their severity. [P.436-437]	x	x
Advices with Respect to health - Wesley	His legs are to be bathed twice a day in warm water. His hands may be bathed in the same water. Linen or flannel cloths dipped in warm water may be applied over the breast and upon the belly. And he should regularly drink of the almond milk No. 4, and the ptisan No. 7. The poorest patients may content themselves with the last, but should drink very plentifully of it. And after the bleeding properly repeated fresh air and the plentiful continuance of small diluting liquors generally establish the <b>health</b> of the patient. [P.465]	x	



Advices with Respect to health - Wesley	The tongue is sometimes little altered from its appearance in <b>health</b> ; at other times covered with a yellowish brown humour. But it is more rarely dry in this fever than in the others, and yet sometimes resembles a tongue that has been long smoked. [P.479]	x
Advices with Respect to health - Wesley	The first attack of an intermitting fever often happens when the patient imagined himself in perfect <b>health</b> . Sometimes however a perception of cold, and a sort of numbness, continue some days before the fit. It begins with frequent yawnings, a lassitude, a general weakness, with coldness, shivering, and shaking. There is also a paleness of the extreme parts of the body, attended with loathings, and sometimes an actual vomiting. The pulse is quick, weak, and small. [P.473-474]	x
Advices with Respect to health - Wesley	Generally speaking, intermitting fevers are not mortal, often terminating in <b>health</b> of their own accord after some fits. But in this respect intermittents in the spring differ from those in the fall, which continue a long time, and sometimes even until spring, if they are not removed by art. [P.474]	x
Advices with Respect to health - Wesley	A few fits of an intermittent are not very injurious, and it happens sometimes that they are attended with a favourable alteration of the <b>health</b> -by their exterminating the cause of some tedious disorder. Though it is erroneous to consider them as salutary. If they prove obstinate, and the fits are long and violent, they weaken the whole body, impairing all its functions. [P.474]	x
Advices with Respect to health - Wesley	In the spring fevers, if the fits are not very severe, if the patient is well in their intervals, if his appetite, his strength, and his sleep continue as in <b>health</b> , no medicine should be given, nor any other method taken but that of putting the person upon the regimen directed for persons in a state of recovery. [P.475]	x
Advices with Respect to health - Wesley	The patient many days before has a slight cough, a small oppression when he moves about, a little restlessness, and is sometimes a little choleric or fretful. His countenance is higher coloured than in <b>health</b> . He has a propensity to sleep, but without refreshment, and has sometimes an extraordinary appetite. [P.482]	x
Advices with Respect to health - Wesley	When this state has continued for some days there comes on a cold shivering. It is succeeded by a moderate degree of heat, attended with much inquietude and oppression. The sick person cannot confine himself to the bed, but walks to and fro in his chamber, and is greatly dejected. The pulse is weak and pretty quick. The urine is sometimes but little changed from that in <b>health</b> ; at other times it is discharged but in a small quantity, and is higher coloured. He coughs but moderately, and does not expectorate but with difficulty. [P.482-483]	x
Advices with Respect to health - Wesley	If the patient has a pretty good share of <b>health</b> , if the pulse is of a perceivable hardness and yet at the same time some strength, if the weather is dry and the wind blows from the north, he may be bled once to a moderate quantity. But if the greater part of these circumstances are wanting, bleeding would be very prejudicial. Were we obliged to establish some general rule in this case, it were better to exclude bleeding than to admit it. [P.483]	x
Advices with Respect to health - Wesley	When a person is frequently subject to colic pams it is a sign that the digestive faculty is impaired, the restoring of which should be carefully attended to, without which his <b>health</b> must suffer considerably. [P.489]	x
Advices with Respect to health - Wesley	If the pains and evacuations gradually abate, it will still be proper to persevere in the medicines already directed, though somewhat less frequently. And now we may allow a few soups from mealy substances. And as soon as they are quite ceased, he must be referred to the regimen so frequently recommended to persons in a state of recovery, when the concurring use of the powder No.24, taken twice a day, will greatly assist to hasten and establish his <b>health</b> . [P.493]	x

Advices with Respect to health - Wesley	After the duration of this state for a few years, the ordinary time of their monthly evacuations approaches, which however make not the least appearance, for two reasons. The first is that their <b>health</b> is too much impaired to accomplish this new function at a time when all the others are so languid. And the second is that, under such circumstances, the evacuations themselves are unnecessary, since their final purpose is to discharge (when the sex are not pregnant) that superfluous blood which they were intended to produce. And this superfluity of blood does not exist in women who have been long in a low and languishing state. [P.498-499]	x	
Advices with Respect to health - Wesley	So that all the complaints of young maidens are not owing to the want of their customs. Nevertheless it is certain some are, for instance when a strong young virgin in full of <b>health</b> , who manifestly abounds with blood, does not obtain this discharge at the usual time. Then this superfluous blood is the fountain of very many disorders. [P.499]		x
Advices with Respect to health - Wesley	There are many women whose customs visit them without the slightest impeachment of their <b>health</b> . Others are sensibly disordered on every return of them. And to others again they are very tormenting, by the violent colics, of a longer or shorter duration, which precede or accompany them. I have known some of these violent attacks last but some minutes, and others which continued a few hours. But some have persisted for many days, attended with vomiting, fainting, with convulsions from excessive pain, with vomiting of blood, bleedings from the nose, which have brought them to the very jaws of death. [P.500]	x	
Advices with Respect to health - Wesley	A considerable number both of mothers and infants might be preserved by the directly opposite method. As soon as a woman who was in good <b>health</b> , before the approach of her labour being robust and well made, finds her travail come on, and that it is painful and difficult, far from encouraging those premature efforts, and from furthering them by those pernicious medicines, she should be bled in the arm, which will prevent the swelling and inflammation, assuage the pains, relax the parts, and dispose everything to a favourable issue. [P.503-504]		x
Advices with Respect to health - Wesley	This washing may be repeated some days successively. But it is a bad custom to continue to wash them warm, the danger of which is. augmented by adding some butter to the wine in the water. If this gross humour that covers the child seems more thick and glutinous than ordinary, a decoction of camomile flowers, with a little bit of soap, may be used. The regularity of perspiration is the great foundation of <b>health</b> . To procure this the skin must be strengthened. But warm washing tends to weaken it. Therefore children should be washed, some few days after their birth, with cold water, in the state it is brought from the spring. [P.508]	x	
Advices with Respect to health - Wesley	The second cause is the bad quality of their milk. Whether it be that the nurse has fallen into a violent passion, some considerable disgust, or a great fright. Whether she has ate unwholesome food, drank too much wine, or strong drink. Whether she is seized with a descent of her monthly discharges and that has greatly disordered her <b>health</b> , or whether she be sick. In all these cases the milk is vitiated, and exposes the infant to violent symptoms (P511)	x	x
Advices with Respect to health - Wesley	. The remedies for convulsions, from this cause, consist: 1. In letting the child abstain from this corrupted milk until the the nurse shall have recovered her state of <b>health</b> and tranquillity. [P.511]		x
Advices with Respect to health - Wesley	Persons also frequently faint away in consequence of fasting too long, from having eat[en] a little too much, from being confined in too hot a chamber, from having seen too much company, from smelling too overpowering a scent, from being too ccostive, from being forcibly affected with some discourse or sentiments; and in a word from a great variety of causes which make no impression on persons in perfect <b>health</b> but which violently operate upon them because their nerves are too acutely affected. [P.541]		x

Advices with Respect to health - Wesley	Haemorrhages of the nose, after inflammatory fevers, commonly prove a favourable crisis; which bleeding we should carefully avoid stopping, except it threatens the patient's life. As they scarcely ever happen in health but from abundance of blood, it is improper to check them too soon, lest some internal obstructions should prove the consequence. [P.543]	x
Advices with Respect to health - Wesley	Of an inflammation of the blood, I have al ready spoken. Here I shall point out the symptoms which manifest an excess of blood. [1] The first] is the general manner of the patient's living while in health - if he is a great eater and indulges in juicy nutritious food, and especially flesh-meat; if he drinks rich and nourishing wine, or other strong drink, and at the same time enjoys a good digestion; if he takes but little exercise, sleeps much, and has not been subject to any very considerable evacuation-he may well be supposed to abo und in blood. [P.552]	x x
Advices with Respect to health - Wesley	The most certain preservative, and the most attainable too by every man, is to avoid all excess, and especially excess in eating and drinking. People generally eat more than thoroughly consists with health, or than permits them to attain the utmost vigour ofwhich their natural constitutions are capable. The custom is established, and it is difficult to eradicate it. Notwithstanding, we should at least resolve not to eat but through hunger, and always under a subjection to reason. Because, except in a very few cases, reason constantly suggests to us not to eat when the stomach has an aversion to food. Sobriety of itself cures such maladies as are otherwise incurable, and may recover the most unhealthy persons. [P.556-557]	x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	We may give the due praise to Dr. Cadogan's tract without undertaking to defend it in every point. It may be allowed that he sometimes paints too strongly, though I believe with a good design. He knows how apt the generality of people are to aim a little below the mark, and on this account perhaps, sometimes places it higher than otherwise he would have done. With this view he seems a little to exaggerate upon the unwholesomeness of smoked and salted meats. Undoubtedly these are hard of digestion to all sorts of people and extremely unwholesome for sedentary persons, as well as those of a weak and tender constitution. Yet I would not condemn them in so strong terms, considering how many thousands in the kingdom live chiefly upon them for many years and still remain in perfect health. [P.578]	x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	The first of these, Intemperance, extends much farther than is commonly imagined. For that may be intemperance to one which is not so to another. To every individual it is intemperance to use any kind of food, or such a quantity of any, either meat or drink, as in any degree impairs health. Yea, though the effect do not immediately follow, though it do not produce any present inconvenience. [P.580]	x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	So far the doctor could go. None could more skillfully paint out the source of our disorders. But where is the cure for either lingering or impetuous passions, that either furiously overturn this house of earth, or sap the foundations of health and life by sure, though slow, approaches? Who knows not that the whole materia medica is of no avail in this case? The poor patient must cry out still, as did those two thousand years ago, 'Hei mihi, quod nullis Amor est medicabilis herbis! Grief, desire, 'hope deferred make the heart sick', with a sickness which drugs cannot cure. What can cure it but the peace of God? No other medicine under heaven. What but the love of God, that sovereign balm for the body as well as the mind. And this the poor may attain as well as the rich. For it is to be bought without money and without price.'" It is purchased for us alrea~y, 'not with silver and gold [ ... ] but with the blood of the Lamb without spot or blemish'. It is purchased for all: 'Ask, and it shall be given. [ ... ] Everyone that asketh receiveth. [P.582]	x x x x

Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	That men in good <b>health</b> , the young and gay in their career, should be negligent of it or abuse it, refusing to stop and listen to or take warning from others, is no great wonder. But it is very surprising that mankind in general should be mi taken and misled forever in the same perpetual round of fruitless attempts to repair and establish it. Not the ignorant vulgar only, but the sensible, the judicious men of parts and knowledge in other things, in this case blind, should pursue with the same vain hope, after repeated disappointments, the thousand and ten thousand idle arts and tricks of medication and quackery. [P.583]	x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	It has been o great disservice, as well as discredit, to the art of physic and every fair practiser of it that men's expectations have been raised by the ignorant an presuming, or the honest and artful, to hope for too much from it- more than it ever did, or can do. Respite and relief may be had in most chronic cases; remedy, I fear, but in a very few, if it be expected from art alone. But a skillful and honest physician (unless he be sent for too late and dismissed too soon, which is generally the case) <b>will employ those intervals of relief to introduce the powers of life and nature to act for themselves</b> , and insensibly withdrawing all his medicines, and watching carefully over his patient's whole conduct, leave him confirmed, from conviction of their necessity, in such habits as may establish his <b>health</b> for life. [P. 583]	x x x x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Possibly if men were better informed of the real causes of their diseases they might be less unreasonable in their demands, and learn to be contented with present relief, submitting with patience to that plan of life which alone can lead them to, preserve them in, permanent <b>health</b> . [P. 583]	x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Did men better understand the nature of chronic diseases in general, and whence they proceed, they could not be so unreasonable to think they might live as they list with impunity, expecting repeated remedy from art. Or did they know anything of the nature of medicine, they would find that, though fits of pain have been relieved, or sickness cured by it for a time, the establishment of <b>health</b> is a very different thing, depending upon other powers and principles. The first may be and often is done by medicine; the other never. [P. 584]	x x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	That their opinion of medicine is vain and ridiculous must appear very evidently to anyone who recollects that the art of physic has now been practised, more or less regularly, above two thousand years and most assuredly there is not yet discovered any one certain remedy for any disease. Ought not this to make us suspect that there is no such thing? The skillful in medicine, and learned in nature, know well that <b>health</b> is not to be established by medicine. For its effects are but momentary, and the frequent repetition of it destructive to the strongest frames. That if it is to be restored, it must be by gently calling forth the powers of the body to act for themselves, introducing gradually a little more and more activity, chosen diet, and above all peace of mind, changing entirely that course of life which first brought on the disease; medicine cooperating a little. That this is the truth, all who know anything of nature or art must know.[P. 584-585]	x x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	And I may safely take upon me to say that, <b>though I firmly believe health may be restored in most cases</b> that are absolutely mortal, am very sure that no invalid was ever made a healthe man by the mere power of medicine. If this be the case, how must the initiated, according as their humanity is touched, either laugh at or pity the poor foolish world surrendering at discretion to the most ignorant quacks, <b>pretending to infallible remedies which are not in nature?</b> [P. 584-585]	x x x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	At present I would say something of the gout as I see now so many who are throwing away not only their money very foolishly, but all their future <b>health</b> also, in hopes of a medical cure cfor it; whereas such hopes are chimerical, and contradictory to every idea of true philosophy and common sense. [P. 585]	x



Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	When was there a man who, having had one fit of rheumatism, stone, colic, etc. however happily relieved by art for a time, had it not again and again, or something worse in the place of it; till he became a confirmed invalid, and died long before his time-unless some very remarkable alteration took place in the course of his life to confirm his <b>health</b> ? So it is in the gout. A man gets a fit of it, and by abstinence, patience, time, and nature the crude acrimony producing it is subdued and exhausted, and he is relieved for that time. [P. 586]	x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	For it is confessedly a disease of the strongest and best constitution relieving itself by throwing off bad humours from the vitals upon the extremities, where they do least harm to the powers and principles of life and <b>health</b> . And as these humours can be nothing more than the daily accumulations of indigestion, if a man can live without breeding constantly this indigested acrimony, he may most undoubtedly[ly] live free not only from the gout, but every other chronic disease also. [P. 587]	x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	I have said that indolence, intemperance, and vexation the original causes of all or most our chronic diseases. Every invalid that will be candid enough may trace all his complaints up to one or other of these causes. An accidental cold that happens but seldom can have no such effect; and men otherwise healthy, living in good habits, soon get rid of it. It is the constant course of life we lead, what we do or neglect to do habitually every day that, if right establishes our <b>health</b> ; if wrong, makes us invalids for life. [P. 588]	x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Men ignorant of the way of nature in the production and support of animals, not knowing what she requires to preserve them in <b>health</b> and vigour to their utmost period, have conceived very strange and very false ideas of diseases in general, and seem to think there are medicines opposed to each that will certainly remove and cure it. This makes them so solicitous to know the name of their complaint; which once ascertained, they think the remedy not far off. Poor men! [P.588]	x	x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	The strong, by bad habits, will become weaker; and by good, the weaker stronger. But the most delicate frames may be as healthy as the strongest, for the same reason that a sparrow may be as healthy as an elephant. There is no disease necessarily peculiar to any time of life, however the changes into the different stages of it may affect the valetudinary. And it is possible for men to live to great age without any disease at all, for many have lived upwards of an hundred with uninterrupted <b>health</b> . [P.588]	x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	The rich and great have so far forgot this first principle of nature that they renounce all bodily labour. And thus sacrificing <b>health</b> to indulgence and dignity, they do not enjoy the advantages of their superior stations, but in happiness fall often below the labouring hind.[P. 589]	x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Nothing undermines the foundation of all our happiness, the <b>health</b> and vigour of the body, like it, or lays such a train of diseases to come. But I must endeavour to show in what manner. [P. 589]	x	x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	It is upon the minutest and almost invisible parts of the body our best <b>health</b> , strength, and spirits depend. These fine parts, commonly called capillaries, are little pipes or tubes, the extended continuations of the larger blood-vessels, through which the finest parts of the blood must constantly pass, not only to keep these very small channels always free and open, but also that the particles of the blood may in their passage be attenuated, broken, and rubbed into globules perfectly smooth and round, and easily divisible into still less and less, till they escape the sight assisted even by the microscope. [P. 589]	x	x

Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Without this aid the <b>little vessels</b> would, by their natural elasticity close up into fibres, or be obstructed by rough angular particles sticking in them and stopping all passage. Numberless evils of the chronic kind, especially all nervous diseases, owe their origin to this cause alone. Inactivity forms obstructions in these exquisitely fine parts, upon which the <b>health</b> and vigour of the body and mind depend, and lays the foundation of many diseases - wich other circumstances, such as a cold, excess of any kind, infection from without, or a particular disposition of the body within, often make fatal. [P. 590]	x	x	x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	In the best, it may be gout or rheumatism; in weaker habits, colic, jaundice, palsy, wich all of the hysterical and hypochondriacal class. In vain have ingenious men of sedentary life endeavoured to obviate the evil by abstinence. They do not find it answer, for the reason I have just given, that we cannot live two days in <b>health</b> and spirits with the same blood. There must be a new dally supply of that ethereal part of our food, called up to the brain to support its own, as well as the labour of the whole body. By this I mean the most elaborated refined part of all our juices <b>which constantly repairs the smallest vessels and fibres.</b> [P.592]	x	x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	I think there is an absolute, determined temperance, to be measured by every man's natural appetite, digestion, and consumption while he continues in a good state of <b>health</b> . As long as a man eats and drinks no more than his stomach calls for, and will bear without the least pain, distention, eructation, and uneasiness of any kind, he may be said to live in temperance. [P.593]		x	x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Now let us compare this idea of temperance with the common course of most men's lives, and observe their progress from <b>health</b> to sickness. I fear we shall find but very few who have any pretensions to real temperance. In early youth we are insensibly led into intemperance by the indulgence and mistaken fondness of parents, by wishing to make us happy by anticipation. Having thus exhausted the first degrees of luxury before we come to the dominion of ourselves, we should find no pleasure in our liberty did we not advance farther. [P.593]			x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	But let us suppose it to be the gout, which if he lives moderately, drinking no Madeira or brandy to keep it out of his stomach, nature will relieve him in a certain time, and the gouty acrimony being conducted by the symptomatic fever, he will recover <b>health</b> . If assisted by judicious, mild, and soft medicines, he would recover sooner. But it is for a short time. For he returns to his former habits and quickly brings on the same round of complaints, all aggravated by each return, till he becomes a confirmed invalid and cripple for life. [P. 594]		x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	There are others whose pretensions to plain diet may seem better founded, but who nevertheless eat things unwholesome and very unfit for men of sedentary lives, such as salted and smoked flesh and fish of all kinds, hams, tongues, heavy flour puddings, toasted cheese-all which are of an hard and indissoluble texture, nor is it possible good nourishment should come from them. To this kind of food is owing the bad <b>health</b> of country people, and their children's rickety heads and limbs, and big and hard bellies. [P. 596]	x	x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	The first immediate effect of violent grief or vexation is to take off the action of the stomach entirely. Let us suppose a man, in the best <b>health</b> , the highest good humour and spirits, as well as good stomach, sitting down to dinner with his friends, receives suddenly some very afflicting news. Instantly his appetite is gone and he can neither eat nor swallow a morsel. Let the same thing happen after he has made a hearty cheerful meal, as suddenly the whole power of digestion is cut off totally, as if it were become paralytic, and what he has eaten lies a most oppressive load. [P. 599]			x

Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	I am fully and firmly persuaded that whoever will reflect with some degree of intelligence will in general be able to trace his complaints and diseases up to one or the other of these three causes. And whoever does this must infallibly see how vain and idle all his hopes and expectations of lasting remedy and established <b>health</b> must be from any kind of quacks, medicines, or indeed the common and too general practice of physic. When the whole is rested upon something given to swallow, how inadequate the means are to the end proposed? [P.600]							x		
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	<b>Can any reasonable person hope for health or long life by any of these unnatural methods, when these only are employed?</b> Let him look round among his neighbours and tell me whether, not only all the gouty, but rheumatic, colicky, jaundiced, paralytic, dropsical people he has ever seen, are not either always so or by fits so; and whether those returning fits of these disorders do not always grow worse and worse, in spite of all their medication and quackery, till a complication or apoplexy comes on that at last, though long before their time, puts an end to their miserable lives. [P. 600-601]								x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Having set forth the real causes of the gout and all its congenial diseases, I come now to the most essential part: to administer all possible comfort to those whom suffering may have made attentive and docile, and willing to take <b>health</b> upon the terms it is possible to have it. [P. 601]								x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Many attempts have been made to cure not only the gout but most other chronic diseases. Antimony and mercury elaborated into poisons by chemistry have been administered. Particularly the solution of sublimate has torn many a stomach to rags, so that it could never bear common food afterwards. The deadly nightshade, and hemlock, and many such dreadful poisons have been given as to restore <b>health</b> . The intention here seems to be 'kill or cure', to raise a violent agitation or fever in the body, in hopes it may prove strong enough to throw off the disease and medicine together. The effect has ever been, notwithstanding a little apparent relief from the first efforts, that it has sunk under both loads much sooner than by the disease alone. [P. 601]							x	x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	What then is to be done? How and in what manner are chronic diseases to be cured and <b>health</b> restored and established? The remedies are obvious: activity: temperance and peace of mind. [ P. 601]							x		x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	And if rightly employed, they may get on from strength to strength, till they recover into perfect health. But it is not my design to expatiate upon that particular kind of medical relief which every chronic case may require. [P. 602]								x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	My present purpose is to show that the gout, in most of its stages, may be cured-a present fit relieved, its return forever safely prevented, and the patient established in perfect <b>health</b> . [P. 602]								x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	But the most capital point of all is to prevent its return and to establish <b>health</b> . Most men should be very well pleased could this be done by any medical trick, with full liberty of living as they list. [P. 603]								x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	I think it needless here to take any pains to show the inefficacy of all the common modes of practice: vomiting, purging, bleeding, blistering, issues. They have been found ineffectual not only in the gout but all other chronic cases. All sensible practitioners know their effects but temporary, and that they are meant only as means of present relief. Let us see therefore by what practicable plan the person here described, when a fit of the gout is happily ended, may prevent its return, and so confirm his <b>health</b> that it shall not again be overset by every slight cold or trifling accident. [P. 603]								x	



Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	I have already shown that a certain degree of bodily motion is necessary every day, <b>to raise the circulation to that pitch that will keep the fine vessels open and the old blood pure, and also make new from the fresh juices.</b> If the patient cannot be brought to this, he has no chance of recovering <b>health</b> . If therefore he can neither walk nor ride at all, he must by degrees be brought to do both, in the following manner. Let a handy active servant or two be employed to rub him all over as he lies in bed with flannels, or flannel gloves, fumigated with gums and spices, which will contribute greatly to brace and strengthen his nerves and fibres, and move his blood without any fatigue to himself. [P. 603]	x	x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	He must never lose sight of the three great principles of <b>health</b> -activity, temperance, and peace of mind. With these ever in view, he may eat and drink of anything. But his diet must be plain simple, solid, and tender. He must eat but of one thing or two at most at a meal, and this will soon bring him to be satisfied with about half his usual quantity. [P. 605]		x	x
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Some perhaps may say, 'This plan of yours is very simple. But will such a regimen cure the gout, stone, dropsy? Will it repair broken constitutions and restore old invalids to health?' [P.605]	x	x	
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	My answer is that, if I may trust the experience of my whole life, and above all the experience I have had in my own person-having not only got rid of the gout, of which I had four severe fits in my younger days, but also emerged from the lowest ebb of life that a man could possibly be reduced to by colic, jaundice, and a comphcanon of complaints, and recovered to perfect <b>health</b> ; which I have now uninterruptedly enjoyed above ten years-I say, if I may rely upon all this, I may promise that the plan here recommended, assisted at first with the collateral aids of medicine, pursued with resolution and patience, will certainly procure to others the same benefits I received from it. [P.605]			x
Sin of Onan - Wesley	I shall now mention what has occurred to my own observations. L. D., a watch-maker, had enjoyed good <b>health</b> till the age of seventeen, when he gave himself up to self-pollution, which he repeated every day. There had not passed a whole year before he began to feel a remarkable decay of strength. Yet in spite of this, he repeated his crime more frequently than before, till he was seized with a kind of convulsion just at the time, which at first lasted but a few moments but in a while became habitual, and often attacked him without any apparent cause, with such violence too that during the time of the fit which sometimes lasted fifteen hours, and never less than eight, he suffered in the nape of his neck so violent pains that his outcries sounded like piteous howlings, and it was impossible for him while the fit lasted, to swallow anything, liquid or solid. [P.376-377]			x
Sin of Onan - Wesley	It is not long since a girl of about eighteen years of age, who had enjoyed very good health, fell into an astonishing weaknes her strength decayed dally, she was all night tormented with want of sleep, her appetite was gone, and whitish swellings spread over her whole body. She consulted an able surgeon, who, having satisfied himself as to other things, suspected self-pollution. [P.380]	x	x	x
Sin of Onan - Wesley	His suspicion was soon turned into certainty by the cessation of the patient. He made her sensible of the danger of this practice, a cessation of which, and some remedies, stopped in a few days the progress of the evil, and produced some degree of <b>health</b> . [P.380]		x	
Sin of Onan - Wesley	If they are in health, let them use constant fasting, not less than once a week. 9) Let them take as much exercise every day as their strength will bear. If they add to these constant watching and prayer they shall not easily be overcome. [P.382]		x	
Sin of Onan - Wesley	19. But suppose the bodily <b>health</b> is destroyed, by what means can it be recovered? [P.382]	x	x	
Thoughts on "Nervous Disorders" (1786) - Wesley	Secondly, if you drink any, drink but little tea; and none at all without eating, or without sugar or cream. 'But you like it without.' No matter. Prefer <b>health</b> before taste.[P.620]		x	



	73	48	100	77	16	5	22	10	5
Advices with Respect to health - Wesley	17	0	7	6	0	0	0	0	2
Sin of Onan - Wesley	2	0	4	2	0	0	0	0	0
Thoughts on "Nervous Disorders" (1786) - Wesley	0	0	1	0	0	0	0	0	0
Wesley The complete Sermons	26	36	39	33	1	3	20	6	1
Wesley_A letter to a Friend concerning Tea-englisch	2	3	12	1	1	0	0	0	1
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	4	0	7	7	2	0	0	0	0
Wesley-A plain account on Christian Perfection-englisch	2	4	1	3	0	1	1	1	0
Wesley-Primitive Physic-englisch	3	3	9	3	2	1	0	0	0
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	11	1	17	18	10	0	1	3	0
Wesley-Survey of the wisdom of God in Creation-englisch	6	1	3	4	0	0	0	0	1
	73	48	100	77	16	5	22	10	5

## Anhang C: Rohdaten Erstkodierung: Die vier untersuchten Bücher von A. T. Still

"health"- Textpassagen englisch		tegorien					
		Materie	Symptomatik	Tun	Sein	Korruption	Irrelevanz
Philosophy & Mechanical Principles of Osteopathie AT Still	In man's construction we have another cogent illustration of the truth that perfection in all parts can only be accepted as good. This hasty comparison I hope will assist the student when he goes forth to give <b>health</b> and harmony to the afflicted. [P.22; Chapter LIKE THE APPRENTICE]	x				x	
Philosophy & Mechanical Principles of Osteopathie AT Still	He sees cause in a slight anatomical deviation for the beginning of disease. Osteopathy means a knowledge of the anatomy of the head, face, neck, thorax, abdomen, pelvis, and limbs, and a knowledge why <b>health</b> prevails in all cases of perfect normality of all parts of the body. Osteopathy means a studious application of the best mental talents at the command of the man or woman that would hold a place in the profession. [P.28; Chapter Osteopathy]	x					
Philosophy & Mechanical Principles of Osteopathie AT Still	Then water cure, prayer, and so on through the list, come in. None has a foundation in a well-regulated system to insure good <b>health</b> and long life. Osteopathy proclaims and proves that success in cures comes when all joints in the body move as Nature ordered. We do not reason that Nature would turn out imperfect or inferior goods, for the market of this or any other world. [P.32; Chapter OSTEOPATHY AN INDEPENDENT SYSTEM]	x		x		x	
Philosophy & Mechanical Principles of Osteopathie AT Still	NATURE IS HEALTH. [P.32]						x
Philosophy & Mechanical Principles of Osteopathie AT Still	If we follow the effects of abnormal straining of ligaments, we will easily come to the Conclusion that derangements of one-hundredth part of an inch are often probable of those parts of the body over which blood-vessels and nerves are distributed, whose duties are to construct, vitalize, and keep a territory, though small in width, fully up to the normal standard of <b>health</b> . [P.46; Chapter SYMPTOMATOLOGY]	x				x	
Philosophy & Mechanical Principles of Osteopathie AT Still	The blood-vessels carrying the fluids for the construction and sustenance of the infinitely fine fibres, vessels, glands, fascia, and cellular conducting channels to nerves and lymphatics, must be absolutely normal in location before a normal physiological action can be executed in perfect harmony with the <b>health</b> -sustaining machinery of the body. If a nerve or vessel should be disturbed, we would expect delay and a subsequent derangement in the workings of the laboratory of Nature. [P.46; Chapter SYMPTOMATOLOGY]	x				x	
Philosophy & Mechanical Principles of Osteopathie AT Still	Surgeons of the Army or Government are the commissioned officers of <b>health</b> , with powers and instructions to use drugs or anything else for the relief of the wounded or sick soldier while in the service. Their duties extend to the use of both knife and spatula. [P.47; Chapter SURGERY]						x
Philosophy & Mechanical Principles of Osteopathie AT Still	He ( <i>the masseur</i> ) thinks he has a good job in a <b>health</b> laundry, and rubs hard, fast, and long. He thinks her ribs, twelve on each side, make as good a washboard as "Mam" ever washed a sock on. He never stops to think that ribs are tied to muscles, that they are tied to other ribs, and from them to points on the spine, and that better results than with great pressure of a man 's hands on the back with up-and-down passes could be obtained. [P.52-53; Chapter BONES CONSIDERED FIRST]	x					
Philosophy & Mechanical Principles of Osteopathie AT Still	We look at the body in health as meaning perfection and harmony, not in one part, but as the whole. [P.59; Chapter CEREBRO-SPINAL FLUID]						x
Philosophy & Mechanical Principles of Osteopathie AT Still	A thought strikes him that the cerebro-spinal fluid is one of the highest known elements that are contained in the body, and unless the brain furnishes this fluid in abundance, a disabled condition of the body will remain. He who is able to reason will see that this great river of life must be tapped and the withering field irrigated at once, or the harvest of <b>health</b> be forever lost. [P.60; Chapter CEREBRO-SPINAL FLUID]	x		x		x	
Philosophy & Mechanical Principles of Osteopathie AT Still	We can talk about the brain of the head, the abdominal brain, the brain of the liver, and go on with such speculative divisions and find a new brain in every ganglion of the body, but we have only found storage batteries from the heart that are new to our observation. We find one cluster in the lungs, one in the brain, one in the stomach and bowels, one at the kidneys, uterus, bladder, spine, and limbs, but all sing "Sweet Home" to Mother Heart when peace and harmony prevail, and cry with anguish when she fails to communicate the glad tidings of <b>health</b> , peace, plenty, and harmony. Thus joy is perpetual when the watchman cries, "All is well." [P.67; Chapter WHAT ARE NERVES?]	x				x	
Philosophy & Mechanical Principles of Osteopathie AT Still	In this school of philosophy we are led to consider the fascia and three conditions of the blood-corpuscles. By the perfectly healthy corpuscle all constructed perfection of the body is produced. Perfect <b>health</b> is the natural result of pure blood. By it no deformities are constructed. [P.70; Chapter THREE CONDITIONS OF THE BLOOD-CORPUSCLES]	x				x	

Philosophy & Mechanical Principles of Osteopathy AT Still	Having had the perfection of the first stage or healthy corpuscle, a biogenic life still exists in the wounded corpuscles. When these semi-normal corpuscles appear on the mucous membrane, they produce forms that are known by the name of microbes. They are natural to the body and come from the fascia, and in the condition of diminished health or vitality they are mistaken for foreign bodies, but they have not been added to the system from the outside. [P.70; Chapter THREE CONDITIONS OF THE BLOOD-CORPUSCLES]	x		
Philosophy & Mechanical Principles of Osteopathy AT Still	We will be more elaborate as we take up and describe the diseases that come from the blood confounded in the fascia, artery, muscle, vein, or the nervous systems. Through the three conditions of the blood while in the fascia we can reasonably account for effects, such as good health, or abnormal growths and physical wastes. At this time we wish to call your attention to the electrical disturbance of nerve-fibers as they cross one another and produce another manifestation known as fever heat, or lower temperature. [P.71; Chapter THREE CONDITIONS OF THE BLOOD-CORPUSCLES]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	We find building and healthy renovation are united in a perpetual effort to construct and sustain purity. In these two are the facts and truths of life and health. If we go to any other part or organ of the body, we find just the same law of supply, arteries first, then renovation, beginning with the veins. The rule of artery and vein is universal in all living beings, and the osteopath must know that and abide by its rulings, or he will not succeed as a healer. [P.74-75; Chapter BLOOD]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	I write at length of the universality of the fascia to impress the reader with the idea that this connecting substance must be free at all parts to receive and discharge all fluids, and to appropriate and use them in sustaining animal life, and eject all impurities, that health may not be impaired by dead and poisonous fluids. A knowledge of the universal extent of the fascia is imperative, and is one of the greatest aids to the person who seeks the causes of disease. The fascia and its nerves demand his attention, and on his knowledge of them much of his success depends. [P.83; Chapter THE FASCIA]		x	x
Philosophy & Mechanical Principles of Osteopathy AT Still	As we dip our cups deeper and deeper into the ocean of thought we begin to feel that the solution of life and health is close to the field of the telescope of our mental searchlights, and soon we will find the road to health so plainly written that the wayfaring man cannot err though he be a fool. [P.68-78; Chapter THE FASCIA]			x
Philosophy & Mechanical Principles of Osteopathy AT Still	To find health should be the object of the doctor. Anyone can find disease. He should make the grand round among the sentinels and ascertain if they are asleep, dead, or have deserted their posts, and have allowed the enemy to get into the camp. He should visit all posts. Before he goes out to make the rounds, he should know where all the posts are, and the value of the supply he has charge of, whether it be shot, shell, food, clothing, arms, or anything of value to the company or division. [P.97; Chapter MISSION OF THE DOCTOR]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	The heart labors with great force and rapidity. The lungs increase the process of breathing to many times the normal. The constrictor nerves naturally come in to do their work as much as possible by a convulsive process of relieving the lymphatics of the face, head, and neck of unwholesome contents. If successful in this effort to disgorge, we have as a result a natural tendency to health and recovery. The human body will sicken and die from imperfect drainage just as certainly as the inhabitants of a great city would become extinct by collapse or any method that would block the sewerage main, the vena cava of a great city. The more we know of perfect drainage of the human body, the more satisfactory will be results obtained by keeping up the natural drainage, which should be perfect at all times. [P.114; Chapter TREATMENT OF ERYSIPELAS]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	The student having passed through descriptive and demonstrative anatomy, histological, chemical, and physiological studies, will find all parts of the body, without an exception, to consist of bone, skin, fascia, membrane, cells, glands, brain, nerves, blood-vessels, etc. If health is perfect, it only proves perfect harmony in the physiological action of the body in all its parts and functions. Any variation from perfect health marks a degree of functional derangement in the physiological department of man. Efforts at restoration from the diseased to the healthy condition should present but one object to the mind, and that is to explore minutely and seek the variation from the normal. [P.116; Chapter ORGANIZED SUBSTANCES OF THE BODY]	x		x x
Philosophy & Mechanical Principles of Osteopathy AT Still	Your knowledge of anatomy has taught you that the hard and soft parts of the neck were put there for a purpose, and must come up at all times and in every place to the plans and specifications of this great and important division of human health and happiness. It is your eye of reason and your finger of touch that I exhort to be instant in season and out of season. You must know what a neck is, with all its parts and responsibilities, or you will fail in proportion to your lack of knowledge, not theoretical, but practical, which you can only obtain by experience. [P.117-118; Chapter ORGANIZED SUBSTANCES OF THE BODY]	x		x x
Philosophy & Mechanical Principles of Osteopathy AT Still	The disease was called diphtheria, a very dangerous and contagious disease. It was reported to the board of health, who ordered out flags as a warning for others to keep out. [P.127-128; Chapter DIPHTHERIA]			x

Philosophy & Mechanical Principles of Osteopathy AT Still	The children of one family may take diphtheria and die, and all their school and play-mates visit at all times during the worst stages to the hour of death, and not a single one takes the disease, or sore throat, or anything like it. It appears as a cold and does its work as a cold. It confounds the harmony of the nervous system. It acts as a wound or a shock to the vasodilators, causing them to give way to the constrictor nerves and stop the motion of the lymph in the lymphatic vessels long enough to ferment, heat up and dry the lymph of the epithelial and adipose tissues and cellular membrane of the tonsils, trachea, and all air-passages, tubes, and cells of the lungs, till by inflammation the mucous membrane is sloughed off, with such deposits as accumulate in the mouth, throat, and trachea. If there is any truth in the theory that bacteria of the same kind and form are found in all places of diphtheria, I would suggest inquiring into the <b>health</b> of the cow's udder from which the milk is taken that the children have been drinking. Perhaps that cow has but three teats that give "sound" milk, and the other gives lumpy or bloody milk from an ulcer, cancer, or tubercular bag. [P.131-132; Chapter TREATMENT OP DIPHTHERIA]				x
Philosophy & Mechanical Principles of Osteopathy AT Still	The physician must not only know that the lungs are in the upper part of the chest, close to the heart, liver, and stomach, but he must know the relations all sustain to each other, and that the blood must be abundantly supplied to support and nourish the five sets of nerves—sensory, motor, nutrient, voluntary, and involuntary. If the supply should be diminished on the nutrient nerves, weakness would follow; reduce the supply from the motor and it will have the same effect. Motion becomes too feeble to carry blood to and from the lungs normally, and the blood becomes diseased and congested, because it is not passed on to other parts with the force necessary for the <b>health</b> of the lungs. [P.143-144; Chapter CONSUMPTION]			x	x
Philosophy & Mechanical Principles of Osteopathy AT Still	I think consumption begins by closing the channels in the neck for the lymph, which stands as one of, if not the most highly refined elements in animal bodies. Its fineness would indicate that it is a substance that must be delivered in full supply continually to keep <b>health</b> normal. If so, we will, for experimental reasons, look at the neck ligated, as found in measles, croup, colds, and eruptive fevers. [P.148; Chapter THE EFFECTS OF CONSUMPTION]			x	x
Philosophy & Mechanical Principles of Osteopathy AT Still	The two extremes, heat and cold, may be the causes of retention and detention. One is detained by the contraction of cold until the blood and other fluids die by asphyxia. The warm temperature produces relaxation of the nerves, blood, and all other vessels of the fascia, during which time the arteries are injecting too great quantities of fluids to be renovated by the excretory system. Then you have a cause for decomposition of the blood and other substances. You have a logical foundation and a cause for all diseases, catarrhal and climatic, contagions, infections, and epidemics. The fascia proves itself to be the probable matrix of life and death. When harmonious in normal action, <b>health</b> is good; when perverted, disease results. [P.156-157; Chapter VARIETY OP BIRTHS]			x	
Philosophy & Mechanical Principles of Osteopathy AT Still	Suppose in a person in perfect <b>health</b> , anatomically and physiologically perfect in all parts and functions, we find the heart infinitely correct in receiving and discharging blood in quantities just enough, with force exactly equal to all demands. In this picture of life we see the engine in motion, count the stroke s, and record them at seventy per minute. [P. 171; Chapter A FEW FACTS]			x	x
Philosophy & Mechanical Principles of Osteopathy AT Still	We must remember that the internal mammary is a very long artery, beginning at the first rib and extending to the pelvis. Much good <b>health</b> depends upon its good work, and much bad <b>health</b> and disturbance can reasonably be expected to follow imperfect Supply by arterial action or imperfect drainage through the venous and lymphatic vessels. [P.178; Chapter THE INTERNAL AND EXTERNAL MAMMARY ARTERIES]			x	
Philosophy & Mechanical Principles of Osteopathy AT Still	At this point we will again take up the diaphragm, which separates the heart, lungs, and brain from the organs of life that are limited to the abdomen and pelvis. What has the diaphragm to do with good or bad <b>health</b> ? We will analyze the diaphragm. [P.185; Chapter THE DIAPHRAGM IN HEALTH]			x	
Philosophy & Mechanical Principles of Osteopathy AT Still	The diaphragm, when dropped front and down, and across the aorta and vena cava, by a lowering of the ribs on both sides of the spine, would cause pressure over the coeliac axis, with a complete abdominal stoppage. Then we have obstructed and damaged blood, with no hope that it can sustain life and <b>health</b> of the parts for which it was designed. We know that Nature would not be true to its own laws if it would do good work with bad material. [P.190; Chapter LOCATION]			x	x
Philosophy & Mechanical Principles of Osteopathy AT Still	If you do not know the power of the spinal nerves on the liver to restore <b>health</b> , you must learn or quit, because you are only an owl of hoots, more work than brains. I want the man who wishes to know the work that is done by the organs or contents of the abdomen also to know the danger of ignorance, and that wild force in treating the abdomen cannot be tolerated as any part of this sacred philosophy. [P.200; Chapter INHIBITION]			x	x
Philosophy & Mechanical Principles of Osteopathy AT Still	I have established this arbitrary classification for the purpose of observing the workings of the various divisions of the body systematically, especially the abdominal viscera, with the view of obtaining a more definite knowledge of their perfect workings in good <b>health</b> . It is important to know the exact place that each organ occupies while in its normal position. Not only know it on general principles, but to a greater degree of perfection than any other lesson that is before the student of disease. [P.200-201; Chapter BE ORIGINAL]			x	x



Philosophy & Mechanical Principles of Osteopathy AT Still	We should know the perfect position of each organ, the blood-, nerve-, and nutrient supply by which its work is accomplished, from whence the support comes, how applied, and how kept in its pure state by the natural functions of excreting all exhausted and diseased substances. By this knowledge only can we expect to detect the many variations, both great and small, in nutrition and renovation, which is the sum total of what is meant by good <b>health</b> . Each organ seems to be a creator of its own fluid substances, extracted from the channels of nutrition upon which it depends.[P.201; Chapter BE ORIGINAL]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	Remember there are five sets of nerves that are important factors in their divisions of life. They are the sensory, motor, nutrient, voluntary, and involuntary. With all of these you, as an engineer, must be familiar, and by proper adjustment of the body you must be able to give them unlimited power to perform their separate and united parts in sustaining life and <b>health</b> . [P.207; Chapter THE NERVES MUST ACT]	x	x	x
Philosophy & Mechanical Principles of Osteopathy AT Still	We will say to the student of the philosophy of diseases of the abdomen and their remote, active, and present causes, that he is better prepared to take up the subject of diseases of the many or few organs of the abdominal viscera if he knows what is meant by disease of the organs of the abdomen, pelvis, and chest. All these organs must work in perfect harmony to produce <b>health</b> . [P.212; Chapter HARMONY MUST EXIST]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	<b>Health</b> requires the continuous action of every organ, all nerves, all blood-vessels, all lymphatics, all the secretory system, and all the excretory system, in order that when the united products are thrown into the thoracic duct or any other duct that conveys lymph or any other fluid, they will be conveyed to the lungs. [P.212; Chapter HARMONY MUST EXIST]	x		
Philosophy & Mechanical Principles of Osteopathy AT Still	It is reasonable that this fluid, from the many thousands of cells and channels through which it is passed, will become as a unit. In order that <b>health</b> may be perfect, every drop of fluid must be conveyed from the lower bowels, beginning with the rectum, ascending through the sigmoid and up the left side of the abdomen, through the descending colon and transverse colon and down to the iliac fossa, which is the normal position allotted to the caecum. [P.212; Chapter HARMONY MUST EXIST]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	The importance of a knowledge and a very thorough knowledge of the form and place, the function and object of the productive ability, application, and use of the fluids necessary to the production of good <b>health</b> is apparent. [P.213; Chapter AN OBSTRUCTION]	x	x	x
Philosophy & Mechanical Principles of Osteopathy AT Still	We have reason to believe, from the history of post-mortems following tuberculosis and other diseases of the lungs, that had this organ, the great omentum, been kept normally in position, form, and size, well nourished and properly renovated, we would have had but very little, if any, tuberculosis of the lungs to report. We believe that we have abundance of evidence to prove the responsibility that is upon the omentum to sustain life and <b>health</b> and keep the lungs forever pure. [P.215; Chapter THE OMENTUM]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	We will insist on the student giving particular attention to a knowledge of blood- and nerve-supply, and we insist on his obtaining an exact and very comprehensive knowledge of both supplies before he can expect to do acceptable work, satisfactory to himself and to his patients. The blood and nerves have much to do in producing and sustaining <b>health</b> . [P.215-216; Chapter BLOOD- AND NERVE-SUPPLY]	x	x	x
Philosophy & Mechanical Principles of Osteopathy AT Still	To have perfection in blood-flow and nerve-power in <b>health</b> , means union and action of both. [P.215-216; Chapter BLOOD- AND NERVE-SUPPLY]	x		
Philosophy & Mechanical Principles of Osteopathy AT Still	Of what use would incomplete action be, when perfect <b>health</b> is the result of the full and free action of the nerves on blood that is to pass from the heart to all places, if either blood- or nerve-currents should be stopped by any cause? In the abdomen are many organs and functions that must act all the time, and they must have blood to act on and nerve-energy with which to act. [P.215-216; Chapter BLOOD- AND NERVE-SUPPLY]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	If the abdomen provides the rough material for the blood of the system, and perfect <b>health</b> can only come from good blood, and perfect blood cannot be furnished by imperfect viscera nor any imperfection in form, location, or function of any organ of the abdomen, chest, or brain, why not hunt for some cause of disease in the machinery that produces blood from the start to its finish?[P.218; Chapter THE IMPORTANCE OF PURE BLOOD]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	If we find a failure in <b>health</b> , we would surely show wisdom by going into the machine-shop to find defects in the machine or system of organs which starts with crude material and brings forth pure blood. [P.218; Chapter THE IMPORTANCE OF PURE BLOOD]	x		
Philosophy & Mechanical Principles of Osteopathy AT Still	If the arterial supply is good, the venous and lymphatic systems must do the work of draining, or we will have a large spleen or liver, a congested stomach or pancreas, all from the break in the blood-, lymph-, or nerve-chain of supply. This law holds good in supplies, drainage, purity, and <b>health</b> of all organs of the system, just as well as those I have named. The cause of uterine growths, and of diseases of the intestines, is absolute; Nature never changes. [P.222; Chapter DISEASED BLOOD]	x		x

Philosophy & Mechanical Principles of Osteopathy AT Still	Knowing that the alimentary system is an all-important part of the body mechanism, we can only expect good and healthy results from that which is normal in the whole canal, in form, size, and position, before we can ask for normal functioning, because every organ's health depends without doubt upon normality in every principle and action of the parts of the alimentary canal from the mouth to the anus. We must recognize the importance of knowledge, and much knowledge, of the alimentary system, without which the osteopath is a failure. [P.227; Chapter BEGIN AT THE RECTUM]	x	x	x
Philosophy & Mechanical Principles of Osteopathy AT Still	It is my object and intention to prove by philosophy, history, and demonstration that the abdominal viscera are responsible for our good health, and that they are the sole dependence for our normal physical forms and forces. I want to admonish the student of this philosophy that if the anatomical forms are definitely correct in position, and held in that position by normal ligaments, we can expect perfectly natural work in every department of all the organs of the abdomen, the present field of exploration. [P.227; Chapter THE FUNCTION OF THE VISCERA]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	He should know if that change in the position of the bowels would or could impinge on the natural flow of the blood and other fluids for general purposes in animal life. How much variation, if any, of the bowels can be tolerated and not cause bad results? Many grave questions arise in the minds of the students when reasoning on the failure of health and the causes that have given rise to that abnormal condition in the functioning of one, many, or all of the organs of the body. [P.229-230; Chapter THE MESENTERY]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	As the organs of the four-footed animals are suspended under the spine and hang directly toward the earth's center, the ligaments would be normal only when they accommodate the organ to that horizontal spine. The erect body of the two-footed animal must have its sustaining ligaments correspond with the erect position of the body, with the strength and forms to suit the weights which they are intended to support, and at the same time be more powerfully attached to the spine than in the four-footed animal. In man we may expect much flopping, twisting, and kinking in the mesentery, producing all sorts of variation from the normal condition, health. [P.231; Chapter THE MESENTERY]			x
Philosophy & Mechanical Principles of Osteopathy AT Still	We know the origin of blood-, nerve-, and lymph-supplies from dissections. We know this is a laboratory, and have reason to believe it is a very fine one, and we also believe that it is responsible as an official for the performance of great duties in producing and sustaining healthy conditions of the whole system by the purity of the substances it collects, prepares, and sends forth. Without that perfection we cannot reasonably expect or hope for good health.[P.233; Chapter WHAT IS THE FUNCTION?]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	If perfect normality in all its active principles is a guarantee of good health, is it not just as reasonable to guarantee diseased condition of the whole body when the omentum becomes diseased by wounds or injuries of any kind? [P.233; Chapter WHAT IS THE FUNCTION?]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	All these membranous attachments from the neck to the sacrum are abundantly supplied with nerves, blood, and lymphatic vessels. Their office as such is known to be that of secreting and sending lymph and other substances to the heart and lungs, to be prepared and returned in due time to construct and keep various organs and divisions of the body in a healthy condition, that each organ, separate and united, can keep the system in the normal condition which we recognize and call good health. [P.234; Chapter WHAT IS THE FUNCTION?]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	We wish to ask of your reason, how much of this mesentery system would be required to produce and sustain perfect health? It appears to me that no other answer would be given that would be satisfactory to the man of reason short of, that all of the entire mesentery system must pull together all the time, or a failure of some organ to perform its duty will undoubtedly appear. [P.235; Chapter WHAT IS THE FUNCTION?]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	Almost the whole list of diseases of climate and season will show a failure of the mesentery to sustain health through normal action, which, when properly understood, will reveal variations from the normal and physiological workings of the omentum, mesentery, or peritoneum from the neck to the sacrum.[P.236-237; Chapter WHAT IS THE FUNCTION?]	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	In proof of this, we will report observations on our conclusions as to the cause of diseases of the glandular and lymphatic systems. With the evidence we have, we believe such variations mark the beginning of the mesenteric failures in some function, either of the blood-, nerve-, or lymph-supplies, and physiological failures to act to their full normal capacity as required by the exacting demands of health. [P.236-237; Chapter WHAT IS THE FUNCTION?]	x		
Philosophy & Mechanical Principles of Osteopathy AT Still	We should use caution in our assertions that Nature has made its work so complete in animal forms and furnished them with such wisely prepared principles that they could produce and administer remedies to suit the occasion, and not go outside of the body to find them. Should we find by experiment that man is so arranged and wisely furnished by Deity as to ferret out disease and purify and keep the temple of life in ease and health, we should hesitate to make known the fact. [P.243; Chapter GOD'S WORK COMPLETE]	x	x	

Philosophy & Mechanical Principles of Osteopathie AT Still	We must remember that the pelvis is well supplied with systems of nerves, on which the <b>health</b> and vitality of every organ that is in the body is dependent, for <b>health</b> and harmonious systemic support. [P.248; Chapter GO INTO CAMP]	x		x
Philosophy & Mechanical Principles of Osteopathie AT Still	The liver swings in a hammock formed of five ligamentous ropes, attached to the spine and diaphragm, and with the abdominal ends firmly fastened to the liver until they have surrounded the whole organ and returned to the spine and diaphragm, making a swinging bed or hammock, or basket, to suit the form and functions of this organ. Normality of this hammock in which the liver rests must be expected, or the	x		x
Philosophy & Mechanical Principles of Osteopathie AT Still	So far I think we are safe to say that all evidence is favorable to the fact that bones, teeth, muscles, tendons, nerves, blood-vessels, hair, and organs of the body have had their origin from gas, and are only condensed gas. Now, we as chemists of good <b>health</b> , to succeed in curing our patients, must keep the gas-making machinery in good mechanical condition to do laboratory work, or we surely will fail to cure or even relieve our patient. [P.256; Chapter THE STOMACH]	x	x	x
Philosophy & Mechanical Principles of Osteopathie AT Still	Man eats and drinks of almost all birds, beasts, and reptiles. He masticates until his teeth are all gone. He swallows hard chunks of beef and other diets without mastication, with but little change that is apparent in his <b>health</b> and strength. [P.258; Chapter THE PROCESS OF DIGESTION BY ELECTRICITY]			x
Philosophy & Mechanical Principles of Osteopathie AT Still	You see that the supply and drainage of all the organs below the diaphragm is a complete system, which shows great and perfect wisdom in the plan and purpose for which it was formed and placed in position, to do the separate and combined work of the abdominal host. When all do a perfect work, nothing but <b>health</b> can be shown as a result. No disease can possibly come to any of these organs while supply and drainage are absolutely perfect. [P.271-272; Chapter THE UTERUS]	x		x
Philosophy & Mechanical Principles of Osteopathie AT Still	We must apply our mental and physical energies to the place in the spine controlling the blood-supply sustaining the life and <b>health</b> of the womb, the bladder, kidneys, liver, spleen, pancreas, lymphatics, and all parts of abdominal life. [P.273; Chapter EFFECTS OF WOUNDS]	x	x	
Philosophy & Mechanical Principles of Osteopathie AT Still	I wish now to give a picture of a healthy woman from childhood to womanhood, full of blood and full of life, quick in motion, active in mind, able to answer and act to all the functions of life. You must know what a healthy woman is, before you can think and act wisely with the woman who has lost her <b>health</b> , say of her sight, hearing, affecting mind, face, nose, jaw, mouth, tongue, throat, stomach, bowels, liver, kidneys, womb, bladder, vagina, heart, lungs, breasts, and all parts of a perfect woman. [P.274-275; Chapter FROM HEALTH TO DISEASE]	x	x	
Philosophy & Mechanical Principles of Osteopathie AT Still	Now let us begin with a little girl of five summers. Generally at that age she is a perfect picture of <b>health</b> , perfect in form and action. She has rosy cheeks, sparkling eyes, and silken hair. She runs, jumps, climbs, laughs, sings, and talks from morn till night, sleeps, eats, and is a perfect little machine of human life and action. [P.275; Chapter FROM HEALTH TO DISEASE]	x		x
Philosophy & Mechanical Principles of Osteopathie AT Still	If we have observed the perfect, harmonious work of <b>health</b> , we are now prepared to adjust the machinery of life by taking all embarrassments from blood- and nerve-supply that are caused or could be caused by strains, jars, and nervous shocks or wounds that are produced by change of season, climate, and physical injuries of all kinds, be they great or small. Your work is completed when you have adjusted the human body to the degree of perfection in which the God of Nature left it. [P.280; Chapter GYNAECOLOGY]		x	x
Philosophy & Mechanical Principles of Osteopathie AT Still	I have given a history of the womb in girl-life when it was in the best of <b>health</b> , in order to get a foundation from which to reason when we consider the womb in its many conditions of disease, as in abnormal discharges, ulcers, tumors, variations from its normal place in <b>health</b> , cancers, wounds caused in childbirth by forceps, retained monthlies, prolapse, sterility, menopause, inversion, proclivata, etc. [P.281; Chapter THE IMPORTANCE OF A HEALTHY WOMB]	x		x
Philosophy & Mechanical Principles of Osteopathie AT Still	The next thing to do is to set out to find the causes that produced those conditions. It matters not whether the cause is far remote or in close proximity to the uterus; we must find it, or we will be found in the antediluvian tribe of speculum cranks of all the blind female doctors' ages. We must stand true to the light and reason of anatomy or join the mourners who wail because their tricks are not now nor ever have been trumps when battling for a woman's <b>health</b> under the old tree that has nothing but woodpeckers' holes in its trunk and limbs. [P.283-284; Chapter DISEASES PECULIAR TO WOMAN]	x		x
Philosophy & Mechanical Principles of Osteopathie AT Still	I have tried to show you that the womb disease was only an effect, and the cause of its weakness was due to organs that it depended upon for <b>health</b> and strength. They had lost their power to keep the womb well nourished; the womb itself was not at fault in the cause of the disease. [P.296; Chapter TREATMENT]	x		
Philosophy & Mechanical Principles of Osteopathie AT Still	A successful healing of the uterus and its appendages depends wholly upon the nutriment delivered by the artery, the drainage by the venous system, and the unobstructed nerve-force necessary to normal uterine <b>health</b> . Now let us proceed to hunt for the causes that would interfere with the harmony of the blood- and nerve-systems of the womb. [P.301-302; Chapter CAUSE OF UTERINE DISTURBANCES]	x	x	



Philosophy & Mechanical Principles of Osteopathy AT Still	Not only to know the anatomical forms and positions of the parts, but to thoroughly know the entire system, the head, neck, chest, abdomen, pelvis, and limbs, with each separate function, and all functions in harmonious combination, free to perform their work as Nature had planned for man's health and comfort. [P.314; Chapter AN ARRAY OF TRUTHS]	x	x		x
Philosophy & Mechanical Principles of Osteopathy AT Still	Nature has amply prepared all the machinery and power to prepare material and construct all parts, and when in normal condition the mind and wisdom of God is satisfied that the machine will go on and build and run according to the plans and specifications. If this be true, as Nature proves it to be at every point, what can man do farther than line things up and trust to Nature to get the results desired, "life and health"? Can we add or suggest any improvement? If not, what is left for us to do is to keep bells, batteries, and wires in their normal places and trust to normal laws as given by Nature to do the rest. [P.325; Chapter FEVERS ONLY EFFECTS]	x	x	x	x
Philosophy & Mechanical Principles of Osteopathy AT Still	Blood must not stop its motion nor be allowed to make abnormal deposits. The work of the heart is complete if it delivers blood into the arteries. Each division must then do its part fully as the normal heart does in health, and a normally formed heart is just as much interested in the blood that is running constantly for repairs and additions as the whole system is in the arteries of supply. You must have perfection in the heart first, and from it to all arteries. All hindrances must be kept away from the arteries, great and small. [P.326; Chapter RESULT OR STOPPAGE OF VEIN OR ARTERY]	x		x	
Philosophy & Mechanical Principles of Osteopathy AT Still	Health permits of no stoppage of blood in either the vein or artery. If an artery cannot unload its contents, a strain follows, and, as an artery must have room to deposit its supplies, it proceeds to build other vessels adjacent to the points of obstruction. [P.326; Chapter RESULT OR STOPPAGE OF VEIN OR ARTERY]	x			
Philosophy & Mechanical Principles of Osteopathy AT Still	Let us call it "a trade," as the use of drugs is not a science. The drug practitioner in a majority of cases, when he administers drugs, gives one dose for health and nine for the dollar. [P.360-361; Chapter METHODS OF HEALING]				x
Philosophy & Mechanical Principles of Osteopathy AT Still	As far as the writer can learn from reading and from other methods of inquiry, the power and use of ear-wax has never been known, looked for, or thought of as one of life's agents for good or bad health. [P.407; Chapter AN EXPERIMENT]	x			x
Philosophy & Mechanical Principles of Osteopathy AT Still	Thus the lymphatics will be moved to wash out impurities and the nutritive nerves will rebuild lost energy. As but little is known or said of how or where the cerumen is formed, we will guess it is formed under the skin in the fascia and conveyed to the ears by the secretory ducts. Its place and how it is manufactured are not questions of as great importance as its use in disease and health. [P.412; Chapter DIFFERENCES IN SEVERITY]	x			x
Philosophy & Mechanical Principles of Osteopathy AT Still	As all authors so far seem silent, even on the subject of when or how the wax is formed, we must resort to careful investigation to find the relation of the cerumen system to health. [P.414; Chapter WRITTEN FOR THE HOME]	x			
Philosophy & Mechanical Principles of Osteopathy AT Still	What would be the effect on life and health if we should cut off, dam up, or suspend the flow of the aorta as it descends close to the vena cava and thoracic duct as they return with their contents through the diaphragm on their journey to the heart and lungs? And after having supplied the plain, what would be the effect if the vena cava and its system of drainage, and the thoracic duct, should be dammed up so that chyle and blood could not be carried to the heart and lungs for renewal and purification and changes? [P.417; Chapter OLD SYSTEMS UNRELIABLE]	x			x
Philosophy & Mechanical Principles of Osteopathy AT Still	If the patient's general health is fairly good, allow her to tell you what she wants to eat and give it to her. [P.437; TREATMENT]				x
Autobiografie AT Still	I have succeeded in being able to introduce Osteopathy in such a manner, that the students can grasp and comprehend the Philosophy Of this Science, and prove their ability to demonstrate that which they assert, namely; the true law of successfully combating disease as Thinkers and Engineers who are well qualified to conduct the human' body from disease to health. [S. 7; Preface to Second Edition]			x	x
Autobiografie AT Still	I want to thank Dr. E. B. Veazie and Prof. Bean for their untiring interest and work in assisting me to bring out this revised edition, for at my age and present state of health it would have been impossible for me to have accomplished it without their aid. [S. 8; Preface to Second Edition]				x
Autobiografie AT Still	I have worked from the days of a child, for more than fifty years, to obtain a more thorough knowledge of the workings of the machinery of life, in producing ease and health. [S. 33; Kapitel 1]			x	x
Autobiografie AT Still	And to day I am, as I have been for fifty years, fully established in the belief that the artery is the river of life, health, and ease, and if muddy or impure disease follows. [S. 33; Kapitel 1]	x			x
Autobiografie AT Still	Soon I saw the green islands of health all over the sea of reason. [S. 88; Kapitel 6]				x



Autobiografie AT Still	Believing that a loving, intelligent Maker of man had deposited in his body in some place or throughout the whole system drugs in abundance to cure all in firmities, on every voyage of exploration I have been able to bring back a cargo of indisputable truths, that all the remedies necessary to <b>health</b> exist in the human body. [S. 88; Kapitel 6]	x	x		
Autobiografie AT Still	This year I began an extended study Of the drive —wheels, pinions, cups, arms, and shafts of human life, with their forces, supplies, framework, attachment by ligaments, muscles, their origin, and insertion; nerves, their origin and supply; blood supply from and to the heart; how and where the motor nerves received their power and motion; how the sensory nerves acted in their functions, voluntary and involuntary nerves in performing their duties, the source of their supply, and the work done in <b>health</b> , in the obstructing parts, in the places, through which they passed to perform their part in the economy of life; all this study awoke a new interest Within me. [S. 93; Kapitel 7]	x		x	
Autobiografie AT Still	He had been poor in <b>health</b> for a number of years, and was so reduced he could scarcely walk, and had been led up to and turned loose in the pastures of hell by "allopathy," and was using seventy-five bottles of morphine annually. [S. 98; Kapitel 8]			x	x x
Autobiografie AT Still	She looked wise and skipped. I set three hips in the presence of Dr. W. O. Torrey, expresident of the Missouri State Board of <b>Health</b> . [S.103; Kapitel 8]				x
Autobiografie AT Still	Quite a number of years have passed since I began to test the laws of nature's God as a system of true healing principle that would give nature a chance to recapture the ports of <b>health</b> . [S. 151; Kapitel 12]	x	x	x	
Autobiografie AT Still	His ( <i>God</i> ) pellets of life are always ready and never fail, in giving more <b>health</b> in less time than the most exalted ideal of the most sanguine lover of nature and nature's ability to repair any and all parts of the machinery of life could hope for. [S. 151; Kapitel 12]	x	x		
Autobiografie AT Still	I am instructed to examine this host of men, who have been the champions of all the combats that have for twenty thousand years raged between disease and <b>health</b> . [S. 155; Kapitel 12]				x
Autobiografie AT Still	Subdue the motor in motion and the sensory in sensation, then hands off until nature makes its ample round, and construction takes the place of destruction and <b>health</b> is the result." [S. 159; Kapitel 12]	x	x		
Autobiografie AT Still	A great and serious battle has been raging for twenty thousand years between disease and <b>health</b> , fought valiantly with all implements that could be brought to bear upon the enemy —sickness and death. [S. 159/160 ; Kapitel 12]				x
Autobiografie AT Still	And I awoke and saw the diplomats of Osteopathy coming home with the scalps of Fits, Measles, Whooping —cough, and many other scalps, from all parts of the globe, as trophies to the ammunition and generalship of those who are satisfied to trust to the divine weapons'at all times and in all engagements between sickness and <b>health</b> . [S. 161; Kapitel 12]	x	x	x	
Autobiografie AT Still	And I have to say from a conclusion, based upon sworn statements of all the ages from all medical schools, that their foundation is wholly unscientific and unsatisfactory from the conclusions based upon the results, as found in all engagements between disease and <b>health</b> . [S. 178; Kapitel 14]				x
Autobiografie AT Still	I proclaimed then and there that all nerves depended wholly on the arterial system for their qualities, such as sensation, nutrition, and motion, even though by the law of reciprocity they furnished force, nutrition, and sensation to the artery itself, and further proclaimed that the body of man was God's drug store and had in it all liquids, drugs, lubricating Oils, Opiates, acids, and anti-acids, and every sort of drug that the wisdom of God thought necessary for human happiness and <b>health</b> . [S. 182; Kapitel 14]	x	x		
Autobiografie AT Still	So if the supply channels of the body be obstructed, and the life-giving currents do not reach their destination full freighted with <b>health</b> corpuscles, then disease sets in. [S. 184/185; Kapitel 14]	x			x
Autobiografie AT Still	But beyond all this lies a still greater question to solve, which is how and when to apply the chemicals of life as nature designs they shall be, if life be aided in the process of removing all hindrances to <b>health</b> , just what power to apply to call forth lymph, fibrin, albumin, uric acid, muriatic, or any other fluid from the great chemical human laboratory, that has within itself all necessary qualities, and never in the grand show up to bring them into use when called on to do so, from the outer skin to the center of man and life in all nature. [S. 209/210; Kapitel 16]	x		x	
Autobiografie AT Still	Should we so conclude and find by experiment that man is so arranged and so wisely furnished by God as to be able to ferret out disease, purify and keep the temple of life in ease and <b>health</b> , we must use great care when we assert such has been undeniably true up to the present date. [S. 214; Kapitel 17]	x			x
Autobiografie AT Still	At the close of that memorable combat between sickness and <b>health</b> , life and death, I gave the generals of drugs a belt of my purest love. [S. 229; Kapitel 18]				x x
Autobiografie AT Still	He had hoped to carry the banner of Osteopathy far into the future, but as the result of an accident his <b>health</b> was impaired and he left us in answer to nature's summons. [S. 231/232; Kapitel 19]		x		x
Autobiografie AT Still	I am simply trying to teach you what you are; to get you to realize your right to <b>health</b> , and when you see the cures wrought here, after all other means have failed, you can but know that the foundation of my work is laid on nature's rock. [S. 234; Kapitel 19]	x	x		

Autobiografie AT Still	He ( <i>Osteopath</i> ) removes the obstruction, lets the life-giving current have full play, and the man is restored to <b>health</b> . [S. 235; Kapitel 19]	x	x		
Autobiografie AT Still	You will find cause for a man to reason that when they are all in their normal position that every part is in proper condition for <b>health</b> ." [S. 245; Kapitel 20]	x	x		
Autobiografie AT Still	An Osteopath walks out single —handed and alone. And what does he place his confidence in? First, in his confidence in the intelligence and immutability of God. That the strokes of the smoothing -planes of God, and the steam boilers constructed by the Divine Being and placed in man when unobstructed, act in harmony. What is harmony but <b>health</b> ? It takes perfect harmony of every nerve, vein, and artery in every part of the body. Every muscle that moves has something to make it go. Instance, what is it that constructs the heart, that pushes the blood to all parts of the body? Why, an Osteopath will tell you it is the work of the coronary arteries, which he must understand before he treats your heart. When I look upon the work of nature I see that it doesn't work for a dollar and a half a day; it works for results only. God's pay for labor and time is truth, and truth only. If it takes Him a million years to make a stone as large as a bean, the time and labor are freely given and the work honestly done. No persuasion whatever will cause that mechanic to swerve from the line of exactness in any case. Therefore I can trust the principles that I believe are found in the human body. I find what is necessary for the health, comfort, happiness of man, the passions, and all else. Nothing is needed but plain, ordinary diet and exercise. We find all the machinery, qualities, and principles that the Architect intended should be in man. Therefore, let me work with that body, from the brain to the feet. It is all finished work, and is trustworthy in all its parts. [S. 247-248; Kapitel 20]	x	x	x	x
Autobiografie AT Still	I find what is necessary for the <b>health</b> , comfort, happiness of man, the passions, and all else. Nothing is needed but plain, ordinary diet and exercise. We find all the machinery, qualities, and principles that the Architect intended should be in man. [S. 248; Kapitel 20]	x	x	x	
Autobiografie AT Still	They were put up by order of the state board of <b>health</b> , (or state board of ignorance), to keep the people from spreading diphtheria. [S. 266; 22]				x
Autobiografie AT Still	The point I wish to have you bear in mind is this, that to be an Osteopath you must study and know the exact construction Of the human body, the exact location of every bone, nerve, fiber, muscle, and organ, the origin, the course and flow of all the fluids of the body, the relation of each to the other, and the function each is to perform in perpetuating life and <b>health</b> . [S. 289; Kapitel 24]	x	x	x	
Autobiografie AT Still	And now we stand united firm for all the coming years TO bear the fruit of <b>health</b> and love and banish pain and fears. [S. 293; Kapitel 24]				x
Autobiografie AT Still	It gives man flesh, strength and <b>health</b> ; makes 'him renew his youth This grand result it doth attain without a drug, for sooth. [S. 294; Kapitel 24]	x		x	x
Autobiografie AT Still	We pride ourselves on the truth that we are daily giving to suffering humanity <b>health</b> and comfort, peace and happiness, relief from pain, with good -will toward all men. [S. 296; Kapitel 25]		x	x	
Autobiografie AT Still	The wonders that he daily wrought were told through out the land, And brought to him in search of <b>health</b> a sorry looking band. [S. 309; Kapitel 26]		x		x
Autobiografie AT Still	And now I'm sure you'll drink his <b>health</b> , clink glasses while we cry God speed this science in ist work and let it live for aye. [S. 311; Kapitel 26]	x			
Autobiografie AT Still	This life is law and Osteopathy its latest clause that teaches us its magnitude, and doth direct and guide creation's crowning work —the living man —unto his perfect right, unchanging <b>health</b> . [S. 314/315; Kapitel 27]	x		x	
Autobiografie AT Still	If this machine is self -propelling, self -sustaining, having all the machinery of strength, all the thrones of reason established, and all working to perfection, is it not reasonable to suppose that the amount of wisdom thus far shown in the complete forms and the workings of the chemical department, the motor department, the nutritive, sensory, the compounding of elements, the avenues and power to deliver these compounds to any part of the body, to form the newly compounded fluids, any change in the chemical quality that is necessary for renovation and restoration to <b>health</b> ? [S. 326; Kapitel 28]	x		x	
Autobiografie AT Still	If you have a thorough and practical acquaintance, through anatomy and physiology, with the form and workings of the machinery of life and <b>health</b> , and treat it as a skillful physiological engineer should, then you are prepared to say to the doctors Of medicine, We have found no place in the whole human body where you can substitute anything but death in place of life. [S. 327; Kapitel 28]	x		x	
Autobiografie AT Still	What are the <b>health</b> resorts? They are places supposed to have certain kinds of diet; you must eat a certain amount, at a certain hour, and go to bed at a certain time. [S. 342; Kapitel 30]			x	
Autobiografie AT Still	We have proven here that the <b>health</b> —grub business is not necessary, and we can do entirely without it; that is, the system of eating just so -and -so or you will die. If the stomach is connected with the right battery, the brain and the nerves of nutrition are working right, you can eat a long -legged frog and live on it; you can eat dog and thrive on it. If you don't believe it, just get a piece of beef in this town, and if you can eat it, you can eat anything. The wise Architect of the universe put that mill within you and it will grind anything that is nutritious. This being so, there is not as much use for your big mills to grind in a certain way as there is for; you to have your battery and machinery so they can run as God in His judgment intended when He planned them. [S. 342; Kapitel 30]	x	x		

Autobiografie AT Still	I took the position in 1874 that the living blood swarmed with <b>health</b> corpuscles which were carried to all parts of the body. [S. 343; Kapitel 30]	x		
Autobiografie AT Still	He thanked God for the crops, good <b>health</b> , and schools, and said, O, Lord, we are ashamed and truly sorry that we' have to preach the gospel in such a. poorly constructed and illy -provided church -house as this. Thou knowest it is a Shame and a disgrace 011 the people to even think or call this 'the' house of God.' Bless our souls. Amen!" [S. 348; Kapitel 31]		x	x
Autobiografie AT Still	All long -lived birds and animals, that live on but few kinds of food, should be a lesson for man not to eat and drink till the body is so full that no blood vessel can pass in any part of the chest or abdomen. Our great dinners are only slaughter -pens of Show and stupidity. Some would say: "It is such a nice place to talk and visit." Does an owl hoot and eat at the same time. Let me eat quick and trot. and I will have <b>health</b> and strength. Off to the country I went with a flour -sack full of darkev bones in 1877, and have been studying bones ever Since. At that time I was very anxious to know if God could cure chills and fever without quinine and whisky, fever without drugs, headache and a few more diseases without opium and other sedatives. I did not know at that time that I could apply this science successfully to all diseases of the land and sea. [S. 369-370; Kapitel 32]			x
Autobiografie AT Still	Be they from whatever source, they have proven that they are truths absolute, as old as time and as consoling as the love of God, containing each and every principle known by the highest uthor ity on sickness and <b>health</b> . [S. 377; Kapitel 33]		x	
Autobiografie AT Still	They have been Opposed at every step by the old schools who seek to prevent their giving to humanity the boon of <b>health</b> . [S. 389/390; The Past Ten Years in Osteopathy]		x	x
Autobiografie AT Still	Osteopathy was discovered by Dr. A. T. Still, of Baldwin, Kan, 1874. Dr. Still reasoned that "a natural flow of blood is <b>health</b> ; and disease is the effect of local or general disturbance of blood —that to excite the nerves causes muscles to contract and compress the flow of venous blood to the heart; and the bones could be used as levers to relieve pressure pressure on nerves, veins, and arteries. [S. 404; Definitions]	x		
Autobiografie AT Still	Technical. Osteopathy is that science which consists of such exact, exhaustive, and verifiable knowledge of the structure and functions of the human mechanism, anatomical, physiological, and psychological, including the chemistry and physics of its known elements, as has made discoverable certain organic laws and remedial resources, Within the body itself, by which nature under the scientific treatment peculiar to osteopathic practice, apart from all ordinary methods of extraneous, artificial, or medicinal stimulation, and in harmonious accord with its own mechanical principles, molecular activities, and metabolic processes, may recover from displacements, disorganizations, derangements, and consequent disease, and regain its normal equilibrium of form and function in <b>health</b> and strength. [S. 404; Definitions]	x	x	x
Research & Practice AT Still	I worked along faithfully, patiently and hopefully, finding out that the human body was just as liable to strains and variations as a steam engine, and that after correcting the strains and variations <b>health</b> was sure to follow. [P.9; Chapter Preface]	x		x
Research & Practice AT Still	I worked along faithfully, patiently and hopefully, finding out that the human body was just as liable to strains and variations as a steam engine, and that after correcting the strains and variations <b>health</b> was sure to follow. I was many years philosophizing, comparing and noticing results which followed taking off strains and pressures. I was surprised to see that fever, congestion and all irregularities gave way, <b>health</b> returned, and the results were good and satisfactory. [P.9; Chapter Preface]	x	x	x
Research & Practice AT Still	Osteopathy is based on the perfection of Nature's work. When all parts of the human body are in-line we have <b>health</b> . [P.10; Chapter Preface]	x		x
Research & Practice AT Still	When they are not the effect is disease. When the parts are readjusted disease gives place to <b>health</b> . [P.10; Chapter Preface]	x	x	x
Research & Practice AT Still	The work of the osteopath is to adjust the body from the abnormal to the normal; then the abnormal condition gives place to the normal and <b>health</b> is the result of the normal condition. [P.10; Chapter Preface]	x	x	x
Research & Practice AT Still	This book has been written under a physical protest, my <b>health</b> not being good enough for me to enjoy the place of an author on any subject, but osteopathy is a science which I think can be explained only on a mechanical basis.[P.12; Chapter Introduction]			x
Research & Practice AT Still	I know this book is far from perfection, and it is my hope and wish that every osteopath will go on and on in search for scientific facts as they relate to the human mechanism and <b>health</b> , and to an ever-extended unfolding of Nature's truths and laws. [P.12; Chapter Introduction]			x
Research & Practice AT Still	The osteopaths are the army all ready to combat. Our captain is the God of Nature who has never failed in any of His plans or specifications, and His promise is be thou faithful unto the end and the reward shall be good <b>health</b> every day, and He says, hope thou and Me. [P.14; Chapter Why I Am An Osteopath]	x	x	



Research & Practice AT Still	Let us reason that at conception every organ of the whole human body enters one great labor union. They labor and do faithful and good work until one member of the union is mistreated. Then the whole brotherhood comes to a halt to consult, and it never compromises, until the doctor sets all things right, or apologizes for his failure and calls counsel. The head, neck, chest, abdomen, limbs and all organs belong to the brotherhood of labor, and they are commissioned to show perfect work and good health. They do this when everything is in order and there is plenty of nourishment and a reasonable amount of rest and amusement. [P.21; Chapter The Brotherhood of Life]	x		x
Research & Practice AT Still	For thirty-five years I have observed man's body with the eyes of a mechanic so that I could behold and see the execution of the work for which it was designed, and I have come to this conclusion: The better I am acquainted with the parts and principles of this machine—man—the louder it speaks that from start to finish it is the work of some trustworthy architect; and all the mysteries concerning health disappear just in proportion to man's acquaintance with this sacred product, its parts and principles, separate, united or in action. It is an honor to its Builder who should be respected for the perfection set forth and shown by man as a product of Life and its constructive intelligence. I consider man the answer to the question, does Nature prove its perfection by its work? I say yes, and treat the human body as a machine should be treated by a mechanic. [P.24; Chapter An Object in Nature's Work]			x
Research & Practice AT Still	We say disease when we should say effect; for disease is the effect of a change in the parts of the physical body. Disease in an abnormal body is just as natural as is health when all parts are in place. One asks how we may know the normal. [P.26-27; Chapter Systems and Successes]	x		x
Research & Practice AT Still	Surely we know when the hat fits the head and the pants the legs. We should know the normal places of all bones, and their uses; how one is attached to another; where blood and nerve supply come from and how. If we do not, we must learn or we will blunder and fail, because no variation will be allowed if we get health. [P.26-27; Chapter Systems and Successes]	x		x
Research & Practice AT Still	When you have adjusted the human body to the degree of absolute perfection, all parts in place, none excepted, then perfect health is your answer. Nature has no apology to offer. It does the work if you know how to line up the parts; then food and rest are all that is required. [P.28; Chapter Nature as an Architect]	x		x x
Research & Practice AT Still	Let us say that each person is a well organized city and reason by comparison that the city makes all the workshops necessary to produce such machinery as is required for the health and comfort of its inhabitants. [P.29; Chapter Man's Body Is Like Unto a City]			x
Research & Practice AT Still	Each organ is a laborer of skill and belongs to the union of Perfect Work. Each laborer or organ must be in perfect health, or some degree of failure, a beginning of universal shortage in perfect work throughout the system or city, will be the result. [P.29; Chapter Man's Body Is Like Unto a City]	x		x
Research & Practice AT Still	Carefully read up the nerve and blood supply of the pleura, the nerve and blood supply of both lungs and the heart, because the lungs and the heart stand responsible for perfect health and every diseased organ depends on those two servants for recovery. Let us run over the machine beginning with the mouth which grinds the food. The food then passes into the throat, esophagus, stomach and the bowels where it is prepared to give and deliver the extract known as chyle. This is mixed with venous blood, taken to the heart, and from the heart it goes to the lungs or garden to be finished and returned to the heart as arterial blood, or seeds of animal life. Then it is sown through all parts of the body to sprout, grow and form bone, muscle, fiber and on to the sum total of all parts of the body. [P.35; Chapter Blood Seed]	x		x
Research & Practice AT Still	If the normal position and relation of every bone from the crown of the head to the sole of the foot is a condition necessary to good health, what variation from a socket, facet or any joint will be the cause of some progressive disease such as a fever, tuberculosis, or inflammation of any joint of the neck, back, loin, hip, legs or arm? Can you as an engineer reconciled to your knowledge of a twist of a bone from its normal position, not see that such a slight movement would carry a muscle, both ends of which are fastened, backwards or forwards sufficiently far to produce an unnatural crossing of those fibrous strings, muscles or tendons that unite a rib with the spinous process, or that unite other parts? [P.45; Chapter Variation and Adjustment of Bones]	x		x
Research & Practice AT Still	My object is to emphasize the importance of looking after local causes that go on with their irritation. A slip of the under jaw or neck causes facial paralysis, facial neuralgia, or if you prefer the term, tic douloureux. Such diseases as shaking palsy, smallpox, measles, mumps, chickenpox, diphtheria, enlarged tonsils, adenoid tumors, dysentery, constipation, bloody flux, monthly irregularities or any variation from health have a cause, and the cause has a location. It is the business of the osteopath to locate and remove it doing away with the disease and getting health instead. I want the osteopath to be a hunter and find his game, otherwise his work will be unsatisfactory. [P.54; Chapter Some Mechanical Injuries and Their Effects]	x		x x

Research & Practice AT Still	When we are consulted on baldness, dandruff and skin diseases of the head we are constrained to ask these questions: Is the arterial supply normal? Is the venous drainage normal? Our conclusion is, that this falling hair is an effect, the result of either imperfect arterial supply or venous drainage, and that the debris or dandruff is the substance that should have been used for the growth and health of the hair. The abnormality of blood and nerve supply and venous drainage is the cause that has produced this effect. [P.56; Chapter Region of the Head]	x			
Research & Practice AT Still	Let us be merciful to the old doctor. He has done the best he could but he has given us nothing. Let us say we admire his grit, but we cannot say the products handed down to us by the doctors of all ages give us an lota of that which we have sought—truth—that we can apply to our suffering patients and know from the beginning that the result will be re-establishment of health. [P.69; Chapter Diseases of Throat and Neck]		x	x	x
Research & Practice AT Still	We as osteopaths have raised the lone star of the mechanic. It has been up in open view for over thirty-five years and has established beyond all controversy that blood is the food of life. When the system can use it normally health is your answer; when not, disease and death are the words of your soliloquy. [P.69; Chapter Diseases of Throat and Neck]	x	x	x	
Research & Practice AT Still	I have reasoned about these diseases as a mechanic and treated them as a mechanic my success in handling them has been far more satisfactory. So far as my memory reaches and at least during the past thirty years I can say that when I have had an early opportunity to treat a child or a person suffering with laryngeal disease, and who enjoyed fairly good health otherwise, I have lost none of them. [P.72-73; Chapter Laryngeal Diseases]				x
Research & Practice AT Still	No part, great or small, in the whole machine can be taken away and perfect functioning follow in life's action. If we expect perfect health we must look for any variation and keep all parts in condition to do the work they can do when in line. [P.100; Chapter Lecture on the Lungs]	x	x	x	
Research & Practice AT Still	We know that in good health the lungs act in an undisturbed manner. [P.101; Chapter Lecture on the Lungs]				x
Research & Practice AT Still	Where this is the condition and the heart and other organs and parts of the body are undisturbed, we are bold to say that we have and enjoy good health. [P.101; Chapter Lecture on the Lungs]	x		x	
Research & Practice AT Still	We know we can look upon the lung as one of the organs, beings, or personalities of life. We know that immediately following a wound from a bullet, a knife or any other force that would produce a surgical injury, health suffers in proportion to the extent of the injury. Other injuries are just as dangerous as the surgical, such as inhaling deadly gases or being filled by water, blood or any other substance. The result is death, instantaneous or progressive. [P.101; Chapter Lecture on the Lungs]	x			x
Research & Practice AT Still	I have taken up the human lung to investigate and treat it as though it were a part of the machinery of life. I have traveled on this road for many years. At first I was very much disappointed to find that when I properly adjusted the spine with the ribs misery disappeared and my patient with pleurisy or pneumonia got well without a drop or a dose of any drug; I was surprised, disappointed, and glad, to know I had discovered that when all bones were in place and joints perfectly articulated, the whole body was a machine and could manufacture and apply all substances necessary to keep it in repair and health. [P.101; Chapter Lecture on the Lungs]	x		x	
Research & Practice AT Still	Something is wrong or goes wrong in the action of the lungs previous to disease and death from lung trouble and we want to know where the break or friction started; how and why the lung has failed to perform its functioning. Then we will be better prepared to proceed to adjust to the normal and we will have a hope for restoring our patients to health. The normal and alternate action of both lungs must be maintained. [P.112; Chapter Lecture on the Lungs]	x		x	
Research & Practice AT Still	One writer says that a great per cent of nurses in lung sanitariums become consumptive and die; that in association with the patients, drinking, breathing, etc., they absorb the bacteria. I don't dispute this. It is very probable that it is true and that separation is necessary. The nurses should be careful not to inhale the foul breath from the consumptives nor drink after them, because if in poor health themselves from working too many hours, loss of sleep, etc., their physical condition will not resist the bacterial onslaught; then it would be reasonable to suppose that some of the attendants would be affected by the disease. [P.113; Chapter Lung Diseases Prevented and Eradicated]			x	x
Research & Practice AT Still	When you have correctly adjusted the framework, also the nerve and blood supply, you will often be surprised to see the patient discharge half a pint of corruption at one time, which is a strong evidence that you have adjusted the recuperating power of the lungs and the machinery is unobstructed. They will clean out deposits and repair injuries by cicatrizing and closing up the cavity from whence issues this pus, and you may expect to see your patient return to good health, enjoyment of life and ability to follow his usual avocation. [P.120-121; Chapter Lung Diseases]	x			x
Research & Practice AT Still	Definition of Singultus.—Hiccough or hiccup. A noise made by the sudden and involuntary contraction of the diaphragm, and the simultaneous contraction of the glottis arresting the air in the trachea; it is a symptom of many morbid conditions, but occurs frequently in persons otherwise in good health. [P.145; Chapter Hiccup]				x

Research & Practice AT Still	Prognosis.—In your expectations or prognosis you must make allowance for the <b>health</b> and the general condition of the system of your patient when attacked. If these summer complaints should attack with great severity a person who has been suffering from pulmonary or abdominal diseases the case is far less hopeful than if the patient were strong and robust at the time the disease of the bowels appeared. [P.165; Chapter Dysentery]								x	
Research & Practice AT Still	Malignant tumors tend to infiltrate the tissues; innocent tumors push the tissues aside, and are usually encapsuled; many malignant tumors tend to produce secondary growths in adjacent glands, and are disseminated throughout the body; they affect the general <b>health</b> , and usually, when removed, tend to recur. There are many theories regarding the origin of tumors. [P.174; Chapter Abdominal and Other Tumors]							x		
Research & Practice AT Still	The anatomical physiologist in council would reason as a preserver of life, and would say to the surgeon: "We will be satisfied with nothing from nor tolerate any interference by the knife of any one who cannot give a demonstrable reason why this abnormal growth cannot be reduced without the knife. What important nerve of vaso-constriction or vaso-dilation has been prohibited from executing its work of normal construction and renovation to normal <b>health</b> ?" [P.175; Chapter Abdominal and Other Tumors]						x		x	
Research & Practice AT Still	In the human body there are five systems of nerves that must be normal and in the very best of <b>health</b> so as to do their full duty. They are the motor, nutrient, sensory, emotional and mental. There are five kinds of nerves in the sensory system. They are the nerves of sight, smell, taste, hearing, feeling, and all should obey the demand of the mental system. The sensory system gives notice to the mental what it sees, hears, smells, tastes and feels, and then the mind, or mental system gives orders just what to do. If there is danger near, the motor system is ordered to move and preserve the body. If the motor fails to obey the order to move or run, then death or injury to the body may follow. Thus life depends on obedience of the motor nerve division. [P.189; Chapter Insanity and Feebleness of Mind, or Mental Shortage or Overplus]						x	x	x	
Research & Practice AT Still	Suppose the nutrient system should fail to nourish any division or the whole body, the result is prostration either of the division or of the whole body. Any confusion or failure in the whole nerve system or in any division will show imperfection in <b>health</b> , mental or physical action, just in proportion to the shortage, or injuries received. [P.190; Chapter Insanity and Feebleness of Mind, or Mental Shortage or Overplus]							x		
Research & Practice AT Still	If the patient's general <b>health</b> is fairly good allow her to tell you what she wants to eat and give it to her. Let her diet be in line with her usual custom. [P.236; Chapter Diet]								x	
Research & Practice AT Still	Treatment.—We have here in our little patient who is suffering with croup, a human being who is dying for the want of normal nerve and blood supply and its perfect circulation. This is the effect caused by the irritated constrictor nerves that are putting in their powerful and destructive forces and shutting off the normal circulation between the heart, brain, lung and pleurae, which parts must be absolutely normal in action or the result is disease leading to death. This child will die if you do not reproduce normal action of the heart, the lungs and the brain; they are responsible for <b>health</b> and harmony and must be free to perform their part. [P.243; Chapter Croup]						x	x	x	
Research & Practice AT Still	Every student of anatomy knows we have a brain with its system of nerves; also arterial, venous and lymphatic systems. When these systems and every articulation of the bony system are in natural working order, ease, comfort and <b>health</b> are the effects. [P.270; Chapter Rheumatism]							x	x	x
Research & Practice AT Still	He was unable to walk, sit on a chair, enter into conversation with anyone or feed himself. He was always worse after his bath was given him, and usually had to be held in bed at night as he had no control over his nerves. At this stage of the disease I consulted Dr. A. T. Still who after a thorough examination pronounced the condition one of chorea and proceeded to treat him according to the Osteopathic Science. In less than six weeks my son was completely cured and is today enjoying the best of <b>health</b> . No other than osteopathic treatment was used." [P.278-279; Chapter Choreia]								x	x
Research & Practice AT Still	These I carefully adjusted in the manner already described to you. I advised the family to feed the boy when he was hungry, lay him down and let him rest when he was tired, and as he was always in a worse condition following a water bath, I advised the use of lard, almond or olive oil instead of water. I have also had other patients with this condition in its worst form who returned to normal <b>health</b> following the adjustment of the bony structure. [P.281; Chapter Choreia]							x	x	
Research & Practice AT Still	I look upon it as being of the greatest importance for the lower bowel of patients in this condition, the colon in particular, to have good pure substances from which to extract chyle and other fluids necessary to be carried to the heart and the lungs and pass through the process of purifying and manufacturing normal blood which is to be distributed throughout the entire system in order that it may do its functioning of universal renovation, repair and return, maintaining the system in its original normal condition which we call <b>health</b> . [P.285; Chapter Dropsy]							x	x	x



Research & Practice AT Still	I am very careful on this side in dealing with typhoid patients to know that all is correct. From the ninth rib on down to the lumbar I explore very carefully, for the reason that many causes might operate here that would irritate the quadratus lumborum and other muscles that attach to these ribs and would pull the ribs from their normal positions. I reason that normality of position is necessary to good health and any abnormal position of bone or muscle would produce the opposite condition. [P.350; Chapter Typhoid Fever]	x		x
Research & Practice AT Still	In the condition called typhus fever my object is to get both the nerve and blood systems free from any constriction in order that the processes of renovation and repair can go on, resulting in complete health. As to beds, use such as the patient has been accustomed to and is comfortable in, and good clean sheets and covers. Have plenty of good fresh air in the room. Give such nutritious easily digested food as is ordinarily used and this is all I have to say on diet. [P.356; Chapter Typhus Fever]	x	x	x
Research & Practice AT Still	The ability of osteopathy to give relief and cure has been sufficiently demonstrated in cases where medicine has acknowledged its inability to produce the desired result—health. [P.369; Chapter Osteopathy and the Solidity of its Foundation]		x	x
Research & Practice AT Still	Your good work is the soul and body of your success both in restoring your patient to health and in getting plenty of money for your services. From my experience I think that he who depends upon the patients he has cured for his advertising is far better off than the man who depends upon the traveling osteopathic lecturer who tells what wonderful men the "Old Doctor" and his boys are. [P.369; Chapter Osteopathy and the Solidity of its Foundation]		x	x
Research & Practice AT Still	The machinist or engineer who would conduct the human body from the abnormal condition which is disease, to the normal which is health and happiness, must think and do as a mechanic or his effort will be a failure. The theoretical blank has no place in this day of independent thought. [P.374; Chapter A Final Exhortation]		x	x
Philosophy of Osteopathy AT Still	From there you are taken to the engineer's room (or operator's room) in which you are taught how to observe and detect abnormalities and the effect or effects they may and do produce, and how they effect health and cause that condition known as disease. [P.2-3; Chapter WHAT I MEAN BY ANATOMY]	x	x	
Philosophy of Osteopathy AT Still	The Osteopath reasons if he reasons at all, that order and health are inseparable, and that when order in all parts is found, disease cannot prevail, and if order is complete and disease should be found, there is no use for order.[P.3; Chapter THE PRACTICING OSTEOPATH'S GUIDE]		x	x
Philosophy of Osteopathy AT Still	And if order and health are universally one in union, then the doctor cannot usefully, physiologically, or philosophically be guided by any scale of reason, otherwise. [P.3; Chapter THE PRACTICING OSTEOPATH'S GUIDE]	x		
Philosophy of Osteopathy AT Still	To find health should be the object of the doctor. Anyone can find disease. He should make the grand round among the sentinels and ascertain if they are asleep, dead or have deserted their posts, and have allowed the enemy to get into camps. He should visit all posts. Before he goes out to make the rounds, he should know where all posts are, and the value of the supply he has charge of, whether it be shot, shell, grub, clothing, arms or anything of value to the Company or Division. [P.5; Chapter THE OSTEOPATH SHOULD FIND HEALTH]	x	x	x
Philosophy of Osteopathy AT Still	We look at it in perfect health which means perfection and harmony not in part, but of the whole body. So far we are only filled with love, wonder and admiration. [P.8; Chapter BODY IN PERFECT HEALTH]			x
Philosophy of Osteopathy AT Still	A thought strikes him that the cerebro spinal fluid is the highest known element that is contained in the human body, and unless the brain furnishes this fluid in abundance a disabled condition of the body will remain. He who is able to reason will see that this great river of life must be tapped and the withering field irrigated at once, or the harvest of health be forever lost. [P.8; Chapter BODY IN PERFECT HEALTH]	x	x	x
Philosophy of Osteopathy AT Still	Ever remember that the venous drainage must be kept normally active or congestion, and tumefaction, with inflammation of the glands of the head, face and neck will appear, and mark for you this oversight; because the perpetual health, ease and comfort of the head beginning with the scalp and hair, with their nerves, glands and purity of blood supply, a healthy eye, good hearing, healthy action of brain with its magnetic and electric forces to the vital parts which sustain life, memory and reason, depend directly and wholly upon unlimited freedom of the circulatory system of nerves, blood and cerebral fluid. [P.10; Chapter A FREE CIRCULATION]	x	x	x
Philosophy of Osteopathy AT Still	As far as the writer can learn from reading and other methods of inquiry, the power and use of ear-wax has never been known, looked on, or thought of as one of life's agents for good or bad health. [P.13; Chapter A QUESTION FOR AGES]	x		x
Philosophy of Osteopathy AT Still	As but little is known or said of how or where the cerumen is formed, we will guess it is formed under the skin in the glands of the fascia and conveyed to the ears by the secretory ducts. Its place and how it is manufactured is not the question of the greatest importance, but its uses in disease and health. [P.15; Chapter CERUMEN IN FLUID STATE]	x		

Philosophy of Osteopathy AT Still	As all authors so far seem silent even as to how or when the wax is formed, we must resort to much careful dissection to find the relation of the cerumen system to <b>health</b> . To intelligently acquaint the mother with this treatment who does not understand anatomy so as to give Osteopathic treatment for croup, diphtheria, and so on, I will say; take a soft wet cloth and wash the child's neck and rub gently down from ears to breast and shoulders; keep ears wet, often dropping in the glycerine. Use glycerine because it will mix with the water and dissolve the wax, while sweet oil and other oils will not do so. [P.15; Chapter SOME ADVICE TO MOTHERS]	x	x
Philosophy of Osteopathy AT Still	One says the power of electricity belongs more to the motor nerves and the magnetic to the nutrient system; if not they are happily blended and give the results. Without such forces life and motion could not be sustained. As it is not my object to write a treatise on general physiology, I will turn at once to the subject of the relation of life and <b>health</b> as affected by the abnormal supply and action of ear-wax. [3] [P.16; Chapter CONNECTION OF BRAIN AND OTHER NERVES IN DIGESTION]	x	
Philosophy of Osteopathy AT Still	To find the substances in the body that causes them to act and how to act, has been the object of my journey as an explorer. If they give us <b>health</b> when normal action prevails and disease only when abnormal, then we are admonished to form a more intimate acquaintance with the qualities, and with all the products, when formed in this great laboratory which compounds and qualifies each substance to fill its mission of force, construction, purity and action. [P.16; Chapter UNAIDED INVESTIGATION]	x	x
Philosophy of Osteopathy AT Still	He must not only know that the lungs are in the upper part of the chest close to the heart, liver and stomach, but he must know the relation all sustain to each other, that the blood must be abundantly supplied, support and nourish three sets of nerves, namely sensory, motor and nutrient; also voluntary and involuntary. If the supply should be diminished on the nutrient nerves, weakness would follow; reduce the supply from the motor and it will have the same effect. Motion becomes too feeble to carry blood to and from lungs normally, and the blood becomes diseased and congested, because it is not passed on to other parts with the force necessary for <b>health</b> of lungs. P.17; Chapter CONSUMPTION]	x	
Philosophy of Osteopathy AT Still	I think consumption begins by closing the channels of cerebro-spinal fluid in neck, which fluid stands as one of, if not the most highly refined elements in animal bodies. Its fineness would indicate that it is a substance that must be delivered in full supply continually to keep <b>health</b> normal; if so, we will for experimental reasons look at the neck ligated, as found in measles, croup, colds and eruptive fevers. [P.19; Chapter CEREBRAL SPINAL FLUID]	x	x
Philosophy of Osteopathy AT Still	I think by this time the reader has gotten his mind in line with his exploring needle of thought to get some light or knowledge of why a growth and how a body that has never failed for few or many years, begins and continues to form and plant deadly bombs of decay in that once powerful engine of perfect <b>health</b> , to produce suicide. [P.19; Chapter HOW TO DESTROY DEADLY BOMBS OF DECAY]	x	x
Philosophy of Osteopathy AT Still	The fascia proves itself to be the probable matrix of life and death. Beginning with the mucous membrane penetrating all parts to supply and renovate the fluids of life, and nourishing all the nerves of nutrition and assimilation. When harmonious in normal action, <b>health</b> is good; when perverted, disease is destructive unto death. [P.21; Chapter GENERATING FEVER]	x	x
Philosophy of Osteopathy AT Still	At this point we will introduce the diaphragm, which separates the heart, lungs and brain from the organs of life that are limited to the abdomen and pelvis. A question arises at this point; what has the diaphragm to do with good or bad <b>health</b> ? [P.31; Chapter THE DIAPHRAGM INTRODUCED]	x	
Philosophy of Osteopathy AT Still	As a cut-off the diaphragm, when dropped front and down, and across the aorta and vena cava by a lowering of the ribs, on both sides of the spine; it would be a complete pressure over coelic axis, with liver supply, renal, pelvic, to a complete abdominal stoppage. Then we have over-due blood for other parts to send off dead corpuscles by asphyxia, with no hope that it can sustain life and <b>health</b> of the parts for which it was designed. Thus we know that nature would not be true to its own laws, if it would do good work with bad material. [P.32-33; Chapter A CASE OF BILIOUS FEVER]	x	x
Philosophy of Osteopathy AT Still	The liver seems to be able to qualify by calling to itself all substances necessary to produce gall. Its communications with all parts of the body is direct, circuitous, universal and absolute. If pure it produces healthy gall and other substances, and in fact when healthy itself all other fluids are considered to be pure, at which time we are supposed to enjoy good <b>health</b> and universal bodily comfort. [P.36; Chapter PRODUCTIONS OF THE LIVER]		x
Philosophy of Osteopathy AT Still	Thus the arteries supply all demands, and the veins carry away all waste material, with returning blood of veins. We find building and healthy renovation are united in a perpetual effort to construct and sustain purity. In these two are the facts and truths of life and <b>health</b> . If we go to any other part or organ of the body, we find just the same law of supply, arteries first, then renovation, beginning with the veins. The rule of artery and vein is universal in all living beings, and the Osteopath must know that, and abide by its rulings, or he will not succeed as a healer. [P.39; Chapter BLOOD IS SYSTEMATICALLY FURNISHED]	x	x x



Philosophy of Osteopathy AT Still	As we dip our cups deeper and deeper into the ocean of thought we feel that the solution of life and health is close to the field of the telescope of our mental search lights, and soon we will find the road to health so plainly written that the wayfaring man cannot err though he be a fool. [P.43; Chapter CONNECTION WITH THE SPINAL CORD]							x	
Philosophy of Osteopathy AT Still	We write much of the universality of the fascia to impress the reader with the idea that this connecting substance must be free at all parts to receive and discharge all fluids, if healthy to appropriate and use in sustaining animal life, and eject all impurities that health may not be impaired by the dead and poisoning fluids. Thus a knowledge of the universal extent of the fascia is almost imperative, and is one of the greatest aids to the person who seeks cause of disease. [P.43; Chapter GOES WITH AND COVERS ALL MUSCLES]	x						x	
Philosophy of Osteopathy AT Still	Thus you see nature has amply prepared all the machinery and power to prepare material and construct all parts, and when in normal condition the mind and wisdom of God is satisfied that the machine will go on and build and run according to the plan and specification. If this be true as nature proves at every point and principle, what can man do farther than plumb, line up, and trust to nature to get results desired, "life and health?" Can we add or suggest any improvement? If not, what is left for us to do is to keep bells, batteries and wires in normal place and trust to normal law as given by nature. [P.49; Chapter FEVERS ONLY EFFECTS]	x	x	x				x	x
Philosophy of Osteopathy AT Still	The work is complete of the heart if it delivers blood into the exploring arteries. Each division must do its part fully as a normal heart does, or can in the greatest measure of health; and a normally formed heart is just as much interested in the blood that is running constantly for repairs and additions, as the whole system is on the arteries for supply. Thus you must have perfection in shape first, and from it to all parts as far as an artery reaches. All hindrances must be kept away from the arteries great and small. [P.49; Chapter RESULT OF STOPPAGE OF VEIN OR ARTERY]	x							x
Philosophy of Osteopathy AT Still	Health permits of no stopping of blood in either the vein or artery. If an artery cannot unload its contents a strain follows, and as an artery must have room to deposit its supplies it proceeds to build other vessels adjacent to the points of obstruction. [P.49; Chapter RESULT OF STOPPAGE OF VEIN OR ARTERY]	x							
Philosophy of Osteopathy AT Still	The author will now say, the health hunter in a majority of cases, when he administers drugs, gives one dose for health and nine for the dollar. [P.55; Chapter METHODS OF HEALING]								x
Philosophy of Osteopathy AT Still	We should use much caution in our assertions that nature had made its work so complete in animal forms and furnished them with such wisely prepared principles that they could produce and administer remedies to suit, and not leave the body to find them. Should we so conclude and find by experiment that man is so arranged, and wisely furnished by deity as to ferret out disease, purify and keep the temple of life in ease and health; we must use great care when we assert such is not undeniably true up to the present. [P.61; Chapter CARE EXERCISED IN MAKING ASSERTIONS]						x		x
Philosophy of Osteopathy AT Still	As you read his able essay remember there are four other sets of nerves equal to, and just as important in their divisions of life, which are the motor, nutrient, voluntary and involuntary. All of which you as an engineer must know, and by proper adjustment of the body give them unlimited power to perform their separate and united parts in sustaining life and health. Now as I have tried to place into your hands a compass, flag and chain that will lead you from effect to cause of disease in any part or organ of the whole abdomen I hope that many mysteries which have hung over your mental horizon will pass away, and give you abiding truths, placed upon the everlasting rock of cause and effect. [P.63; Chapter CONCLUDING REMARKS]	x							x
Philosophy of Osteopathy AT Still	If the patient's general health is fairly good let her tell you what she wants to eat, and go and get it. Let her diet be after her usual custom. You must remember she has just left the condition of a full abdomen. [P.67; Chapter TREATMENT FOR]							x	x
Philosophy of Osteopathy AT Still	When finished it is called blood, to sustain its own machinery, and all other machines of the body, giving rise to the mental question: "What would be the effect produced to life and health, if we should cut off, dam up or suspend the flowing of the aorta as it descends close by the vena cava and thoracic duct as they return with contents through the diaphragm on their journey to the heart and lungs for manufacture and finish. [P.68; Chapter RESULT OF STOPPAGE OF FLUIDS]	x						x	x
		139	23	83	126	7	9		
Autobiografie AT Still		18	15	22	26	3	3		
Philosophy & Mechanical Principles of Osteopathy AT Still		67	4	22	51	1	3		
Philosophy of Osteopathy AT Still		23	2	11	20	1	0		
Research & Practice AT Still		31	2	28	29	2	3		
		139	23	83	126	7	9		
		36%	6%	21%	33%	2%	2%		

Anhang D: Rohdaten der Zweitkodierung induktiv - Die untersuchten medizinischen Bücher von J. Wesley

J. Wesley - Zweitkodiert induktiv		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz	Sätze mit health
The Desideratum: Or, Electricity Made Plain And Useful-Wesley	Therefore without waiting for what probably never will be, and what indeed we have no Reason to expect, let Men of Sense do the best they can for themselves, as well as for their poor, sick, helpless Neighbours. How many may they relieve from racking Pain or pining Sickness, by this unexpensive and speedy Remedy? Restoring them to Ease, Health, Strength, generally in a few Minutes, frequently in a Moment! [THE PREFACE. 9.]	x					1
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	Angus M'Innon, of Fuller's Rents in Holborn, was afflicted with a violent Cough, till his Strength wasted away, and he had all the Symptoms of a true Consumption. He was electrified three Times about eighteen Months ago, and restored to perfect Health. [An Extract from Mr. Watkins's Account of Electrical Experiments.13]	x					1
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	However he did so, applying the Bottle to one Shoulder, as she lay on the Ground, and the Wire to the other On the first Shock her struggling ceased, and she lay still. At the second her Senses returned. After two or three more, she rose in good Health. [An Extract from Mr. Watkins's Account of Electrical Experiments. 19.]	x					1
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	Some Months after she relapsed, and was electrified again, and again entirely cured. Last Easter she fell into a Fit again, thro' a Fright: But by a few Shocks was cured and restored to Health. [An Extract from Mr. Watkins's Account of Electrical Experiments. 19.]	x					1
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	H— W—, Throwster, aged 23, living in Fleetstreet, Bednal Green, not being regular, was taken a Year ago with a violent Pain in her Stomach. She had the Advice of a Physician, and took many Medicines; but to no Purpose. At length she was electrified, nine or ten Days, and is in perfect Health. [An Extract from Mr. Watkins's Account of Electrical Experiments. 40.]	x					1
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	Ann Cambell, living in Queenstreet, Seven Dials, had a severe Rheumatism fourteen Weeks. For nine Weeks she could not dress herself, nor get out of Bed without Help. She had the Advice of several Physicians, but in vain. In Spring, 1758, she was electrified five Times, and thereby restored to full Health. [An Extract from Mr. Watkins's Account of Electrical Experiments.43.]	x					1
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	Before I conclude, I would beg one Thing (if it be not too great a Favour) from the Gentlemen of the Faculty, and indeed from all who desire Health and Freedom from Pain, either for themselves or their Neighbours. It is, That none of them would condemn they know not what: That they would hear the Cause, before they pass Sentence: That they would not peremptorily pronounce against Electricity, while they know little or nothing about it. [An Extract from Mr. Watkins's Account of Electrical Experiments. 53]	x					1
Wesley-Primitive Physic-englisch	The power of exercise, both to preserve and restore health, is greater than can well be conceived; especially in those who add temperance thereto; who, if they do not confine themselves altogether to eat either bread or the herb of the field, (which God does not require them to do) yet steadily observe both that kind and measure of food which experience shows to be most friendly to health and strength. [S. 6; Preface]			x			1

J. Wesley - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz	Sätze mit health
Wesley-Primitive Physic- englisch	Physicians now began to be had in admiration, as persons who were something more than human. And profit attended their employ, as well as honor; so that they had now two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of the profession. To this end, they increased those difficulties by design, which began in a manner by accident. They filled their writings with abundance of technical terms, utterly unintelligible to plain men. They affected to deliver their rules, and to reason upon them, in an abstruse and philosophical manner.  They represented the critical knowledge of Anatomy, Natural Philosophy and what not? (some of them insisting on that of Astronomy, and Astrology too) as necessarily previous to the understanding the art of healing. Those who understood only how to restore the sick to <b>health</b> , they branded with the name of Empirics. They introduced into practice abundance of compound medicines, consisting of so many ingredients, that it was scarce possible for common people to know which it was that wrought the cure; abundance of exotics, neither the nature nor names of which their own countrymen understood; of chemicals, such as they neither had skill, nor fortune, nor time to prepare; yea, and of dangerous ones, such as they could not use, without hazarding life, but by the advice of a physician. [S. 9; Preface]				x		1
Wesley-Primitive Physic- englisch	Is it not needful, in the highest degree, to rescue men from the jaws of destruction? from wasting their fortunes, as thousands have done, and continue to do daily? From pining away in sickness and pain, either through the ignorance or dishonesty of physicians? Yea, and many times throwing away their lives, after their <b>health</b> , time, and substance. Is it inquired, but are there not books enough already, on every part of the art of medicine? [S. 10; Preface]				x		1
Wesley-Primitive Physic- englisch	For the sake of those who desire, through the blessing of God, to retain the <b>health</b> which they have recovered, I have added a few plain, easy Rules, chiefly transcribed from Dr Cheyne. [S. 12; Preface]		x				1
Wesley-Primitive Physic- englisch	First. The air we breathe is of great consequence to our <b>health</b> . Those who have been long abroad in easterly or northerly winds, should drink some thin and warm liquor going to bed, or a draught of toast and water. [S. 12; Chapter 1]			x			1
Wesley-Primitive Physic- englisch	Third. Every one that would preserve <b>health</b> , should be as clean and sweet as possible, in their houses, clothes, and furniture. [S. 12; Chapter 1]			x			1
Wesley-Primitive Physic- englisch	Third. Nothing conduces more to <b>health</b> , than abstinence and plain food, with due labor. [S. 13; Chapter 2]			x			1
Wesley-Primitive Physic- englisch	First. A due degree of exercise is indispensably necessary to <b>health</b> and long life. [S. 14; Chapter 4]			x			1
Wesley-Primitive Physic- englisch	Sixth. Those who read or write much, should learn to do it standing; otherwise it will impair their <b>health</b> . [S. 14; Chapter 4]			x			1

J. Wesley - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenserwartung	vorübergehende Linderung	Irrelevanz		Sätze mit health
Wesley-Primitive Physic-englisch	Tenth. Cold bathing is of great advantage to <b>health</b> ; it prevents abundance of diseases. It promotes perspiration, helps the circulation of the blood, and prevents the danger of catching cold. Tender people should pour water upon the head before they go in, and walk in swiftly. To jump in with the head foremost, is too great a shock to nature. [S. 15; Chapter 4]	x		x				1
Wesley-Primitive Physic-englisch	First. Constipation cannot long consist with <b>health</b> . Therefore care should be taken to remove it at the beginning; and when it is removed, to prevent its return, by soft, cool, open diet. [S. 15; Chapter 5]	x		x				1
Wesley-Primitive Physic-englisch	First. The passions have a greater influence on <b>health</b> than most people are aware of. [S. 15; Chapter 6]			x				1
Wesley-Primitive Physic-englisch	Fifth. The love of God, as it is the sovereign remedy of all miseries, so in particular, it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy and perfect calm, serenity, and tranquility it gives the mind, it becomes the most powerful of all the means of <b>health</b> and long life. [S. 16; Chapter 6]		x					1
Wesley-Primitive Physic-englisch	Every cough is a dry cough at first. As long as it continues so, it may be cured by chewing immediately after you cough, the quantity of a pepper-corn of Peruvian Bark. Swallow your spittle as long as it is bitter, and then spit out the wood. If you cough again, do this again. It very seldom fails to cure any dry cough. I earnestly desire every one who has any regard for his <b>health</b> , to try this within twenty-four hours after he first perceives a cough. [S. 45; Collection of receipts: Cough]			x				1
Wesley-Survey of the wisdom of God in Creation-englisch	And this we see is conformable to the blood's heat, measured by the mercurial thermometer of Fahrenheit's scale, For the blood in oxen, horses, and other large animals at rest, being five or six degrees cooler than in us, will not rise to our heat, but by labour; whereas, dogs, cats, and fowls, are five or six degrees hotter than we (viz, about 102); and the latter, when sitting or brooding on their eggs for young, are still four or five degrees hotter, viz. 107 or 108, which is commonly the heat of our blood in the fit of an ague; where it is observable, that during the greatest sense of cold chill, time blood is three or four degrees hotter than in <b>health</b> , after which it gains four or five degrees more in the height of the hot fit, viz. 104 or 105 degrees; but in ardent fevers, where the pulse beats 140, the heat of blood will still be four or five degrees higher, viz. 110; i. e. two or three degrees more than equal to a brooding hen. [Chapter 1; 7. An artery.]	x						1
Wesley-Survey of the wisdom of God in Creation-englisch	Time benefits of insensible perspiration are so great, that life cannot be preserved without it. And the subtilty, equability and plenty of what we perspire, are the grand symptoms of <b>health</b> . [Chapter 1; 14. The cuticula and skin A boy with a dappled skin]	x						1
Wesley-Survey of the wisdom of God in Creation-englisch	Flow can animals, whose natural food is vegetables, be kept alive and in <b>health</b> , in very cold climates, by purely animal food Cows in Iceland and Norway, are fed in winter upon fish-bones. would beg leave to ask, [Chapter 1; 14. The cuticula and skin A boy with a dappled skin]			x				1

J. Wesley - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vordringende Linderung	Irrelevanz	Sätze mit health
Wesley-Survey of the wisdom of God in Creation-englisch	Another capacity for pleasure our bountiful Creator has bestowed, by granting us the powers of TASTE. This is circumstanced in a manner so benign and wise, as to be a standing plea for temperance, which sets the finest edge on the taste, and adds the most poignant relish to its enjoyments. And these senses are not only so many sources of delight, but a joint security to our <b>health</b> . They are the inspectors that examine our food, and enquire into the properties of it. [Kapitel 1; 54. Reflections]	x		x			1
Wesley-Survey of the wisdom of God in Creation-englisch	Made of such complicated parts, each so nicely fashioned, and all so exactly arranged; every one executing such curious functions, and many of them operating in so mysterious a manner! And since <b>health</b> depends on such a numerous assemblage of moving organs; since a single secretion stopped may spoil the temperature of the fluid, a single wheel clogged may put an end to the solids; with what holy fear, should we pass the time of our sojourning here below! [Kapitel 1; 54. Reflections]	x					1
Wesley-Survey of the wisdom of God in Creation-englisch	Still more strange is the case of Gilbert Jackson. About fifteen years of age, in February 1716, he was seized with a violent fever: it returned in April, for three weeks, and again on the 10th of June: he then lost his speech, his stomach, and the use of his limbs, and could not be persuaded either to eat or drink any thing. May the 17th, 1717, his fever left him, but still he was deprived of speech and the use of his limbs, and took no food whatever. June 30th, he was seized with a fever again, and the next day recovered his speech, but without eating or drinking, or the use of his limbs. On the 11th of October he recovered his <b>health</b> , with the use of one of his legs, but neither ate nor drank; only sometimes washed his mouth with water. [Kapitel 2; 5. Of nutrition]			x			1
Wesley-Survey of the wisdom of God in Creation-englisch	On the lath of June, 1718, the fever returned and lasted till September. He then recovered, and continued in pretty good health, and was fresh coloured, but took no kind of meat or drink. On the 9th of June, 1719, he was again seized with a severe fever. On the tenth, at night, his father prevailed on him to take a spoonful of milk, boiled with oatmeal. It stuck so long in his throat, that his parents feared he had been choaked; but ever since that time he has taken food, though so little, that a halfpenny loaf serves him for eight days. [Kapitel 2; 5. Of nutrition].			x			1
Wesley-Survey of the wisdom of God in Creation-englisch	All the time he fasted, he had no evacuation, either by stool, or urine: and it was fourteen days after he began to eat, before he had any. He is now in pretty good health. [Kapitel 2; 5. Of nutrition]	x		x			1
Wesley-Survey of the wisdom of God in Creation-englisch	His height was then fifteen inches, and he weighed thirteen pounds. He was in perfect <b>health</b> , his person was agreeable and well proportioned; but there was little appearance of understanding. He had no sense of religion, was incapable of reasoning, and could learn neither music nor dancing. Yet he was susceptible of passions in a high degree, anger and jealousy in particular. [Kapitel 2; 16. Of the stature of man]	x					1



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		Körper	Spiritualität	Lebensveränderung	vorübergehende Linderung	Irrelevanz	Sätze mit health
Wesley-Survey of the wisdom of God in Creation-englisch	When sixteen years old, lie was 29 inches high, being still healthy and well proportioned: but from that time his health declined; yet he grew four inches in the four succeeding years. At 21 he was shrunk and decrepit; and at 22 it was with difficulty he could walk a hundred steps. In the 23d year he fell into a kind of lethargy, and in a few days died, as it were of old age. [Kapitel 2; ¶6. Of the stature of man]	x					1
Wesley-Survey of the wisdom of God in Creation-englisch	He perceived himself attacked, lie reflected that he ought to defend himself, and his body obeyed the impulse of his mind, even in the last extremity. Thus, it is the prejudice of persons in health, and not the body in pain, that makes us suffer from the approach of death: we have, all our lives, contracted a habit of making out excessive pleasures and pains; and nothing but repeated experience shews us, how seldom the one can be suffered, or the other enjoyed to the utmost. [Kapitel 3; 9. Of life and death]		x				1
Wesley_A letter to a Friend concerning Tea-englisch	3. Twenty-nine Years, when I had spent a few Months at Oxford, having as I apprehended, an exceeding good Constitution, and being otherwise in Health, I was a little surprised at some Symptoms of a Paralytick Disorder. I could not imagine, what should occasion that shaking of my Hand; till I observed it was always worst after Breakfast, and that if I intermitted drinking Tea for two or three Days, it did not shake at all. [P.3-4]			x			1
Wesley_A letter to a Friend concerning Tea-englisch	5. I considered, "What an Advantage would it be, to these poor enfeebled People, if they would leave off what so manifestly impairs their Health, and thereby hurts their Business also 3—is there Nothing equally cheap which they could use * Yes, surely : And cheaper too. If they used English Herbs in its stead, (which would cost either Nothing, or what is next to Nothing) with the same Bread, Butter, and Milk, they would save just the Price of the Tea. And here by they might not only lessen their Pain, but in some Degree their Poverty too. [P.4]			x			1
Wesley_A letter to a Friend concerning Tea-englisch	7. I soon perceived, that this latter Consideration was of a more general Nature than the former : And that it affected many of those, whom the other did not so immediately concern : Seeing it was as need ful for All to save fruitless Expences, as for some to regain the Health they had impaired. [P. 5]			x			1
Wesley_A letter to a Friend concerning Tea-englisch	9. I thought farther, Tis said, nay, many tell me to my Face, I can persuade this People to any Thing. I will make a fair Trial. If I cannot per suade them, there may be some good Effect. All who do not wilfully shut their Eyes will see, that I have no such Influence as they supposed. If I can persuade any Number; many who are now weak or sick, will be restored to Health and Strength. . Many will pay those Debts, which others, perhaps equally poor, can but ill afford to. lose. Many will be less straitened in their own Families. Many by helping their Neighbour, will lay up for themselves Treasures in Heaven. [P. 6]			x			1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz		Sätze mit health
Wesley_A letter to a Friend concerning Tea-englisch	13. I. Some objected, Tea is not unwholesome at all; not in any Kind prejudicial to <b>Health</b> . To these I reply, First, You should not be so sure of this. Even that casual Circumstance, related in Dr. Short's History of it, might incline you to doubt, viz. That while the Chinese dry the Leaves, and turn it with their Hands upon the Tin-plates, the Moisture of them, is so extremely corrosive, that it eats into the Flesh, if not wiped off immediately. It is not probable then, that what remains in the Leaves is quite friendly to the human Body. (P.7)			x				1
Wesley_A letter to a Friend concerning Tea-englisch	Secondly, Many eminent Physicians have declared their Judgment, That it is prejudicial in several Respects: That it gives Rise to numberless Disorders, particularly those of the nervous Kind: And that, if frequently used by those of weak Nerves, it is no other than a slow Poison. Thirdly, If all Physicians were silent in the Case, yet plain Fact is against you. . And this, speaks loud enough. It was prejudicial to my <b>Health</b> : . It is so to many at this Day. [P. 7]			x				1
Wesley_A letter to a Friend concerning Tea-englisch	15. But I cannot leave it off; for it helps my <b>Health</b> . Nothing else will agree with me. I answer, First, Will Nothing else agree with you? I know not how to believe that. ... I suppose your Body is much of the same Kind with that of your Great Grandmother. And do you think no thing else agreed with her Or with any of her Progenitors What poor, puling, sickly Things, must all the English then have \$een, till within these hundred Years But you know they were not so. (P8)			x				1
Wesley_A letter to a Friend concerning Tea-englisch	Other Things agreed with them. And why not with you ? Secondly, If in Fact nothing else will, if Tea has already weakened your Stomach, and impaired your Digestion to such a Degree, it has hurt you more than you are aware; it has prejudiced your <b>Health</b> extremely. , You have need to abhor it as deadly Poison, and to renounce it from this very Hour. [P. 8]	x		x				1
Wesley_A letter to a Friend concerning Tea-englisch	Fourthly, I fave not found one single Exception yet: . Not one Person in all England, with whom, after sufficient Trial made, nothing else would agree. It is therefore well worth While for you to try again if you have any true Regard for your own <b>Health</b> , or any Compassion for those who are perishing all around you, for want of the common Necessaries of Life. [P. 9]			x				1
Wesley_A letter to a Friend concerning Tea-englisch	16. If you are sincere in this Plea; if you do not talk of your <b>Health</b> , while the real Objection is your Inclination, make a fair Trial thus, 1. Take half a Pint of Milk every Morning, with a little Bread, not boiled, but warmed only; (a Man in tolerable <b>Health</b> might double the Quantity.) 2. If this is too heavy, add as much Water, and boil it together with a Spoonful of Oatmeal. [P. 9]			x				1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz		Sätze mit health
Wesley_A letter to a Friend concerning Tea-englisch	23. If you proceed in this Manner, with Mildness and Love, exceeding few will be offended. But you ought, say some, to give up an indifferent Thing, rather than give an Offence to any. So St. Paul, I will eat no Flesh whilst the World standeth, lest I make my Brother to offend. I reply, This is not an indifferent Thing, if it affects the <b>Health</b> either of myself or my Brethren. There fore that Rule, relating wholly to Things indifferent, is not applicable to this Case. Would St. Paul have said, I will drink Drams while the world standeth, lest I make my Brother to offend ?[P. 12]			x				1
Wesley_A letter to a Friend concerning Tea-englisch	But Tea is not so hurtful as Drams. I do not believe it is. But it is hurtful. And that is enough. The Question does not turn on the Degree of Hurtfulness. However, it is but a small Thing. Nay, nothing is small if it touches Conscience. Much less is it a small Thing, to preserve my own or my Brother's <b>Health</b> , or to be a faithful Steward even of the Mammon of Unrighteousness. O think it not a small Thing, whether only one for whom Christ died, be fed or hungry, he cloathed or naked. [P. 12]			x				1
Wesley_A letter to a Friend concerning Tea-englisch	Fourthly, You need not go far to see many good Effects of leaving it off: You may see them in me. I have recovered hereby that healthy State of the whole nervous System, which I had in a great Degree, and I almost thought irrecoverably, lost, for considerably more than twenty Years. I have been enabled hereby to assist in one Year above ifty Poor with Food or Raiment, whom I must otherwise have left (for I had before begged for them all I could) as hungry and naked as I found them. You may see the good Effects in above thirty poor People just now before you, who have been restored to <b>Health</b> , thro' the Medicines bought by that Money which a single Person has saved in this Article. And a thousand more good Effects you will not fail to see, when her Example is more generally followed. [P. 14]			x				1
Wesley_A letter to a Friend concerning Tea-englisch	28. But I find at present very little Desire to change either my Thoughts or Practice." Shall I speak plain I fear, by not standing your Ground, by Easiness, Cowardice, and false Shame, you have grieved the SPIRIT of GOD, and thereby lost your Conviction and Desire at once. Yet you add, "I advise every one to leave off Tea if it hurts their <b>Health</b> , or is inconsistent with Frugality; as I advise every one to avoid Dainties in Meat, and Vanity in Dress, from the same Principle. (P.15)			x				1
Wesley_A letter to a Friend concerning Tea-englisch	Enough, enough ' Let this only be well pursued, and it will secure all that I contend for. I advise no Persons living to leave it off, if it does not hurt the <b>Health</b> either of them or their Brethren ; and if it is not inconsistent with the Christian Frugality, of cutting off every needless Expence. [P. 15]			x				1



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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz		Sätze mit health
Advices with Respect to health - Wesley	They are further injured by the quaity of their food. They are forced to sup strong gravy soups, eggs, biscuits, and even flesh, all they have but just strength to chew it. It is almost impossible for them to survive all this trash. Should a man in perfect health be compelled to eat stinking meat, rotten eggs, stale sour broth, he is attacked with as violent symptoms as if he had taken real poison which in effect he has. He is seized with vomiting, anguish, a violent purging, and a fever with raving and eruptive spots, which is called the purple fever. [P.411]	x		x				1
Advices with Respect to health - Wesley	Very unhappily people take the directly contrary method. From the moment these previous complaints are perceived they eat nothing but gross meat, eggs, or strong meat soups. They leave off garden stuff and fruits, which would be proper for them. And they drink heartily (under a notion of strengthening the stomach) of wine and other liquors, which strengthen nothing but the fever, and expel what degree of health might still remain. [P.414]			x				1
Advices with Respect to health - Wesley	A third mistake is that they are not only not dangerous, but even wholesome too. Not so. A cold constantly produces some disorder in the functions of some part of the body, and thus becomes the cause of a disease. It is indeed a real disorder itself, and when violent makes a very perceivable assault upon our whole machine Colds, with their defluxions, considerably weaken the breast, and sooner or later considerably impair the health. Persons subject to frequent colds are never strong. They often sink into languid disorders. And a frequent aptitude to take cold is a proof that their perspiration may be easily checked, whence the lungs become oppressed and obstructed, which must always be attended with danger. [P.434-435]	x						1
Advices with Respect to health - Wesley	Such persons as abate nothing of the usual quantity of their food when seized with a cold, and who swallow large quantities of hot water, ruin their health. Their digestion ceases. The cough begins to affect the stornach, without ceasing to afflict the breast. [P.436]	x		x				1
Advices with Respect to health - Wesley	Persons subject to frequent colds imagine they ought to keep themselves very hot. This is an error which thoroughly destroys their health. Such a disposition to take cold arises from two causes, either because their perspiration is easily impaired or from the weakness of the stomach or the lungs. When the complaint arises from the perspiration's being easily lessened, the hotter they keep themselves, they increase their complaint the more. This warm air weakens the whole machine, and more particularly the lungs, where the humours, finding less resistance, are continually derived and are accumulated there. The skin, being constantly bathed in a small sweat, becomes relaxed, soft, and incapable of completing its functions. From which failure the slightest cause produces a total obstruction of perspiration, and a multitude of languid disorders.(P436)	x		x				1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz		Sätze mit health
Advices with Respect to health - Wesley	The patients redouble their precautions against the cold, or even the coolness of the air, while their cautions are so many effectual means to weaken their <b>health</b> -and the more certainly as their dread of the free air subjects them to a sedentary life, which increases all their symptoms, while the hot drinks they indulge in complete their severity. [P.436-437]			x				1
Advices with Respect to health - Wesley	His legs are to be bathed twice a day in warm water. His hands may be bathed in the same water. Linen or flannel cloths dipped in warm water may be applied over the breast and upon the belly. And he should regularly drink of the almond milk No. 4, and the ptisan No. 7. The poorest patients may content themselves with the last, but should drink very plentifully of it. And after the bleeding properly repeated fresh air and the plentiful continuance of small diluting liquors generally establish the <b>health</b> of the patient. [P.465]	x		x				1
Advices with Respect to health - Wesley	The tongue is sometimes little altered from its appearance in <b>health</b> ; at other times covered with a yellowish brown humour. But it is more rarely dry in this fever than in the others, and yet sometimes resembles a tongue that has been long smoked. [P.479]	x						1
Advices with Respect to health - Wesley	The first attack of an intermitting fever often happens when the patient imagined himself in perfect <b>health</b> . Sometimes however a perception of cold, and a sort of numbness, continue some days before the fit. It begins with frequent yawnings, a lassitude, a general weakness, with coldness, shivering, and shaking. There is also a paleness of the extreme parts of the body, attended with loathings, and sometimes an actual vomiting. The pulse is quick, weak, and small. [P.473-474]	x						1
Advices with Respect to health - Wesley	Generally speaking, intermitting fevers are not mortal, often terminating in <b>health</b> of their own accord after some fits. But in this respect intermittents in the spring differ from those in the fall, which continue a long time, and sometimes even until spring, if they are not removed by art. [P.474]	x						1
Advices with Respect to health - Wesley	A few fits of an intermittent are not very injurious, and it happens sometimes that they are attended with a favourable alteration of the <b>health</b> -by their exterminating the cause of some tedious disorder. Though it is erroneous to consider them as salutary. If they prove obstinate, and the fits are long and violent, they weaken the whole body, impairing all its functions. [P.474]	x						1
Advices with Respect to health - Wesley	In the spring fevers, if the fits are not very severe, if the patient is well in their intervals, if his appetite, his strength, and his sleep continue as in <b>health</b> , no medicine should be given, nor any other method taken but that of putting the person upon the regimen directed for persons in a state of recovery. [P.475]			x				1
Advices with Respect to health - Wesley	The patient many days before has a slight cough, a small oppression when he moves about, a little restlessness, and is sometimes a little choleric or fretful. His countenance is higher coloured than in <b>health</b> . He has a propensity to sleep, but without refreshment, and has sometimes an extraordinary appetite. [P.482]	x	x					1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz		Sätze mit health
Advices with Respect to health - Wesley	When this state has continued for some days there comes on a cold shivering. It is succeeded by a moderate degree of heat, attended with much inquietude and oppression. The sick person cannot confine himself to the bed, but walks to and fro in his chamber, and is greatly dejected. The pulse is weak and pretty quick. The urine is sometimes but little changed from that in health; at other times it is discharged but in a small quantity, and is higher coloured. He coughs but moderately, and does not expectorate but with difficulty. [P.482-483]	x	x					1
Advices with Respect to health - Wesley	If the patient has a pretty good share of health, if the pulse is of a perceivable hardness and yet at the same time some strength, if the weather is dry and the wind blows from the north, he may be bled once to a moderate quantity. But if the greater part of these circumstances are wanting, bleeding would be very prejudicial. Were we obliged to establish some general rule in this case, it were better to exclude bleeding than to admit it. [P.483]	x						1
Advices with Respect to health - Wesley	When a person is frequently subject to colic pams it is a sign that the digestive faculty is impaired, the restoring of which should be carelully attended to, without which his health must suffer considerably. [P.489]	x						1
Advices with Respect to health - Wesley	If the pains and evacuations gradually abate, it will still be proper to persevere in the medicines already directed, though somewhat less frequently. And now we may allow a few soups from mealy substances. And as soon as they are quite ceased, he must be referred to the regimen so frequently recommended to persons in a state of recovery, when the concurring use of the powder No.24, taken twice a day, will greatly assist to hasten and establish his health. [P.493]			x				1
Advices with Respect to health - Wesley	After the duration of this state for a few years, the ordinary time of their monthly evacuations approaches, which however make not the least appearance, for two reasons. The first is that their health is too much impaired to accomplish this new function at a time when all the others are so languid. And the second is that, under such circumstances, the evacuations themselves are unnecessary, since their final purpose is to discharge (when the sex are not pregnant) that superfluous blood which they were intended to produce. And this superfluity of blood does not exist in women who have been long in a low and languishing state. [P.498-499]	x						1
Advices with Respect to health - Wesley	So that all the complaints of young maidens are not owing to the want of their customs. Nevertheless it is certain some are, for instance when a strong young virgin in full of health, who manifestly abounds with blood, does not obtain this discharge at the usual time. Then this superfluous blood is the fountain of very many disorders. [P.499]	x						1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz		Sätze mit health
Advices with Respect to health - Wesley	There are many women whose customs visit them without the slightest impeachment of their <b>health</b> . Others are sensibly disordered on every return of them. And to others again they are very tormenting, by the violent colics, of a longer or shorter duration, which precede or accompany them. I have known some of these violent attacks last but some minutes, and others which continued a few hours. But some have persisted for many days, attended with vomiting, fainting, with convulsions from excessive pain, with vomiting of blood, bleedings from the nose, which have brought them to the very jaws of death. [P.500]	x						1
Advices with Respect to health - Wesley	A considerable number both of mothers and infants might be preserved by the directly opposite method. As soon as a woman who was in good <b>health</b> , before the approach of her labour being robust and well made, finds her travail come on, and that it is painful and difficult, far from encouraging those premature efforts, and from furthering them by those pernicious medicines, she should be bled in the arm, which will prevent the swelling and inflammation, assuage the pains, relax the parts, and dispose everything to a favourable issue. [P.503-504]	x						1
Advices with Respect to health - Wesley	This washing may be repeated some days successively. But it is a bad custom to continue to wash them warm, the danger of which is. augmented by adding some butter to the wine in the water. If this gross humour that covers the child seems more thick and glutinous than ordinary, a decoction of camomile flowers, with a little bit of soap, may be used. The regularity of perspiration is the great foundation of <b>health</b> . To procure this the skin must be strengthened. But warm washing tends to weaken it. Therefore children should be washed, some few days after their birth, with cold water, in the state it is brought from the spring. [P.508]			x				1
Advices with Respect to health - Wesley	The second cause is the bad quality of their milk. Whether it be that the nurse has fallen into a violent passion, some considerable disgust, or a great fright. Whether she has ate unwholesome food, drank too much wine, or strong drink. Whether she is seized with a descent of her monthly discharges and that has greatly disordered her <b>health</b> , or whether she be sick. In all these cases the milk is vitiated, and exposes the infant to violent symptoms (P511)	x						1
Advices with Respect to health - Wesley	. The remedies for convulsions, from this cause, consist: 1. In letting the child abstain from this corrupted milk until the the nurse shall have recovered her state of <b>health</b> and tranquillity. [P.511]	x		x				1
Advices with Respect to health - Wesley	Persons also frequently faint away in consequence of fasting too long, from having eat[en] a little too much, from being confined in too hot a chamber, from having seen too much company, from smelling too overpowering a scent, from being too ccostive, from being forcibly affected with some discourse or sentiments; and in a word from a great variety of causes which make no impression on persons in perfect <b>health</b> but which violently operate upon them because their nerves are too acutely affected. [P.541]	x	x	x				1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz	Sätze mit health
Advices with Respect to health - Wesley	Haemorrhages of the nose, after inflammatory fevers, commonly prove a favourable crisis; which bleeding we should carefully avoid stopping, except it threatens the patient's life. As they scarcely ever happen in health but from abundance of blood, it is improper to check them too soon, lest some internal obstructions should prove the consequence. [P.543]	x					1
Advices with Respect to health - Wesley	Of an inflammation of the blood, I have al ready spoken. Here I shall point out the symptoms which manifest an excess of blood. [1] The first] is the general manner of the patient's living while in health - if he is a great eater and indulges in juicy nutritious food, and especially flesh-meat; if he drinks rich and nourishing wine, or other strong drink, and at the same time enjoys a good digestion; if he takes but little exercise, sleeps much, and has not been subject to any very considerable evacuation-he may well be supposed to abound in blood. [P.552]	x		x			1
Advices with Respect to health - Wesley	The most certain preservative, and the most attainable too by every man, is to avoid all excess, and especially excess in eating and drinking. People generally eat more than thoroughly consists with health, or than permits them to attain the utmost vigour of which their natural constitutions are capable. The custom is established, and it is difficult to eradicate it. Notwithstanding, we should at least resolve not to eat but through hunger, and always under a subjection to reason. Because, except in a very few cases, reason constantly suggests to us not to eat when the stomach has an aversion to food. Sobriety of itself cures such maladies as are otherwise incurable, and may recover the most unhealthy persons. [P.556-557]	x		x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	We may give the due praise to Dr. Cadogan's tract without undertaking to defend it in every point. It may be allowed that he sometimes paints too strongly, though I believe with a good design. He knows how apt the generality of people are to aim a little below the mark, and on this account perhaps, sometimes places it higher than otherwise he would have done. With this view he seems a little to exaggerate upon the unwholesomeness of smoked and salted meats. Undoubtedly these are hard of digestion to all sorts of people and extremely unwholesome for sedentary persons, as well as those of a weak and tender constitution. Yet I would not condemn them in so strong terms, considering how many thousands in the kingdom live chiefly upon them for many years and still remain in perfect health. [P.578]			x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	The first of these, intemperance, extends much farther than is commonly imagined. For that may be intemperance to one which is not so to another. To every individual it is intemperance to use any kind of food, or such a quantity of any, either meat or drink, as in any degree impairs health. Yea, though the effect do not immediately follow, though it do not produce any present inconvenience. [P.580]			x			1



J. Wesley - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz	Sätze mit health
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	So far the doctor could go. None could more skillfully paint out the source of our disorders. But where is the cure for either lingering or impetuous passions, that either furiously overturn this house of earth, or sap the foundations of <b>health</b> and life by sure, though slow, approaches? Who knows not that the whole materia medica is of no avail in this case? The poor patient must cry out still, as did those two thousand years ago, 'Hei mihi, quod nullis Amor est medicabilis herbis! Grief, desire, 'hope deferred make the heart sick', with a sickness which drugs cannot cure. What can cure it but the peace of God? No other medicine under heaven. What but the love of God, that sovereign balm for the body as well as the mind. And this the poor may attain as well as the rich. For it is to be bought without money and without price'. It is purchased for us alrea <sup>y</sup> , 'not with silver and gold [ ... ] but with the blood of the Lamb without spot or blemish'. It is purchased for all: 'Ask, and it shall be given. [ ... ] Everyone that asketh receiveth. [P.582]		x		x		1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	That men in good <b>health</b> , the young and gay in their career, should be negligent of it or abuse it, refusing to stop and listen to or take warning from others, is no great wonder. But it is very surprising that mankind in general should be mi taken and misled forever in the same perpetual round of fruitless attempts to repair and establish it. Not the ignorant vulgar only, but the sensible, the judicious men of parts and knowledge in other things, in this case blind, should pursue with the same vain hope, after repeated disappointments, the thousand and ten thousand idle arts and tricks of medication and quackery. [P.583]				x		1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	It has been o great disservice, as well as discredit, to the art of physic and every fair practiser of it that men's expectations have been raised by the ignorant an presuming, or the honest and artful, to hope for too much from it-more than it ever did, or can do. Respite and relief may be had in most chronic cases; remedy, I fear, but in a very few, if it be expected from art alone. But a skillful and honest physician (unless he be sent for too late and dismissed too soon, which is generally the case) <b>will employ those intervals of relief to introduce the powers of life and nature to act for themselves</b> , and insensibly withdrawing all his medicines, and watching carefully over his patient's whole conduct, leave him confirmed, from conviction of their necessity, in such habits as may establish his <b>health</b> for life. [P. 583]		x				1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Possibly if men were better informed of the real causes of their diseases they might be less unreasonable in their demands, and learn to be contented with present relief, submitting with patience to that plan of life which alone can lead them to, preserve them in, permanent <b>health</b> . [P. 583]			x			1

J. Wesley - Zweikodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz		Sätze mit health
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Did men better understand the nature of chronic diseases in general, and whence they proceed, they could not be so unreasonable to think they might live as they list with impunity, expecting repeated remedy from art. Or did they know anything of the nature of medicine, they would find that, though fits of pain have been relieved, or sickness cured by it for a time, the establishment of <b>health</b> is a very different thing, depending upon other powers and principles. The first may be and often is done by medicine; the other never. [P. 584]			x	x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	That their opinion of medicine is vain and ridiculous must appear very evidently to anyone who recollects that the art of physic has now been practised, more or less regularly, above two thousand years and most assuredly there is not yet discovered any one certain remedy for any disease. Ought not this to make us suspect that there is no such thing? The skillful in medicine, and learned in nature, know well that <b>health</b> is not to be established by medicine. For its effects are but momentary, and the frequent repetition of it destructive to the strongest frames. That if it is to be restored, it must be by gently calling forth the powers of the body to act for themselves, introducing gradually a little more and more activity, chosen diet, and above all peace of mind, changing entirely that course of life which first brought on the disease; medicine cooperating a little. That this is the truth, all who know anything of nature or art must know.[P. 584-585]		x	x	x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	And I may safely take upon me to say that, <b>though I firmly believe health may be restored in most</b> cases that are absolutely mortal, am very sure that no invalid was ever made a health man by the mere power of medicine. If this be the case, how must the initiated, according as their humanity is touched, either laugh at or pity the poor foolish world surrendering at discretion to the most ignorant quacks, <b>pretending to infallible remedies which are not in nature?</b> [P. 584-585]				x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	At present I would say something of the gout as I see now so many who are throwing away not only their money very foolishly, but all their future <b>health</b> also, in hopes of a medical cure cfor it; whereas such hopes are chimerical, and contradictory to every idea of true philosophy and common sense. [P. 585]				x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	When was there a man who, having had one fit of rheumatism, stone, colic, etc. however happily relieved by art for a time, had it not again and again, or something worse in the place of it; till he became a confirmed invalid, and died long before his time-unless some very remarkable alteration took place in the course of his life to confirm his <b>health</b> ? So it is in the gout. A man gets a fit of it, and by abstinence, patience, time, and nature the crude acrimony producing it is subdued and exhausted, and he is relieved for that time. [P. 586]			x				1



J. Wesley - Zweikodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz	Sätze mit health
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	For it is confessedly a disease of the strongest and best constitution relie ving itself by throwing off bad humours from the vitals upon the extremities, where they do least harm to the powers and principles of life and health. And as these humours can be nothing more than the daily accumulations of indigestion, if a man can live without breeding constantly this indigested acrimony, he may most undoubted[ly] live free not only from the gout, but every other chronic disease also. [P. 587]	x					1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	I have said that indolence, intemperance, and vexation the original causes of all or most our cronic diseases. Every invalid that will be candid enough may trace all his complaints up to one or other of these causes. An accidental cold that happens but seldom can have no such effect; and men otherwise healthy, living in good habits, soon get rid of it. It is the constant course of life we lead, what we do or neglect to do habitually every day that, if right establishes our health; if wrong, makes us invalids for life. [P. 588]			x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Men ignorant of the way of nature in the production and support of animals, not knowing what she requires to preserve them in health and vigour to their utmost period, have conceived very strange and very false ideas of diseases in general, and seem to think there are medicines opposed to each that will certainly remove and cure it. This makes them so solicitous to know the name of their complaint; which once ascertained, they think the remedy not far off. Poor men! [P.588]				x		1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	The strong, by bad habits, will become weaker; and by good, the weaker stronger. But the most delicate frames may be as healthy as the strongest, for the same reason that a sparrow may be as healthy as an elephant. There is no disease necessarily peculiar to any time of life, however the changes into the different stages of it may affect the valetudinary. And it is possible for men to live to great age without any disease at all, for many have lived upwards of an hundred with uninterrupted health. [P.588]			x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	The rich and great have so far forgot this first principle of nature that they renounce all bodily labour. And thus sacrificing health to indulgence and dignity, they do not enjoy the advantages of their superior stations, but in happiness fall often below the labouring hind.[P. 589]			x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Nothing undermines the foundation of all our happiness, the health and vigour of the body, like it, or lays such a train of diseases to come. But I must endeavour to show in what manner. [P. 589]	x					1

J. Wesley - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz	Sätze mit health
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	It is upon the minutest and almost invisible parts of the body our best <b>health</b> , strength, and spirits depend. These fine parts, commonly called capillaries, are little pipes or tubes, the extended continuations of the larger blood-vessels, through which the finest parts of the blood must constantly pass, not only to keep these very small channels always free and open, but also that the particles of the blood may in their passage be attenuated, broken, and rubbed into globules perfectly smooth and round, and easily divisible into still less and less, till they escape the sight assisted even by the microscope. [P. 589]	x					1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Without this aid the <b>little vessels</b> would, by their natural elasticity close up into fibres, or be obstructed by rough angular particles sticking in them and stopping all passage. Numberless evils of the chronic kind, especially all nervous diseases, owe their origin to this cause alone. Inactivity forms obstructions in these exquisitely fine parts, upon which the <b>health</b> and vigour of the body and mind depend, and lays the foundation of many diseases - wick other circumstances, such as a cold, excess of any kind, infection from without, or a particular disposition of the body within, often make fatal. [P. 590]	x		x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	In the best, it may be gout or rheumatism; in weaker habits, colic, jaundice, palsy, wick all of the hysterical and hypochondriacal class. In vain have ingenious men of sedentary life endeavoured to obviate the evil by abstinence. They do not find it answer, for the reason I have just given, that we cannot live two days in <b>health</b> and spirits with the same blood. There must be a new daily supply of that ethereal part of our food, called up to the brain to support its own, as well as the labour of the whole body. By this I mean the most elaborated refined part of all our juices <b>which constantly repairs the smallest vessels and fibres</b> . [P.592]	x					1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	I think there is an absolute, determined temperance, to be measured by every man's natural appetite, digestion, and consumption while he continues in a good state of <b>health</b> . As long as a man eats and drinks no more than his stomach calls for, and will bear without the least pain, distention, eructation, and uneasiness of any kind, he may be said to live in temperance. [P.593]	x		x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Now let us compare this idea of temperance with the common course of most men's lives, and observe their progress from <b>health</b> to sickness. I fear we shall find but very few who have any pretensions to real temperance. In early youth we are insensibly led into intemperance by the indulgence and mistaken fondness of parents, by wishing to make us happy by anticipation. Having thus exhausted the first degrees of luxury before we come to the dominion of ourselves, we should find no pleasure in our liberty did we not advance farther. [P.593]			x			1

J. Wesley - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz	Sätze mit health
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	But let us suppose it to be the gout, which if he lives moderately, drinking no Madeira or brandy to keep it out of his stomach, nature will relieve him in a certain time, and the gouty acrimony being conducted by the symptomatic fever, he will recover <b>health</b> . If assisted by judicious, mild, and soft medicines, he would recover sooner. But it is for a short time. For he returns to his former habits and quickly brings on the same round of complaints, all aggravated by each return, till he becomes a confirmed invalid and cripple for life. [P. 594]			x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	There are others whose pretensions to plain diet may seem better founded, but who nevertheless eat things unwholesome and very unfit for men of sedentary lives, such as salted and smoked flesh and fish of all kinds, hams, tongues, heavy flour puddings, toasted cheese-all which are of an hard and indissoluble texture, nor is it possible good nourishment should come from them. To this kind of food is owing the bad <b>health</b> of country people, and their children's rickety heads and limbs, and big and hard bellies. [P. 596]			x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	The first immediate effect of violent grief or vexation is to take off the action of the stomach entirely. Let us suppose a man, in the best <b>health</b> , the highest good humour and spirits, as well as good stomach, sitting down to dinner with his friends, receives suddenly some very afflicting news. Instantly his appetite is gone and he can neither eat nor swallow a morsel. Let the same thing happen after he has made a hearty cheerful meal, as suddenly the whole power of digestion is cut off totally, as if it were become paralytic, and what he has eaten lies a most oppressive load. [P. 599]		x				1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	I am fully and firmly persuaded that whoever will reflect with some degree of intelligence will in general be able to trace his complaints and diseases up to one or the other of these three causes. And whoever does this must infallibly see how vain and idle all his hopes and expectations of lasting remedy and established <b>health</b> must be from any kind of quacks, medicines, or indeed the common and too general practice of physic. When the whole is rested upon something given to swallow, how inadequate the means are to the end proposed? [P.600]				x		1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	<b>Can any reasonable person hope for health or long life by any of these unnatural methods, when these only are employed?</b> Let him look round among his neighbours and tell me whether, not only all the gouty, but rheumatic, colicky, jaundiced, paralytic, dropsical people he has ever seen, are not either always so or by fits so; and whether those returning fits of these disorders do not always grow worse and worse, in spite of all their medication and quackery, till a complication or apoplexy comes on that at last, though long before their time, puts an end to their miserable lives. [P. 600-601]				x		1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Having set forth the real causes of the gout and all its congenial diseases, I come now to the most essential part: to administer all possible comfort to those whom suffering may have made attentive and docile, and willing to take <b>health</b> upon the terms it is possible to have it. [P. 601]					x	1

J. Wesley - Zweikodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz	Sätze mit health
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Many attempts have been made to cure not only the gout but most other chronic diseases. Antimony and mercury elaborated into poisons by chemistry have been administered. Particularly the solution of sublimate has torn many a stomach to rags, so that it could never bear common food afterwards. The deadly nightshade, and hemlock, and many such dreadful poisons have been given as to restore health. The intention here seems to be 'kill or cure', to raise a violent agitation or fever in the body, in hopes it may prove strong enough to throw off the disease and medicine together. The effect has ever been, notwithstanding a little apparent relief from the first efforts, that it has sunk under both loads much sooner than by the disease alone. [P. 601]				x		1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	What then is to be done? How and in what manner are chronic diseases to be cured and health restored and established? The remedies are obvious: activity: temperance and peace of mind. [P. 601]		x	x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	And if rightly employed, they may get on from strength o strength, till they recover into perfect health. But it is not my design to expatiate upon that particular kind of medical relief which every chronic case may require. [P. 602]			x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	My present purpose is to show that the gout, in most of its stages, may be cured-a present fit relieved, its return forever safely prevented, and the patient established in perfect health. [P. 602]			x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	But the most capital point of all is to prevent its return and to establish health. Most men should be very well pleased could this be done by any medical trick, with full liberty of living as they list. [P. 603]			x	x		1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	I think it needless here to take any pains to show the inefficacy of all the common modes of practice: vomiting, purgmg, bleeding, blistering, issues. They have been found ineffectual not only in the gout but all other chronic cases. All sensible practitioners know their effects but temporary, and that they are meant only as means of present relief. Let us see therefore by what practicable plan the person here described, when a fit of the gout is happily ended, may prevent its return, and so confirm his health that it shall not again be overset by every slight cold or trifling accident. [P. 603]				x		1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	I have already shown that a certain degree of bodily motion is necessary every day, to raise the circulation to that pitch that will keep the fine vessels open and the old blood pure, and also make new from the fresh juices. If the patient cannot be brought to this, he has no chance of recovering health. If therefore he can neither walk nor ride at all, he must by degrees be brought to do both, in the following manner. Let a handy active servant or two be employed to rub him all over as he lies in bed with flannels, or flannel gloves, fumigated with gums and spices, which will contribute greatly to brace and strengthen his nerves and fibres, and move his blood without any fatigue to himself. [P. 603]	x		x			1

J. Wesley - Zweikodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz	Sätze mit health
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	He must never lose sight of the three great principles of <b>health</b> -activity, temperance, and peace of mind. With these ever in view, he may eat and drink of anything. But his diet must be plain simple, solid, and tender. He must eat but of one thing or two at most at a meal, and this will soon bring him to be satisfied with about half his usual quantity. [P. 605]		x	x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	Some perhaps may say, 'This plan of yours is very simple. But will such a regimen cure the gout, stone, dropsy? Will it repair broken constitutions and restore old invalids to health?' [P.605]			x			1
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	My answer is that, if I may trust the experience of my whole life, and above all the experience I have had in my own person-having not only got rid of the gout, of which I had four severe fits in my younger days, but also emerged from the lowest ebb of life that a man could possibly be reduced to by colic, jaundice, and a compheanon of complaints, and recovered to perfect <b>health</b> ; which I have now uninterruptedly enjoyed above ten years-I say, if I may rely upon all this, I may promise that the plan here recommended, assisted at first with the collateral aids of medicine, pursued with resolution and patience, will certainly procure to others the same benefits I received from it. [P.605]			x			1
Sin of Onan - Wesley	I shall now mention what has occurred to my own observations. L. D., a watch-maker, had enjoyed good <b>health</b> till the age of seventeen, when he gave himself up to self-pollution, which he repeated every day. There had not passed a whole year before he began to feel a remarkable decay of strength. Yet in spite of this, he repeated his crime more frequently than before, till he was seized with a kind of convulsion just at the time, which at first lasted but a few moments but in a while became habitual, and often attacked him without any apparent cause, with such violence too that during the time of the fit which sometimes lasted fifteen hours, and never less than eight, he suffered in the nape of his neck so violent pains that his outcries sounded like piteous howlings, and it was impossible for him while the fit lasted, to swallow anything, liquid or solid. [P.376-377]			x			1
Sin of Onan - Wesley	It is not long since a girl of about eighteen years of age, who had enjoyed very good health, fell into an astonishing weaknes her strength decayed daily, she was all night tormented with want of sleep, her appetite was gone, and whitish swellings spread over her whole body. She consulted an able surgeon, who, having satisfied himself as to other things, suspected self-pollution. [P.380]			x			1
Sin of Onan - Wesley	His suspision was soon turned into certainty by the cessation of the patient. He made her sensible of the danger of this practice, a cessation of which, and some remedies, stopped in a few days the progress of the evil, and produced some degree of <b>health</b> . [P.380]		x	x			1
Sin of Onan - Wesley	If they are in health, let them use constant fasting, not less than once a week. 9) Let them take as much exercise every day as their strength will bear. If they add to these constant watching and prayer they shall not easily be overcome. [P.382]		x	x			1

J. Wesley - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevanz		Sätze mit health
Sin of Onan - Wesley	19. But suppose the bodily health is destroyed, by what means can it be recovered? [P.382]	x						1
Thoughts on "Nervous Disorders" (1786) - Wesley	Secondly, if you drink any, drink but little tea; and none at all without eating, or without sugar or cream. 'But you like it without.' No matter. Prefer health before taste.[P.620]			x				1
Summe Anzahl		48	14	70	14	1		119

Advices with Respect to health - Wesley	23	3	13	0	0		28
Sin of Onan - Wesley	1	2	4	0	0		5
Thoughts on "Nervous Disorders" (1786) - Wesley	0	0	1	0	0		1
Wesley_A letter to a Friend concerning Tea-englisch	1	0	15	0	0		15
Wesley_THE_DESIDERATUM_OR_ELECTRICITY_Made_PLAIN_and_USEFUL-englisch	7	0	0	0	0		7
Wesley-Primitive Physic-englisch	2	2	10	2	0		14
Wesley's Engagement with William Cadogan's - Dissertation on the Gout, and all chronic Diseases	7	6	22	12	1		38
Wesley-Survey of the wisdom of God in Creation-englisch	7	1	5	0	0		11
Summe Anzahl	48	14	70	14	1	147	119
Summe in %	33	9	48	9	1	100	



Anhang E: Rohdaten der Zweitkodierung induktiv - Die untersuchten 4 Bücher von A. T. Still

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	In man's construction we have another cogent illustration of the truth that perfection in all parts can only be accepted as good. This hasty comparison I hope will assist the student when he goes forth to give <b>health</b> and harmony to the afflicted. [P.22; Chapter LIKE THE APPRENTICE]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	He sees cause in a slight anatomical deviation for the beginning of disease. Osteopathy means a knowledge of the anatomy of the head, face, neck, thorax, abdomen, pelvis, and limbs, and a knowledge why <b>health</b> prevails in all cases of perfect normality of all parts of the body. Osteopathy means a studious application of the best mental talents at the command of the man or woman that would hold a place in the profession. [P.28; Chapter Osteopathy]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	Then water cure, prayer, and so on through the list, come in. None has a foundation in a well-regulated system to insure good <b>health</b> and long life. Osteopathy proclaims and proves that success in cures comes when all joints in the body move as Nature ordered. We do not reason that Nature would turn out imperfect or inferior goods, for the market of this or any other world. [P.32; Chapter OSTEOPATHY AN INDEPENDENT SYSTEM]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	NATURE IS HEALTH. [P.32]		x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	If we follow the effects of abnormal straining of ligaments, we will easily come to the Conclusion that derangements of one-hundredth part of an inch are often probable of those parts of the body over which blood-vessels and nerves are distributed, whose duties are to construct, vitalize, and keep a territory, though small in width, fully up to the normal standard of <b>health</b> . [P.46; Chapter SYMPTOMATOLOGY]	x						1



A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	The blood-vessels carrying the fluids for the construction and sustenance of the infinitely fine fibres, vessels, glands, fascia, and cellular conducting channels to nerves and lymphatics, must be absolutely normal in location before a normal physiological action can be executed in perfect harmony with the <b>health</b> -sustaining machinery of the body. If a nerve or vessel should be disturbed, we would expect delay and a subsequent derangement in the workings of the laboratory of Nature. [P.46; Chapter SYMPTOMATOLOGY]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	Surgeons of the Army or Government are the commissioned officers of <b>health</b> , with powers and instructions to use drugs or anything else for the relief of the wounded or sick soldier while in the service. Their duties extend to the use of both knife and spatula. [P.47; Chapter SURGERY]				x			1
Philosophy & Mechanical Principles of Osteopathie AT Still	He ( <i>the masseur</i> ) thinks he has a good job in a <b>health</b> laundry, and rubs hard, fast, and long. He thinks her ribs, twelve on each side, make as good a washboard as "Mam" ever washed a sock on. He never stops to think that ribs are tied to muscles, that they are tied to other ribs, and from them to points on the spine, and that better results than with great pressure of a man 's hands on the back with up-and-down passes could be obtained. [P.52-53; Chapter BONES CONSIDERED FIRST]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	We look at the body in health as meaning perfection and harmony, not in one part, but as the whole. [P.59; Chapter CEREBRO-SPINAL FLUID]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	A thought strikes him that the cerebro-spinal fluid is one of the highest known elements that are contained in the body, and unless the brain furnishes this fluid in abundance, a disabled condition of the body will remain. He who is able to reason will see that this great river of life must be tapped and the withering field irrigated at once, or the harvest of <b>health</b> be forever lost. [P.60; Chapter CEREBRO-SPINAL FLUID]	x						1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	We can talk about the brain of the head, the abdominal brain, the brain of the liver, and go on with such speculative divisions and find a new brain in every ganglion of the body, but we have only found storage batteries from the heart that are new to our observation. We find one cluster in the lungs, one in the brain, one in the stomach and bowels, one at the kidneys, uterus, bladder, spine, and limbs, but all sing "Sweet Home" to Mother Heart when peace and harmony prevail, and cry with anguish when she fails to communicate the glad tidings of health, peace, plenty, and harmony. Thus joy is perpetual when the watchman cries, "All is well." [P.67; Chapter WHAT ARE NERVES?]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	In this school of philosophy we are led to consider the fascia and three conditions of the blood-corpuscles. By the perfectly healthy corpuscle all constructed perfection of the body is produced. Perfect health is the natural result of pure blood. By it no deformities are constructed. [P.70; Chapter THREE CONDITIONS OF THE BLOOD-CORPUSCLES]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	Having had the perfection of the first stage or healthy corpuscle, a biogenic life still exists in the wounded corpuscles. When these semi-normal corpuscles appear on the mucous membrane, they produce forms that are known by the name of microbes. They are natural to the body and come from the fascia, and in the condition of diminished health or vitality they are mistaken for foreign bodies, but they have not been added to the system from the outside. [P.70; Chapter THREE CONDITIONS OF THE BLOOD-CORPUSCLES]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	We will be more elaborate as we take up and describe the diseases that come from the blood confounded in the fascia, artery, muscle, vein, or the nervous systems. Through the three conditions of the blood while in the fascia we can reasonably account for effects, such as good health, or abnormal growths and physical wastes. At this time we wish to call your attention to the electrical disturbance of nerve-fibers as they cross one another and produce another manifestation known as fever heat, or lower temperature. [P.71; Chapter THREE CONDITIONS OF THE BLOOD-CORPUSCLES]	x						1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	We find building and healthy renovation are united in a perpetual effort to construct and sustain purity. In these two are the facts and truths of life and health. If we go to any other part or organ of the body, we find just the same law of supply, arteries first, then renovation, beginning with the veins. The rule of artery and vein is universal in all living beings, and the osteopath must know that and abide by its rulings, or he will not succeed as a healer. [P.74-75; Chapter BLOOD]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	I write at length of the universality of the fascia to impress the reader with the idea that this connecting substance must be free at all parts to receive and discharge all fluids, and to appropriate and use them in sustaining animal life, and eject all impurities, that health may not be impaired by dead and poisonous fluids. A knowledge of the universal extent of the fascia is imperative, and is one of the greatest aids to the person who seeks the causes of disease. The fascia and its nerves demand his attention, and on his knowledge of them much of his success depends. [P.83; Chapter THE FASCIA]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	As we dip our cups deeper and deeper into the ocean of thought we begin to feel that the solution of life and health is close to the field of the telescope of our mental searchlights, and soon we will find the road to health so plainly written that the wayfaring man cannot err though he be a fool. [P.68-78; Chapter THE FASCIA]					x		1
Philosophy & Mechanical Principles of Osteopathie AT Still	To find health should be the object of the doctor. Anyone can find disease. He should make the grand round among the sentinels and ascertain if they are asleep, dead, or have deserted their posts, and have allowed the enemy to get into the camp. He should visit all posts. Before he goes out to make the rounds, he should know where all the posts are, and the value of the supply he has charge of, whether it be shot, shell, food, clothing, arms, or anything of value to the company or division. [P.97; Chapter MISSION OF THE DOCTOR]	x						1

A. T. Still - Zweikodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	The heart labors with great force and rapidity. The lungs increase the process of breathing to many times the normal. The constrictor nerves naturally come in to do their work as much as possible by a convulsive process of relieving the lymphatics of the face, head, and neck of unwholesome contents. If successful in this effort to disgorge, we have as a result a natural tendency to <b>health</b> and recovery. The human body will sicken and die from imperfect drainage just as certainly as the inhabitants of a great city would become extinct by collapse or any method that would block the sewerage main, the vena cava of a great city. The more we know of perfect drainage of the human body, the more satisfactory will be results obtained by keeping up the natural drainage, which should be perfect at all times. [P.114; Chapter TREATMENT OF ERYSIPELAS]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	The student having passed through descriptive and demonstrative anatomy, histological, chemical, and physiological studies, will find all parts of the body, without an exception, to consist of bone, skin, fascia, membrane, cells, glands, brain, nerves, blood-vessels, etc. If <b>health</b> is perfect, it only proves perfect harmony in the physiological action of the body in all its parts and functions. Any variation from perfect <b>health</b> marks a degree of functional derangement in the physiological department of man. Efforts at restoration from the diseased to the healthy condition should present but one object to the mind, and that is to explore minutely and seek the variation from the normal. [P.116; Chapter ORGANIZED SUBSTANCES OF THE BODY]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	Your knowledge of anatomy has taught you that the hard and soft parts of the neck were put there for a purpose, and must come up at all times and in every place to the plans and specifications of this great and important division of human <b>health</b> and happiness. It is your eye of reason and your finger of touch that I exhort to be instant in season and out of season. You must know what a neck is, with all its parts and responsibilities, or you will fail in proportion to your lack of knowledge, not theoretical, but practical, which you can only obtain by experience. [P.117-118; Chapter ORGANIZED SUBSTANCES OF THE BODY]	x						1

A. T. Still - Zweitekodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	The disease was called diphtheria, a very dangerous and contagious disease. It was reported to the board of <b>health</b> , who ordered out flags as a warning for others to keep out. [P.127-128; Chapter DIPHTHERIA]					x		1
Philosophy & Mechanical Principles of Osteopathie AT Still	The children of one family may take diphtheria and die, and all their school and play-mates visit at all times during the worst stages to the hour of death, and not a single one takes the disease, or sore throat, or anything like it. It appears as a cold and does its work as a cold. It confounds the harmony of the nervous system. It acts as a wound or a shock to the vasodilators, causing them to give way to the constrictor nerves and stop the motion of the lymph in the lymphatic vessels long enough to ferment, heat up and dry the lymph of the epithelial and adipose tissues and cellular membrane of the tonsils, trachea, and all air-passages, tubes, and cells of the lungs, till by inflammation the mucous membrane is sloughed off, with such deposits as accumulate in the mouth, throat, and trachea. If there is any truth in the theory that bacteria of the same kind and form are found in all places of diphtheria, I would suggest inquiring into the <b>health</b> of the cow's udder from which the milk is taken that the children have been drinking. Perhaps that cow has but three teats that give "sound" milk, and the other gives lumpy or bloody milk from an ulcer, cancer, or tubercular bag. [P.131-132; Chapter TREATMENT OP DIPHTHERIA]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	The physician must not only know that the lungs are in the upper part of the chest, close to the heart, liver, and stomach, but he must know the relations all sustain to each other, and that the blood must be abundantly supplied to support and nourish the five sets of nerves—sensory, motor, nutrient, voluntary, and involuntary. If the supply should be diminished on the nutrient nerves, weakness would follow; reduce the supply from the motor and it will have the same effect. Motion becomes too feeble to carry blood to and from the lungs normally, and the blood becomes diseased and congested, because it is not passed on to other parts with the force necessary for the <b>health</b> of the lungs. [P.143-144; Chapter CONSUMPTION]	x						1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	I think consumption begins by closing the channels in the neck for the lymph, which stands as one of, if not the most highly refined elements in animal bodies. Its fineness would indicate that it is a substance that must be delivered in full supply continually to keep health normal. If so, we will, for experimental reasons, look at the neck ligated, as found in measles, croup, colds, and eruptive fevers. [P.148; Chapter THE EFFECTS OF CONSUMPTION]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	The two extremes, heat and cold, may be the causes of retention and detention. One is detained by the contraction of cold until the blood and other fluids die by asphyxia. The warm temperature produces relaxation of the nerves, blood, and all other vessels of the fascia, during which time the arteries are injecting too great quantities of fluids to be renovated by the excretory system. Then you have a cause for decomposition of the blood and other substances. You have a logical foundation and a cause for all diseases, catarrhal and climatic, contagions, infections, and epidemics. The fascia proves itself to be the probable matrix of life and death. When harmonious in normal action, health is good; when perverted, disease results. [P.156-157; Chapter VARIETY OP BIRTHS]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	Suppose in a person in perfect health, anatomically and physiologically perfect in all parts and functions, we find the heart infinitely correct in receiving and discharging blood in quantities just enough, with force exactly equal to all demands. In this picture of life we see the engine in motion, count the stroke s, and record them at seventy per minute. [P. 171; Chapter A FEW FACTS]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	We must remember that the internal mammary is a very long artery, beginning at the first rib and extending to the pelvis. Much good health depends upon its good work, and much bad health and disturbance can reasonably be expected to follow imperfect Supply by arterial action or imperfect drainage through the venous and lymphatic vessels. [P.178; Chapter THE INTERNAL AND EXTERNAL MAMMARY ARTERIES]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	At this point we will again take up the diaphragm, which separates the heart, lungs, and brain from the organs of life that are limited to the abdomen and pelvis. What has the diaphragm to do with good or bad health? We will analyze the diaphragm. [P.185; Chapter THE DIAPHRAGM IN HEALTH]	x						1



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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	The diaphragm, when dropped front and down, and across the aorta and vena cava, by a lowering of the ribs on both sides of the spine, would cause pressure over the coeliac axis, with a complete abdominal stoppage. Then we have obstructed and damaged blood, with no hope that it can sustain life and health of the parts for which it was designed. We know that Nature would not be true to its own laws if it would do good work with bad material. [P.190; Chapter LOCATION]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	If you do not know the power of the spinal nerves on the liver to restore health, you must learn or quit, because you are only an owl of hoots, more work than brains. I want the man who wishes to know the work that is done by the organs or contents of the abdomen also to know the danger of ignorance, and that wild force in treating the abdomen cannot be tolerated as any part of this sacred philosophy. [P.200; Chapter INHIBITION]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	I have established this arbitrary classification for the purpose of observing the workings of the various divisions of the body systematically, especially the abdominal viscera, with the view of obtaining a more definite knowledge of their perfect workings in good health. It is important to know the exact place that each organ occupies while in its normal position. Not only know it on general principles, but to a greater degree of perfection than any other lesson that is before the student of disease. [P.200-201; Chapter BE ORIGINAL]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	We should know the perfect position of each organ, the blood-, nerve-, and nutrient supply by which its work is accomplished, from whence the support comes, how applied, and how kept in its pure state by the natural functions of excreting all exhausted and diseased substances. By this knowledge only can we expect to detect the many variations, both great and small, in nutrition and renovation, which is the sum total of what is meant by good health. Each organ seems to be a creator of its own fluid substances, extracted from the channels of nutrition upon which it depends.[P.201; Chapter BE ORIGINAL]	x	x	x				1



A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	Remember there are five sets of nerves that are important factors in their divisions of life. They are the sensory, motor, nutrient, voluntary, and involuntary. With all of these you, as an engineer, must be familiar, and by proper adjustment of the body you must be able to give them unlimited power to perform their separate and united parts in sustaining life and <b>health</b> . [P.207; Chapter THE NERVES MUST ACT]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	We will say to the student of the philosophy of diseases of the abdomen and their remote, active, and present causes, that he is better prepared to take up the subject of diseases of the many or few organs of the abdominal viscera if he knows what is meant by disease of the organs of the abdomen, pelvis, and chest. All these organs must work in perfect harmony to produce <b>health</b> . [P.212; Chapter HARMONY MUST EXIST]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	<b>Health</b> requires the continuous action of every organ, all nerves, all blood-vessels, all lymphatics, all the secretory system, and all the excretory system, in order that when the united products are thrown into the thoracic duct or any other duct that conveys lymph or any other fluid, they will be conveyed to the lungs. [P.212; Chapter HARMONY MUST EXIST]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	It is reasonable that this fluid, from the many thousands of cells and channels through which it is passed, will become as a unit. In order that <b>health</b> may be perfect, every drop of fluid must be conveyed from the lower bowels, beginning with the rectum, ascending through the sigmoid and up the left side of the abdomen, through the descending colon and transverse colon and down to the iliac fossa, which is the normal position allotted to the caecum. [P.212; Chapter HARMONY MUST EXIST]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	The importance of a knowledge and a very thorough knowledge of the form and place, the function and object of the productive ability, application, and use of the fluids necessary to the production of good <b>health</b> is apparent. [P.213; Chapter AN OBSTRUCTION]	x						1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	We have reason to believe, from the history of post-mortems following tuberculosis and other diseases of the lungs, that had this organ, the great omentum, been kept normally in position, form, and size, well nourished and properly renovated, we would have had but very little, if any, tuberculosis of the lungs to report. We believe that we have abundance of evidence to prove the responsibility that is upon the omentum to sustain life and health and keep the lungs forever pure. [P.215; Chapter THE OMENTUM]	x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	We will insist on the student giving particular attention to a knowledge of blood- and nerve-supply, and we insist on his obtaining an exact and very comprehensive knowledge of both supplies before he can expect to do acceptable work, satisfactory to himself and to his patients. The blood and nerves have much to do in producing and sustaining health. [P.215-216; Chapter BLOOD- AND NERVE-SUPPLY]	x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	To have perfection in blood-flow and nerve-power in health, means union and action of both. [P.215-216; Chapter BLOOD- AND NERVE-SUPPLY]	x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	Of what use would Incomplete action be, when perfect health is the result of the full and free action of the nerves on blood that is to pass from the heart to all places, if either blood- or nerve-currents should be stopped by any cause? In the abdomen are many organs and functions that must act all the time, and they must have blood to act on and nerve-energy with which to act. [P.215-216; Chapter BLOOD- AND NERVE-SUPPLY]	x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	If the abdomen provides the rough material for the blood of the system, and perfect health can only come from good blood, and perfect blood cannot be furnished by imperfect viscera nor any imperfection in form, location, or function of any organ of the abdomen, chest, or brain, why not hunt for some cause of disease in the machinery that produces blood from the start to its finish?[P.218; Chapter THE IMPORTANCE OF PURE BLOOD]	x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	If we find a failure in health, we would surely show wisdom by going into the machine-shop to find defects in the machine or system of organs which starts with crude material and brings forth pure blood. [P.218; Chapter THE IMPORTANCE OF PURE BLOOD]	x					1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	If the arterial supply is good, the venous and lymphatic systems must do the work of draining, or we will have a large spleen or liver, a congested stomach or pancreas, all from the break in the blood-, lymph-, or nerve-chain of supply. This law holds good in supplies, drainage, purity, and health of all organs of the system, just as well as those I have named. The cause of uterine growths, and of diseases of the intestines, is absolute; Nature never changes. [P.222; Chapter DISEASED BLOOD]	x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	Knowing that the alimentary system is an all-important part of the body mechanism, we can only expect good and healthy results from that which is normal in the whole canal, in form, size, and position, before we can ask for normal functioning, because every organ's health depends without doubt upon normality in every principle and action of the parts of the alimentary canal from the mouth to the anus. We must recognize the importance of knowledge, and much knowledge, of the alimentary system, without which the osteopath is a failure. [P.227; Chapter BEGIN AT THE RECTUM]	x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	It is my object and intention to prove by philosophy, history, and demonstration that the abdominal viscera are responsible for our good health, and that they are the sole dependence for our normal physical forms and forces. I want to admonish the student of this philosophy that if the anatomical forms are definitely correct in position, and held in that position by normal ligaments, we can expect perfectly natural work in every department of all the organs of the abdomen, the present field of exploration. [P.227; Chapter THE FUNCTION OF THE VISCERA]	x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	He should know if that change in the position of the bowels would or could impinge on the natural flow of the blood and other fluids for general purposes in animal life. How much variation, if any, of the bowels can be tolerated and not cause bad results? Many grave questions arise in the minds of the students when reasoning on the failure of health and the causes that have given rise to that abnormal condition in the functioning of one, many, or all of the organs of the body. [P.229-230; Chapter THE MESENTERY]	x					1

A. T. Still - Zweikodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	As the organs of the four-footed animals are suspended under the spine and hang directly toward the earth's center, the ligaments would be normal only when they accommodate the organ to that horizontal spine. The erect body of the two-footed animal must have its sustaining ligaments correspond with the erect position of the body, with the strength and forms to suit the weights which they are intended to support, and at the same time be more powerfully attached to the spine than in the four-footed animal. In man we may expect much flopping, twisting, and kinking in the mesentery, producing all sorts of variation from the normal condition, <b>health</b> . [P.231; Chapter THE MESENTERY]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	We know the origin of blood-, nerve-, and lymph-supplies from dissections. We know this is a laboratory, and have reason to believe it is a very fine one, and we also believe that it is responsible as an official for the performance of great duties in producing and sustaining healthy conditions of the whole system by the purity of the substances it collects, prepares, and sends forth. Without that perfection we cannot reasonably expect or hope for good <b>health</b> . [P.233; Chapter WHAT IS THE FUNCTION?]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	If perfect normality in all its active principles is a guarantee of good <b>health</b> , is it not just as reasonable to guarantee diseased condition of the whole body when the omentum becomes diseased by wounds or injuries of any kind? [P.233; Chapter WHAT IS THE FUNCTION?]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	All these membranous attachments from the neck to the sacrum are abundantly supplied with nerves, blood, and lymphatic vessels. Their office as such is known to be that of secreting and sending lymph and other substances to the heart and lungs, to be prepared and returned in due time to construct and keep various organs and divisions of the body in a healthy condition, that each organ, separate and united, can keep the system in the normal condition which we recognize and call good <b>health</b> . [P.234; Chapter WHAT IS THE FUNCTION?]	x						1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	We wish to ask of your reason, how much of this mesentery system would be required to produce and sustain perfect <b>health</b> ? It appears to me that no other answer would be given that would be satisfactory to the man of reason short of, that all of the entire mesentery system must pull together all the time, or a failure of some organ to perform its duty will undoubtedly appear. [P.235; Chapter WHAT IST THE FUNCTION?]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	Almost the whole list of diseases of climate and season will show a failure of the mesentery to sustain <b>health</b> through normal action, which, when properly understood, will reveal variations from the normal and physiological workings of the omentum, mesentery, or peritoneum from the neck to the sacrum.[P.236-237; Chapter WHAT IS THE FUNCTION?]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	In proof of this, we will report observations on our conclusions as to the cause of diseases of the glandular and lymphatic systems. With the evidence we have, we believe such variations mark the beginning of the mesenteric failures in some function, either of the blood-, nerve-, or lymph-supplies, and physiological failures to act to their full normal capacity as required by the exacting demands of <b>health</b> . [P.236-237; Chapter WHAT IS THE FUNCTION?]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	We should use caution in our assertions that Nature has made its work so complete in animal forms and furnished them with such wisely prepared principles that they could produce and administer remedies to suit the occasion, and not go outside of the body to find them. Should we find by experiment that man is so arranged and wisely furnished by Deity as to ferret out disease and purify and keep the temple of life in ease and <b>health</b> , we should hesitate to make known the fact. [P.243; Chapter GOD'S WORK COMPLETE]		x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	We must remember that the pelvis is well supplied with systems of nerves, on which the <b>health</b> and vitality of every organ that is in the body is dependent, for <b>health</b> and harmonious systemic support. [P.248; Chapter GO INTO CAMP]	x						1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	The liver swings in a hammock formed of five ligamentous ropes, attached to the spine and diaphragm, and with the abdominal ends firmly fastened to the liver until they have surrounded the whole organ and returned to the spine and diaphragm, making a swinging bed or hammock, or basket, to suit the form and functions of this organ. Normality of this hammock in which the liver rests must be expected, or the reverse of <b>health</b> predicted. [P.249; Chapter THE LIVER]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	So far I think we are safe to say that all evidence is favorable to the fact that bones, teeth, muscles, tendons, nerves, blood-vessels, hair, and organs of the body have had their origin from gas, and are only condensed gas. Now, we as chemists of good <b>health</b> , to succeed in curing our patients, must keep the gas-making machinery in good mechanical condition to do laboratory work, or we surely will fail to cure or even relieve our patient. [P.256; Chapter THE STOMACH]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	Man eats and drinks of almost all birds, beasts, and reptiles. He masticates until his teeth are all gone. He swallows hard chunks of beef and other diets without mastication, with but little change that is apparent in his <b>health</b> and strength. [P.258; Chapter THE PROCESS OF DIGESTION BY ELECTRICITY]			x				1
Philosophy & Mechanical Principles of Osteopathie AT Still	You see that the supply and drainage of all the organs below the diaphragm is a complete system, which shows great and perfect wisdom in the plan and purpose for which it was formed and placed in position, to do the separate and combined work of the abdominal host. When all do a perfect work, nothing but <b>health</b> can be shown as a result. No disease can possibly come to any of these organs while supply and drainage are absolutely perfect. [P.271-272; Chapter THE UTERUS]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	We must apply our mental and physical energies to the place in the spine controlling the blood-supply sustaining the life and <b>health</b> of the womb, the bladder, kidneys, liver, spleen, pancreas, lymphatics, and all parts of abdominal life. [P.273; Chapter EFFECTS OF WOUNDS]	x						1



A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	I wish now to give a picture of a healthy woman from childhood to womanhood, full of blood and full of life, quick in motion, active in mind, able to answer and act to all the functions of life. You must know what a healthy woman is, before you can think and act wisely with the woman who has lost her <b>health</b> , say of her sight, hearing, affecting mind, face, nose, jaw, mouth, tongue, throat, stomach, bowels, liver, kidneys, womb, bladder, vagina, heart, lungs, breasts, and all parts of a perfect woman. [P.274-275; Chapter FROM HEALTH TO DISEASE]	x		x			1
Philosophy & Mechanical Principles of Osteopathie AT Still	Now let us begin with a little girl of five summers. Generally at that age she is a perfect picture of <b>health</b> , perfect in form and action. She has rosy cheeks, sparkling eyes, and silken hair. She runs, jumps, climbs, laughs, sings, and talks from morn till night, sleeps, eats, and is a perfect little machine of human life and action. [P.275; Chapter FROM HEALTH TO DISEASE]	x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	If we have observed the perfect, harmonious work of <b>health</b> , we are now prepared to adjust the machinery of life by taking all embarrassments from blood- and nerve-supply that are caused or could be caused by strains, jars, and nervous shocks or wounds that are produced by change of season, climate, and physical injuries of all kinds, be they great or small. Your work is completed when you have adjusted the human body to the degree of perfection in which the God of Nature left it. [P.280; Chapter GYNAECOLOGY]	x	x				1
Philosophy & Mechanical Principles of Osteopathie AT Still	I have given a history of the womb in girl-life when it was in the best of <b>health</b> , in order to get a foundation from which to reason when we consider the womb in its many conditions of disease, as in abnormal discharges, ulcers, tumors, variations from its normal place in <b>health</b> , cancers, wounds caused in childbirth by forceps, retained monthlies, prolapse, sterility, menopause, inversion, procidentia, etc. [P.281; Chapter THE IMPORTANCE OP A HEALTHY WOMB]	x					1



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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	The next thing to do is to set out to find the causes that produced those conditions. It matters not whether the cause is far remote or in close proximity to the uterus; we must find it, or we will be found in the antediluvian tribe of speculum cranks of all the blind female doctors' ages. We must stand true to the light and reason of anatomy or join the mourners who wail because their tricks are not now nor ever have been trumps when battling for a woman's <b>health</b> under the old tree that has nothing but woodpeckers' holes in its trunk and limbs. [P.283-284; Chapter DISEASES PECULIAR TO WOMAN]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	I have tried to show you that the womb disease was only an effect, and the cause of its weakness was due to organs that it depended upon for <b>health</b> and strength. They had lost their power to keep the womb well nourished; the womb itself was not at fault in the cause of the disease. [P.296; Chapter TREATMENT]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	A successful healing of the uterus and its appendages depends wholly upon the nutriment delivered by the artery, the drainage by the venous system, and the unobstructed nerve-force necessary to normal uterine <b>health</b> . Now let us proceed to hunt for the causes that would interfere with the harmony of the blood- and nerve-systems of the womb. [P.301-302; Chapter CAUSE OF UTERINE DISTURBANCES]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	Not only to know the anatomical forms and positions of the parts, but to thoroughly know the entire system, the head, neck, chest, abdomen, pelvis, and limbs, with each separate function, and all functions in harmonious combination, free to perform their work as Nature had planned for man's <b>health</b> and comfort. [P.314; Chapter AN ARRAY OF TRUTHS]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	Nature has amply prepared all the machinery and power to prepare material and construct all parts, and when in normal condition the mind and wisdom of God is satisfied that the machine will go on and build and run according to the plans and specifications. If this be true, as Nature proves it to be at every point, what can man do farther than line things up and trust to Nature to get the results desired, "life and <b>health</b> "? Can we add or suggest any improvement? If not, what is left for us to do is to keep bells, batteries, and wires in their normal places and trust to normal laws as given by Nature to do the rest. [P.325; Chapter FEVERS ONLY EFFECTS]	x	x					1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	Blood must not stop its motion nor be allowed to make abnormal deposits. The work of the heart is complete if it delivers blood into the arteries. Each division must then do its part fully as the normal heart does in <b>health</b> , and a normally formed heart is just as much interested in the blood that is running constantly for repairs and additions as the whole system is in the arteries of supply. You must have perfection in the heart first, and from it to all arteries. All hindrances must be kept away from the arteries, great and small. [P.326; Chapter RESULT OR STOPPAGE OF VEIN OR ARTERY]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	<b>Health</b> permits of no stoppage of blood in either the vein or artery. If an artery cannot unload its contents, a strain follows, and, as an artery must have room to deposit its supplies, it proceeds to build other vessels adjacent to the points of obstruction. [P.326; Chapter RESULT OR STOPPAGE OF VEIN OR ARTERY]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	Let us call it "a trade," as the use of drugs is not a science. The drug practitioner in a majority of cases, when he administers drugs, gives one dose for <b>health</b> and nine for the dollar. [P.360-361; Chapter METHODS OF HEALING]				x			1
Philosophy & Mechanical Principles of Osteopathie AT Still	As far as the writer can learn from reading and from other methods of inquiry, the power and use of ear-wax has never been known, looked for, or thought of as one of life's agents for good or bad <b>health</b> . [P.407; Chapter AN EXPERIMENT]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	Thus the lymphatics will be moved to wash out impurities and the nutritive nerves will rebuild lost energy. As but little is known or said of how or where the cerumen is formed, we will guess it is formed under the skin in the fascia and conveyed to the ears by the secretory ducts. Its place and how it is manufactured are not questions of as great importance as its use in disease and <b>health</b> . [P.412; Chapter DIFFERENCES IN SEVERITY]	x						1
Philosophy & Mechanical Principles of Osteopathie AT Still	As all authors so far seem silent, even on the subject of when or how the wax is formed, we must resort to careful investigation to find the relation o the cerumen system to <b>health</b> . [P.414; Chapter WRITTEN FOR THE HOME]	x						1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Philosophy & Mechanical Principles of Osteopathie AT Still	What would be the effect on life and <b>health</b> if we should cut off, dam up, or suspend the flow of the aorta as it descends close to the vena cava and thoracic duct as they return with their contents through the diaphragm on their journey to the heart and lungs? And after having supplied the plain, what would be the effect if the vena cava and its system of drainage, and the thoracic duct, should be dammed .up so that chyle and blood could not be carried to the heart and lungs for renewal and purification and changes? [P.417; Chapter OLD SYSTEMS UNRELIABLE]	x					1
Philosophy & Mechanical Principles of Osteopathie AT Still	If the patient's general <b>health</b> is fairly good, allow her to tell you what she wants to eat and give it to her. [P.437; TREATMENT]			x			1
Autobiografie AT Still	I have succeeded in being able to introduce Osteopathy in such a manner, that the students can grasp and comprehend the Philosophy Of this Science, and prove their ability to demonstrate that which they assert, namely; the true law of successfully combating disease as Thinkers and Engineers who are well qualified to conduct the human' body from disease to <b>health</b> . [S. 7; Preface to Second Edition]	x					1
Autobiografie AT Still	I want to thank Dr. E. B. Veazie and Prof. Bean for their untiring interest and work in assisting me to bring out this revised edition, for at my age and present state of <b>health</b> it would have been impossible for me to have accomplished it without their aid. [S. 8; Preface to Second Edition]					x	1
Autobiografie AT Still	I have worked from the days of a child, for more than fifty years, to obtain a more thorough knowledge of the workings of the machinery of life, in producing ease and <b>health</b> . [S. 33; Kapitel 1]	x					1
Autobiografie AT Still	And to day I am, as I have been for fifty years, fully established in the belief that the artery is the river of life, <b>health</b> , and ease, and if muddy or impure disease follows. [S. 33; Kapitel 1]	x					1
Autobiografie AT Still	Soon I saw the green islands of health all over the sea of reason. [S. 88; Kapitel 6]					x	1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Autobiografie AT Still	Believing that a loving, intelligent Maker of man had deposited in his body in some place or throughout the whole system drugs in abundance to cure all in firmities, on every voyage of exploration I have been able to bring back a cargo of indisputable truths, that all the remedies necessary to <b>health</b> exist in the human body. [S. 88; Kapitel 6]		x					1
Autobiografie AT Still	This year I began an extended study Of the drive —wheels, pinions, cups, arms, and shafts of human life, with their forces, supplies, framework, attach ments by ligaments, muscles, their origin, and inser tion; nerves, their origin and supply; blood supply from and to the heart; how and where the motor nerves received their power and motion; how the sen sory nerves acted in their functions, voluntary and involuntary nerves in performing their duties, the source of their supply, and the work done in <b>health</b> , in the obstructing parts, in the places, through which they passed to perform their part in the economy of life; all this study awoke a new interest Within me. [S. 93; Kapitel 7]	x						1
Autobiografie AT Still	He had been poor in <b>health</b> for a number of years, and was so reduced he could scarcely walk, and had been led up to and turned loose in the pastures of hell by “allopathy,” and was using seventy -five bottles of morphine annually. [S. 98; Kapitel 8]			x				1
Autobiografie AT Still	She looked wise and skipped. I set three hips in the presence of Dr. W. O. Torrey, expresident of the Missouri State Board of <b>Health</b> . [S.103; Kapitel 8]					x		1
Autobiografie AT Still	Quite a number of years have passed since I began to test the laws of nature’s God as a system of true healing principle that would give nature a chance to recapture the ports of <b>health</b> . [S. 151; Kapitel 12]		x					1
Autobiografie AT Still	His (God) pellets of life are always ready and never fail, in giving more <b>health</b> in less time than the most exalted ideal of the most sanguine lover of nature and natureis ability to repair any and all parts of the machinery of life could hope for. [S. 151; Kapitel 12]		x					1
Autobiografie AT Still	I am instructed to examine this host of men, who have been the champions of all the combats that have for twenty thousand years raged between disease and <b>health</b> . [S. 155; Kapitel 12]	x						1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Autobiografie AT Still	Subdue the motor in motion and the sensory in sensation, then hands off until nature makes its ample round, and construction takes the place of de struction and health is the result." [S. 159; Kapitel 12]	x					1
Autobiografie AT Still	A great and serious battle has been raging for twenty thousand years between disease and health, fought valiantly with all implements that could be brought to bear upon the enemy —sickness and death. [S. 159/160 ; Kapitel 12]					x	1
Autobiografie AT Still	And I awoke and saw the diplomats of Osteopathy coming home with the scalps of Fits. Measles, Whooping —cough, and manv other scalps, from all parts of the globe, as trophies to the ammunition and generalship of those who are sat isfied to trust to the divine weapons'at all times and in all engagements between sickness and health. [S. 161; Kapitel 12]		x				1
Autobiografie AT Still	And I have to say from a conclusion. based upon sworn statements of all the ages from all medical schools, that their founda tion is wholly unscientific and unsatisfactory from the conclusions based upon the results, as found in all engagements between disease and health. [S. 178; Kapitel 14]				x		1
Autobiografie AT Still	I proclaimed then and there that all nerves depended wholly on the arterial system for their qualities, such as sensation, nutrition, and motion, even though by the law of reciprocity they furnished force, nutrition, and sensa tion to the artery itself, and further proclaimed that the body of man was God's drug -store and had in it all liquids, drugs, lubricating Oils, Opiates, acids, and anti -acids, and every sort of drug that the wisdom of God thought necessary for human happiness and health. [S. 182; Kapitel 14]	x	x	x			1
Autobiografie AT Still	So if the supply channels of the body be ob structed, and the life -giving currents do not reach their destination full freighted with health corpuscles, then disease sets in. [S. 184/185; Kapitel 14]	x					1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	irrelevant	Sätze mit health
Autobiografie AT Still	But beyond all this lies a still greater question to solve, which is how and when to apply the chemicals of life as nature designs they. shall be, If life be aided in the process of removing all hindrances to <b>health</b> , just what power to apply to call forth lymph, fibrin, albumin, uric acid, muriatic, or any other fluid from the great chemical human laboratory, that has within itself all necessary qualities, and never in the grand show up to bring them into use when called on to do so, from the outer skin to the' center of man and life in all nature. [S. 209/210; Kapitel 16]	x					1
Autobiografie AT Still	Should we so conclude and find by experiment that man is so arranged and so wisely furnished by God as to be able to ferret out disease, purify and keep the temple of life in ease and <b>health</b> , we must use great care when we assert such has been undeniably true up to the present date. [S. 214; Kapitel 17]		x				1
Autobiografie AT Still	At the close of that memorable combat between sickness and <b>health</b> , life and death, I gave the generals of drugs a belt of my purest love. [S. 229; Kapitel 18]					x	1
Autobiografie AT Still	He had hoped to carry the banner of Osteopathy far into the future, but as the result of an accident his <b>health</b> was impaired and he left us in answer to nature's summons. [S. 231/232; Kapitel 19]		x				1
Autobiografie AT Still	I am simply trying to teach you what you are; to get you to realize your right .to <b>health</b> , and when you see the cures wrought here, after all other means have failed, you can but know that the foundation of my work is laid on nature's rock. [S. 234; Kapitel 19]		x				1
Autobiografie AT Still	He ( <i>Osteopath</i> ) removes the obstruction, lets the life -giving current have full play, and the man is restored to <b>health</b> . [S. 235; Kapitel 19]	x					1
Autobiografie AT Still	You will find cause for a man to reason that when they are all in their normal position that every part is in proper condition for <b>health</b> ." [S. 245; Kapitel 20]	x					1



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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Autobiografie AT Still	An Osteopath walks out single —handed and alone. And what does he place his confidence in? First, in his confidence in the intelligence and immutability of God. That the strokes of the smoothing -planes of God, and the steam boilers constructed by the Divine Being and placed in man when unobstructed, act in harmony. What is harmony but <b>health</b> ? It takes perfect harmony of every nerve, vein, and artery in every part of the body. Every muscle that moves has something to make it go. Instance, what is it that constructs the heart, that pushes the blood to all parts of the body? Why, an Osteopath will tell you it is the work of the coronary arteries, which he must understand before he treats your heart. When I look upon the work of nature I see that it doesn't work for a dollar and a half a day; it works for results only. God's pay for labor and time is truth, and truth only. If it takes Him a million years to make a stone as large as a bean, the time and labor are freely given and the work honestly done. No persuasion whatever will cause that mechanic to swerve from the line of exactness in any case. There fore I can trust the principles that I believe are found in the human body. I find what is necessary for the health, comfort, happiness of man, the passions, and all else. Nothing is needed but plain, ordinary diet and exercise. We find all the machinery, qualities, and principles that the Architect intended should be in man. Therefore, let me work with that body, from the brain to the feet. It is all finished work, and is trustworthy in all its parts. [S. 247-248; Kapitel 20]	x					1
Autobiografie AT Still	I find what is necessary for the <b>health</b> , comfort, happiness of man, the passions, and all else. Nothing is needed but plain, ordinary diet and exercise. We find all the machinery, qualities, and principles that the Architect intended should be in man. [S. 248; Kapitel 20]		x	x			1
Autobiografie AT Still	They were put up by order of the state board of <b>health</b> , (or state board of ignorance), to keep the people from spreading diphtheria. [S. 266; 22]					x	1
Autobiografie AT Still	The point I wish to have you bear in mind is this, that to be an Osteopath you must study and know the exact construction Of the human body, the exact location of every bone, nerve, fiber, muscle, and organ, the origin, the course and flow of all the fluids of the body, the relation of each to the other, and the function each is to perform in perpetuating life and <b>health</b> . [S. 289; Kapitel 24]	x					1



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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Autobiografie AT Still	And now we stand united firm for all the coming years TO bear the fruit of <b>health</b> and love and banish pain and fears. [S. 293; Kapitel 24]					x		1
Autobiografie AT Still	It gives man flesh, strength and <b>health</b> ; makes 'him renew his youth This grand result it doth attain without a drug, for sooth. [S. 294; Kapitel 24]	x						1
Autobiografie AT Still	We pride ourselves on the truth that we are daily giving to suffering humanity <b>health</b> and comfort, peace and happiness, relief from pain, with good -will toward all men. [S. 296; Kapitel 25]					x		1
Autobiografie AT Still	The wonders that he daily wrought were told through out the land, And brought to him in search of <b>health</b> a sorry look ing band. [S. 309; Kapitel 26]	x						1
Autobiografie AT Still	And now I'm sure you'll drink his <b>health</b> , clink glasses while we cry God speed this science in ist work and let it live for aye. [S. 311; Kapitel 26]					x		1
Autobiografie AT Still	This life is law and Osteopathy its latest clause that teaches us its magnitude, and doth direct and guide creation's crowning work —the living man —unto his perfect right, unchanging <b>health</b> . [S. 314/315; Kapitel 27]		x					1
Autobiografie AT Still	If this machine is self -propelling, self -sustaining, having all the machinery of strength, all the thrones of reason established, and all working to perfection, is it not reasonable to suppose that the amount of wisdom thus far shown in the complete forms and the workings of the chemical department, the motor department, the nutritive, sensory, the compounding of elements, the avenues and power to deliver these compounds to any part of the body, to form the newly compounded fluids, any change in the chemical qual ity'that is necessary for renovation and restoration to <b>health</b> ? [S. 326; Kapitel 28]	x	x					1
Autobiografie AT Still	If you have a thorough and practical acquaintance, through anatomy and physiology, with the form and workings of the machinery of life and <b>health</b> , and treat it as a skillful physiological engineer should, then you are prepared to say to the doctors Of medicine, We have found no place in the whole human body where you can substitute anything but death in place of life. [S. 327; Kapitel 28]	x						1
Autobiografie AT Still	What are the <b>health</b> resorts? They are places sup posed to have certain kinds of diet; you must eat a certain amount, at a certain hour, and go to bed at a certain time. [S. 342; Kapitel 30]			x				1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Autobiografie AT Still	We have proven here that the <b>health</b> —grub busi ness is not necessary, and we can do entirely without it; that is, the system of eating just so -and -so or you will die. If the stomach is connected with the right battery, the brain and the nerves of nutrition are working right, you can eat a long -legged frog and live on it; you can eat dog and thrive on it. If you don't believe it, just get a piece of beef in this town, and if you can eat it, you can eat anything. The wise Architect of the universe put that mill within you and it will grind anything that is nutritious. This being so, there is not as much use for your big mills to grind in a certain way as there is for; you to have your battery and machinery so they can run as God in His judg ment intended when He planned them. [S. 342; Kapitel 30]		x				1
Autobiografie AT Still	I took the position in 1874 that the living blood swarmed with <b>health</b> corpuscles which were carried to all parts of the body. [S. 343; Kapitel 30]	x					1
Autobiografie AT Still	He thanked God for the crops, good <b>health</b> , and schools, and said, O, Lord, we are ashamed and truly sorry that we' have to preach the gospel in such a. poorly constructed and illy -provided church -house as this. Thou knowest it is a Shame and a disgrace 011 the people to even think or call this 'the' house of God.' Bless our souls. Amen!" [S. 348; Kapitel 31]					x	1
Autobiografie AT Still	All long -lived birds and animals, that live on but few kinds of food, should be a lesson for man not to eat and drink till the body is so full that no blood vessel can pass in any part of the chest or abdomen. Our great dinners are only slaughter -pens of Show and stupidity. Some would say: "It is such a nice place to talk and visit." Does an owl hoot and eat at the same time. Let me eat quick and trot. and I will have <b>health</b> and strength. Off to the country I went with a flour -sack full of darkev bones in 1877, and have been studying bones ever Since. At that time I was very anxious to know if God could cure chills and fever without quinine and whisky, fever without drugs, headache and a few more diseases without opium and other sedatives. I did not know at that time that I could apply this science successfully to all diseases of the land and sea. [S. 369-370; Kapitel 32]	x		x			1
Autobiografie AT Still	Be they from whatever source, they have proven that they are truths absolute, as old as time and as consoling as the love of God, containing each and every principle known by the highest uthor ity on sickness and <b>health</b> . [S. 377; Kapitel 33]		x				1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Autobiografie AT Still	They have been Opposed at every step by the old schools who seek to prevent their giving to humanity the boon of <b>health</b> . [S. 389/390; The Past Ten Years in Osteopathy]					x		1
Autobiografie AT Still	Osteopathy was discovered by Dr. A. T. Still, of Baldwin, Kan, 1874. Dr. Still reasoned that "a natural flow of blood is <b>health</b> ; and disease is the effect of local or general disturbance of blood—that to excite the nerves causes muscles to contract and compress the flow of venous blood to the heart; and the bones could be used as levers to relieve pressure pressure on nerves, veins, and arteries. [S. 404; Definitions]	x						1
Autobiografie AT Still	Technical. Osteopathy is that science which consists of such exact, exhaustive, and verifiable knowledge of the structure and functions of the human mechanism, anatomical, physiological, and psychological, including the chemistry and physics of its known elements, as has made discoverable certain organic laws and remedial resources, Within the body itself, by which nature under the scientific treatment peculiar to osteopathic practice, apart from all ordinary methods of extraneous, artificial, or medicinal stimulation, and in harmonious accord with its own mechanical principles, molecular activities, and metabolic processes, may recover from displacements, disorganizations, derangements, and consequent disease, and regain its normal equilibrium of form and function in <b>health</b> and strength. [S. 404; Definitions]	x						1
Research & Practice AT Still	I worked along faithfully, patiently and hopefully, finding out that the human body was just as liable to strains and variations as a steam engine, and that after correcting the strains and variations <b>health</b> was sure to follow.[P.9; Chapter Preface]	x						1
Research & Practice AT Still	I worked along faithfully, patiently and hopefully, finding out that the human body was just as liable to strains and variations as a steam engine, and that after correcting the strains and variations <b>health</b> was sure to follow. I was many years philosophizing, comparing and noticing results which followed taking off strains and pressures. I was surprised to see that fever, congestion and all irregularities gave way, <b>health</b> returned, and the results were good and satisfactory. [P.9; Chapter Preface]	x						1

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		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Research & Practice AT Still	Osteopathy is based on the perfection of Nature's work. When all parts of the human body are in-line we have <b>health</b> . [P.10; Chapter Preface]	x	x					1
Research & Practice AT Still	When they are not the effect is disease. When the parts are readjusted disease gives place to <b>health</b> . [P.10; Chapter Preface]	x	x					1
Research & Practice AT Still	The work of the osteopath is to adjust the body from the abnormal to the normal; then the abnormal condition gives place to the normal and <b>health</b> is the result of the normal condition. [P.10; Chapter Preface]	x						1
Research & Practice AT Still	This book has been written under a physical protest, my <b>health</b> not being good enough for me to enjoy the place of an author on any subject, but osteopathy is a science which I think can be explained only on a mechanical basis.[P.12; Chapter Introduction]	x						1
Research & Practice AT Still	I know this book is far from perfection, and it is my hope and wish that every osteopath will go on and on in search for scientific facts as they relate to the human mechanism and <b>health</b> , and to an ever-extended unfolding of Nature's truths and laws. [P.12; Chapter Introduction]	x						1
Research & Practice AT Still	The osteopaths are the army all ready to combat. Our captain is the God of Nature who has never failed in any of His plans or specifications, and His promise is be thou faithful unto the end and the reward shall be good <b>health</b> every day, and He says, hope thou and Me. [P.14; Chapter Why I Am An Osteopath]		x					1
Research & Practice AT Still	Let us reason that at conception every organ of the whole human body enters one great labor union. They labor and do faithful and good work until one member of the union is mistreated. Then the whole brotherhood comes to a halt to consult, and it never compromises, until the doctor sets all things right, or apologizes for his failure and calls counsel. The head, neck, chest, abdomen, limbs and all organs belong to the brotherhood of labor, and they are commissioned to show perfect work and good <b>health</b> . They do this when everything is in order and there is plenty of nourishment and a reasonable amount of rest and amusement. [P.21; Chapter The Brotherhood of Life]	x		x				1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Research & Practice AT Still	For thirty-five years I have observed man's body with the eyes of a mechanic so that I could behold and see the execution of the work for which it was designed, and I have come to this conclusion: The better I am acquainted with the parts and principles of this machine—man—the louder it speaks that from start to finish it is the work of some trustworthy architect; and all the mysteries concerning health disappear just in proportion to man's acquaintance with this sacred product, its parts and principles, separate, united or in action. It is an honor to its Builder who should be respected for the perfection set forth and shown by man as a product of Life and its constructive intelligence. I consider man the answer to the question, does Nature prove its perfection by its work? I say yes, and treat the human body as a machine should be treated by a mechanic. [P.24; Chapter An Object in Nature's Work]	x	x					1
Research & Practice AT Still	We say disease when we should say effect; for disease is the effect of a change in the parts of the physical body. Disease in an abnormal body is just as natural as is health	x						1
Research & Practice AT Still	Surely we know when the hat fits the head and the pants the legs. We should know the normal places of all bones, and their uses; how one is attached to another; where blood and nerve supply come from and how. If we do not, we must learn or we will blunder and fail, because no variation will be allowed if we get health. [P.26-27; Chapter Systems and Successes]	x						1
Research & Practice AT Still	When you have adjusted the human body to the degree of absolute perfection, all parts in place, none excepted, then perfect health is your answer. Nature has no apology to offer. It does the work if you know how to line up the parts; then food and rest are all that is required. [P.28; Chapter Nature as an Architect]	x	x					1
Research & Practice AT Still	Let us say that each person is a well organized city and reason by comparison that the city makes all the workshops necessary to produce such machinery as is required for the health and comfort of its inhabitants. [P.29; Chapter Man's Body Is Like Unto a City]		x					1
Research & Practice AT Still	Each organ is a laborer of skill and belongs to the union of Perfect Work. Each laborer or organ must be in perfect health, or some degree of failure, a beginning of universal shortage in perfect work throughout the system or city, will be the result. [P.29; Chapter Man's Body Is Like Unto a City]	x						1



A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Research & Practice AT Still	Carefully read up the nerve and blood supply of the pleura, the nerve and blood supply of both lungs and the heart, because the lungs and the heart stand responsible for perfect <b>health</b> and every diseased organ depends on those two servants for recovery. Let us run over the machine beginning with the mouth which grinds the food. The food then passes into the throat, esophagus, stomach and the bowels where it is prepared to give and deliver the extract known as chyle. This is mixed with venous blood, taken to the heart, and from the heart it goes to the lungs or garden to be finished and returned to the heart as arterial blood, or seeds of animal life. Then it is sown through all parts of the body to sprout, grow and form bone, muscle, fiber and on to the sum total of all parts of the body. [P.35; Chapter Blood Seed]	x						1
Research & Practice AT Still	If the normal position and relation of every bone from the crown of the head to the sole of the foot is a condition necessary to good <b>health</b> , what variation from a socket, facet or any joint will be the cause of some progressive disease such as a fever, tuberculosis, or inflammation of any joint of the neck, back, loin, hip, legs or arm? Can you as an engineer reconciled to your knowledge of a twist of a bone from its normal position, not see that such a slight movement would carry a muscle, both ends of which are fastened, backwards or forwards sufficiently far to produce an unnatural crossing of those fibrinous strings, muscles or tendons that unite a rib with the spinous process, or that unite other parts? [P.45; Chapter Variation and Adjustment of Bones]	x						1
Research & Practice AT Still	My object is to emphasize the importance of looking after local causes that go on with their irritation. A slip of the under jaw or neck causes facial paralysis, facial neuralgia, or if you prefer the term, tic douloureux. Such diseases as shaking palsy, smallpox, measles, mumps, chickenpox, diphtheria, enlarged tonsils, adenoid tumors, dysentery, constipation, bloody flux, monthly irregularities or any variation from <b>health</b> have a cause, and the cause has a location. It is the business of the osteopath to locate and remove it doing away with the disease and getting <b>health</b> instead. I want the osteopath to be a hunter and find his game, otherwise his work will be unsatisfactory. [P.54; Chapter Some Mechanical Injuries and Their Effects]	x						1

A. T. Still - Zweitkodierte induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Research & Practice AT Still	When we are consulted on baldness, dandruff and skin diseases of the head we are constrained to ask these questions: Is the arterial supply normal? Is the venous drainage normal? Our conclusion is, that this falling hair is an effect, the result of either imperfect arterial supply or venous drainage, and that the debris or dandruff is the substance that should have been used for the growth and health of the hair. The abnormality of blood and nerve supply and venous drainage is the cause that has produced this effect. [P.56; Chapter Region of the Head]	x					1
Research & Practice AT Still	Let us be merciful to the old doctor. He has done the best he could but he has given us nothing. Let us say we admire his grit, but we cannot say the products handed down to us by the doctors of all ages give us an iota of that which we have sought—truth—that we can apply to our suffering patients and know from the beginning that the result will be re-establishment of health. [P.69; Chapter Diseases of Throat and Neck]		x				1
Research & Practice AT Still	We as osteopaths have raised the lone star of the mechanic. It has been up in open view for over thirty-five years and has established beyond all controversy that blood is the food of life. When the system can use it normally health is your answer; when not, disease and death are the words of your soliloquy. [P.69; Chapter Diseases of Throat and Neck]	x					1
Research & Practice AT Still	I have reasoned about these diseases as a mechanic and treated them as a mechanic my success in handling them has been far more satisfactory. So far as my memory reaches and at least during the past thirty years I can say that when I have had an early opportunity to treat a child or a person suffering with laryngeal disease, and who enjoyed fairly good health otherwise, I have lost none of them. [P.72-73; Chapter Laryngeal Diseases]	x					1
Research & Practice AT Still	No part, great or small, in the whole machine can be taken away and perfect functioning follow in life's action. If we expect perfect health we must look for any variation and keep all parts in condition to do the work they can do when in line. [P.100; Chapter Lecture on the Lungs]	x					1
Research & Practice AT Still	We know that in good health the lungs act in an undisturbed manner. [P.101; Chapter Lecture on the Lungs]	x					1



A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Research & Practice AT Still	Where this is the condition and the heart and other organs and parts of the body are undisturbed, we are bold to say that we have and enjoy good health. [P.101; Chapter Lecture on the Lungs]	x					1
Research & Practice AT Still	We know we can look upon the lung as one of the organs, beings, or personalities of life. We know that immediately following a wound from a bullet, a knife or any other force that would produce a surgical injury, health suffers in proportion to the extent of the injury. Other injuries are just as dangerous as the surgical, such as inhaling deadly gases or being filled by water, blood or any other substance. The result is death, instantaneous or progressive. [P.101; Chapter Lecture on the Lungs]	x					1
Research & Practice AT Still	I have taken up the human lung to investigate and treat it as though it were a part of the machinery of life. I have traveled on this road for many years. At first I was very much disappointed to find that when I properly adjusted the spine with the ribs misery disappeared and my patient with pleurisy or pneumonia got well without a drop or a dose of any drug; I was surprised, disappointed, and glad, to know I had discovered that when all bones were in place and joints perfectly articulated, the whole body was a machine and could manufacture and apply all substances necessary to keep it in repair and health. [P.101; Chapter Lecture on the Lungs]	x					1
Research & Practice AT Still	Something is wrong or goes wrong in the action of the lungs previous to disease and death from lung trouble and we want to know where the break or friction started; how and why the lung has failed to perform its functioning. Then we will be better prepared to proceed to adjust to the normal and we will have a hope for restoring our patients to health. The normal and alternate action of both lungs must be maintained. [P.112; Chapter Lecture on the Lungs]	x					1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Research & Practice AT Still	One writer says that a great per cent of nurses in lung sanitariums become consumptive and die; that in association with the patients, drinking, breathing, etc., they absorb the bacteria. I don't dispute this. It is very probable that it is true and that separation is necessary. The nurses should be careful not to inhale the foul breath from the consumptives nor drink after them, because if in poor health themselves from working too many hours, loss of sleep, etc., their physical condition will not resist the bacterial onslaught; then it would be reasonable to suppose that some of the attendants would be affected by the disease. [P.113; Chapter Lung Diseases Prevented and Eradicated]	x						1
Research & Practice AT Still	When you have correctly adjusted the framework, also the nerve and blood supply, you will often be surprised to see the patient discharge half a pint of corruption at one time, which is a strong evidence that you have adjusted the recuperating power of the lungs and the machinery is unobstructed. They will clean out deposits and repair injuries by cicatrizing and closing up the cavity from whence issues this pus, and you may expect to see your patient return to good health, enjoyment of life and ability to follow his usual avocation. [P.120-121; Chapter Lung Diseases]	x						1
Research & Practice AT Still	Definition of Singultus.—Hiccough or hiccup. A noise made by the sudden and involuntary contraction of the diaphragm, and the simultaneous contraction of the glottis arresting the air in the trachea; it is a symptom of many morbid conditions, but occurs frequently in persons otherwise in good health. [P.145; Chapter Hiccup]	x						1
Research & Practice AT Still	Prognosis.—In your expectations or prognosis you must make allowance for the health and the general condition of the system of your patient when attacked. If these summer complaints should attack with great severity a person who has been suffering from pulmonary or abdominal diseases the case is far less hopeful than if the patient were strong and robust at the time the disease of the bowels appeared. [P.165; Chapter Dysentery]	x						1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Research & Practice AT Still	Malignant tumors tend to infiltrate the tissues; innocent tumors push the tissues aside, and are usually encapsulated; many malignant tumors tend to produce secondary growths in adjacent glands, and are disseminated throughout the body; they affect the general health, and usually, when removed, tend to recur. There are many theories regarding the origin of tumors. [P.174; Chapter Abdominal and Other Tumors]	x						1
Research & Practice AT Still	The anatomical physiologist in council would reason as a preserver of life, and would say to the surgeon: "We will be satisfied with nothing from nor tolerate any interference by the knife of any one who cannot give a demonstrable reason why this abnormal growth cannot be reduced without the knife. What important nerve of vaso-constriction or vaso-dilation has been prohibited from executing its work of normal construction and renovation to normal health?" [P.175; Chapter Abdominal and Other Tumors]	x						1
Research & Practice AT Still	In the human body there are five systems of nerves that must be normal and in the very best of health so as to do their full duty. They are the motor, nutrient, sensory, emotional and mental. There are five kinds of nerves in the sensory system. They are the nerves of sight, smell, taste, hearing, feeling, and all should obey the demand of the mental system. The sensory system gives notice to the mental what it sees, hears, smells, tastes and feels, and then the mind, or mental system gives orders just what to do. If there is danger near, the motor system is ordered to move and preserve the body. If the motor fails to obey the order to move or run, then death or injury to the body may follow. Thus life depends on obedience of the motor nerve division. [P.189; Chapter Insanity and Feebleness of Mind, or Mental Shortage or Overplus]	x						1
Research & Practice AT Still	Suppose the nutrient system should fail to nourish any division or the whole body, the result is prostration either of the division or of the whole body. Any confusion or failure in the whole nerve system or in any division will show imperfection in health, mental or physical action, just in proportion to the shortage, or injuries received. [P.190; Chapter Insanity and Feebleness of Mind, or Mental Shortage or Overplus]	x						1
Research & Practice AT Still	If the patient's general health is fairly good allow her to tell you what she wants to eat and give it to her. Let her diet be in line with her usual custom. [P.236; Chapter Diet]			x				1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Research & Practice AT Still	Treatment.—We have here in our little patient who is suffering with croup, a human being who is dying for the want of normal nerve and blood supply and its perfect circulation. This is the effect caused by the irritated constrictor nerves that are putting in their powerful and destructive forces and shutting off the normal circulation between the heart, brain, lung and pleurae, which parts must be absolutely normal in action or the result is disease leading to death. This child will die if you do not reproduce normal action of the heart, the lungs and the brain; they are responsible for health and harmony and must be free to perform their part. [P.243; Chapter Croup]	x					1
Research & Practice AT Still	Every student of anatomy knows we have a brain with its system of nerves; also arterial, venous and lymphatic systems. When these systems and every articulation of the bony system are in natural working order, ease, comfort and health are the effects. [P.270; Chapter Rheumatism]	x					1
Research & Practice AT Still	He was unable to walk, sit on a chair, enter into conversation with anyone or feed himself. He was always worse after his bath was given him, and usually had to be held in bed at night as he had no control over his nerves. At this stage of the disease I consulted Dr. A. T. Still who after a thorough examination pronounced the condition one of chorea and proceeded to treat him according to the Osteopathic Science. In less than six weeks my son was completely cured and is today enjoying the best of health. No other than osteopathic treatment was used." [P.278-279; Chapter Chorea]	x					1
Research & Practice AT Still	These I carefully adjusted in the manner already described to you. I advised the family to feed the boy when he was hungry, lay him down and let him rest when he was tired, and as he was always in a worse condition following a water bath, I advised the use of lard, almond or olive oil instead of water. I have also had other patients with this condition in its worst form who returned to normal health following the adjustment of the bony structure. [P.281; Chapter Chorea]			x			1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Research & Practice AT Still	I look upon it as being of the greatest importance for the lower bowel of patients in this condition, the colon in particular, to have good pure substances from which to extract chyle and other fluids necessary to be carried to the heart and the lungs and pass through the process of purifying and manufacturing normal blood which is to be distributed throughout the entire system in order that it may do its functioning of universal renovation, repair and return, maintaining the system in its original normal condition which we call <b>health</b> . [P.285; Chapter Dropsy]	x					1
Research & Practice AT Still	I am very careful on this side in dealing with typhoid patients to know that all is correct. From the ninth rib on down to the lumbar I explore very carefully, for the reason that many causes might operate here that would irritate the quadratus lumborum and other muscles that attach to these ribs and would pull the ribs from their normal positions. I reason that normality of position is necessary to good <b>health</b> and any abnormal position of bone or muscle would produce the opposite condition. [P.350; Chapter Typhoid Fever]	x					1
Research & Practice AT Still	In the condition called typhus fever my object is to get both the nerve and blood systems free from any constriction in order that the processes of renovation and repair can go on, resulting in complete <b>health</b> . As to beds, use such as the patient has been accustomed to and is comfortable in, and good clean sheets and covers. Have plenty of good fresh air in the room. Give such nutritious easily digested food as is ordinarily used and this is all I have to say on diet. [P.356; Chapter Typhus Fever]	x					1
Research & Practice AT Still	The ability of osteopathy to give relief and cure has been sufficiently demonstrated in cases where medicine has acknowledged its inability to produce the desired result— <b>health</b> . [P.369; Chapter Osteopathy and the Solidity of its Foundation]				x		1
Research & Practice AT Still	Your good work is the soul and body of your success both in restoring your patient to <b>health</b> and in getting plenty of money for your services. From my experience I think that he who depends upon the patients he has cured for his advertising is far better off than the man who depends upon the traveling osteopathic lecturer who tells what wonderful men the "Old Doctor" and his boys are. [P.369; Chapter Osteopathy and the Solidity of its Foundation]					x	1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Research & Practice AT Still	The machinist or engineer who would conduct the human body from the abnormal condition which is disease, to the normal which is <b>health</b> and happiness, must think and do as a mechanic or his effort will be a failure. The theoretical blank has no place in this day of independent thought. [P.374; Chapter A Final Exhortation]	x						1
Philosophy of Osteopathy AT Still	From there you are taken to the engineer's room (or operator's room) in which you are taught how to observe and detect abnormalities and the effect or effects they may and do produce, and how they effect <b>health</b> and cause that condition known as disease. [P.2-3; Chapter WHAT I MEAN BY ANATOMY]	x						1
Philosophy of Osteopathy AT Still	The Osteopath reasons if he reasons at all, that order and <b>health</b> are inseparable, and that when order in all parts is found, disease cannot prevail, and if order is complete and disease should be found, there is no use for order.[P.3; Chapter THE PRACTICING OSTEOPATH'S GUIDE]	x						1
Philosophy of Osteopathy AT Still	And if order and <b>health</b> are universally one in union, then the doctor cannot usefully, physiologically, or philosophically be guided by any scale of reason, otherwise. [P.3; Chapter THE PRACTICING OSTEOPATH'S GUIDE]	x						1
Philosophy of Osteopathy AT Still	To find <b>health</b> should be the object of the doctor. Anyone can find disease. He should make the grand round among the sentinels and ascertain if they are asleep, dead or have deserted their posts, and have allowed the enemy to get into camps. He should visit all posts. Before he goes out to make the rounds, he should know where all posts are, and the value of the supply he has charge of, whether it be shot, shell, grub, clothing, arms or anything of value to the Company or Division. [P.5; Chapter THE OSTEOPATH SHOULD FIND HEALTH]	x						1
Philosophy of Osteopathy AT Still	We look at it in perfect <b>health</b> which means perfection and harmony not in part, but of the whole body. So far we are only filled with love, wonder and admiration. [P.8; Chapter BODY IN PERFECT HEALTH]	x						1



A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Philosophy of Osteopathy AT Still	A thought strikes him that the cerebro spinal fluid is the highest known element that is contained in the human body, and unless the brain furnishes this fluid in abundance a disabled condition of the body will remain. He who is able to reason will see that this great river of life must be tapped and the withering field irrigated at once, or the harvest of <b>health</b> be forever lost. [P.8; Chapter BODY IN PERFECT HEALTH]	x					1
Philosophy of Osteopathy AT Still	Ever remember that the venous drainage must be kept normally active or congestion, and tumefaction, with inflammation of the glands of the head, face and neck will appear, and mark for you this oversight; because the perpetual <b>health</b> , ease and comfort of the head beginning with the scalp and hair, with their nerves, glands and purity of blood supply, a healthy eye, good hearing, healthy action of brain with its magnetic and electric forces to the vital parts which sustain life, memory and reason, depend directly and wholly upon unlimited freedom of the circulatory system of nerves, blood and cerebral fluid. [P.10; Chapter A FREE CIRCULATION]	x					1
Philosophy of Osteopathy AT Still	As far as the writer can learn from reading and other methods of inquiry, the power and use of ear-wax has never been known, looked on, or thought of as one of life's agents for good or bad <b>health</b> . [P.13; Chapter A QUESTION FOR AGES]	x					1
Philosophy of Osteopathy AT Still	As but little is known or said of how or where the cerumen is formed, we will guess it is formed under the skin in the glands of the fascia and conveyed to the ears by the secretory ducts. Its place and how it is manufactured is not the question of the greatest importance, but its uses in disease and <b>health</b> . [P.15; Chapter CERUMEN IN FLUID STATE]	x					1
Philosophy of Osteopathy AT Still	As all authors so far seem silent even as to how or when the wax is formed, we must resort to much careful dissection to find the relation of the cerumen system to <b>health</b> . To intelligently acquaint the mother with this treatment who does not understand anatomy so as to give Osteopathic treatment for croup, diphtheria, and so on, I will say; take a soft wet cloth and wash the child's neck and rub gently down from ears to breast and shoulders; keep ears wet, often dropping in the glycerine. Use glycerine because it will mix with the water and dissolve the wax, while sweet oil and other oils will not do so. [P.15; Chapter SOME ADVICE TO MOTHERS]	x					1



A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy of Osteopathy AT Still	One says the power of electricity belongs more to the motor nerves and the magnetic to the nutrient system; if not they are happily blended and give the results. Without such forces life and motion could not be sustained. As it is not my object to write a treatise on general physiology, I will turn at once to the subject of the relation of life and health as affected by the abnormal supply and action of ear-wax. [3] [P.16; Chapter CONNECTION OF BRAIN AND OTHER NERVES IN DIGESTION]	x						1
Philosophy of Osteopathy AT Still	To find the substances in the body that causes them to act and how to act, has been the object of my journey as an explorer. If they give us health when normal action prevails and disease only when abnormal, then we are admonished to form a more intimate acquaintance with the qualities, and with all the products, when formed in this great laboratory which compounds and qualifies each substance to fill its mission of force, construction, purity and action. [P.16; Chapter UNAIDED INVESTIGATION]	x						1
Philosophy of Osteopathy AT Still	He must not only know that the lungs are in the upper part of the chest close to the heart, liver and stomach, but he must know the relation all sustain to each other, that the blood must be abundantly supplied, support and nourish three sets of nerves, namely sensory, motor and nutrient; also voluntary and involuntary. If the supply should be diminished on the nutrient nerves, weakness would follow; reduce the supply from the motor and it will have the same effect. Motion becomes too feeble to carry blood to and from lungs normally, and the blood becomes diseased and congested, because it is not passed on to other parts with the force necessary for health of lungs. P.17; Chaper CONSUMPTION]	x						1
Philosophy of Osteopathy AT Still	I think consumption begins by closing the channels of cerebro-spinal fluid in neck, which fluid stands as one of, if not the most highly refined elements in animal bodies. Its fineness would indicate that it is a substance that must be delivered in full supply continually to keep health normal; if so, we will for experimental reasons look at the neck ligated, as found in measles, croup, colds and eruptive fevers. [P.19; Chapter CEREBRAL SPINAL FLUID]	x						1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Philosophy of Osteopathy AT Still	I think by this time the reader has gotten his mind in line with his exploring needle of thought to get some light or knowledge of why a growth and how a body that has never failed for few or many years, begins and continues to form and plant deadly bombs of decay in that once powerful engine of perfect health, to produce suicide. [P.19; Chapter HOW TO DESTROY DEADLY BOMBS OF DECAY]					x	1
Philosophy of Osteopathy AT Still	The fascia proves itself to be the probable matrix of life and death. Beginning with the mucous membrane penetrating all parts to supply and renovate the fluids of life, and nourishing all the nerves of nutrition and assimilation. When harmonious in normal action, health is good; when perverted, disease is destructive unto death. [P.21; Chapter GENERATING FEVER]	x					1
Philosophy of Osteopathy AT Still	At this point we will introduce the diaphragm, which separates the heart, lungs and brain from the organs of life that are limited to the abdomen and pelvis. A question arises at this point; what has the diaphragm to do with good or bad health? [P.31; Chapter THE DIAPHRAGM INTRODUCED]	x					1
Philosophy of Osteopathy AT Still	As a cut-off the diaphragm, when dropped front and down, and across the aorta and vena cava by a lowering of the ribs, on both sides of the spine; it would be a complete pressure over coelic axis, with liver supply, renal, pelvic, to a complete abdominal stoppage. Then we have over-due blood for other parts to send off dead corpuscles by asphyxia, with no hope that it can sustain life and health of the parts for which it was designed. Thus we know that nature would not be true to its own laws, if it would do good work with bad material. [P.32-33; Chapter A CASE OF BILIOUS FEVER]	x					1
Philosophy of Osteopathy AT Still	The liver seems to be able to qualify by calling to itself all substances necessary to produce gall. Its communications with all parts of the body is direct, circuitous, universal and absolute. If pure it produces healthy gall and other substances, and in fact when healthy itself all other fluids are considered to be pure, at which time we are supposed to enjoy good health and universal bodily comfort. [P.36; Chapter PRODUCTIONS OF THE LIVER]	x					1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant		Sätze mit health
Philosophy of Osteopathy AT Still	Thus the arteries supply all demands, and the veins carry away all waste material, with returning blood of veins. We find building and healthy renovation are united in a perpetual effort to construct and sustain purity. In these two are the facts and truths of life and health. If we go to any other part or organ of the body, we find just the same law of supply, arteries first, then renovation, beginning with the veins. The rule of artery and vein is universal in all living beings, and the Osteopath must know that, and abide by its rulings, or he will not succeed as a healer. [P.39; Chapter BLOOD IS SYSTEMATICALLY FURNISHED]	x						1
Philosophy of Osteopathy AT Still	As we dip our cups deeper and deeper into the ocean of thought we feel that the solution of life and health is close to the field of the telescope of our mental search lights, and soon we will find the road to health so plainly written that the wayfaring man cannot err though he be a fool. [P.43; Chapter CONNECTION WITH THE SPINAL CORD]					x		1
Philosophy of Osteopathy AT Still	We write much of the universality of the fascia to impress the reader with the idea that this connecting substance must be free at all parts to receive and discharge all fluids, if healthy to appropriate and use in sustaining animal life, and eject all impurities that health may not be impaired by the dead and poisoning fluids. Thus a knowledge of the universal extent of the fascia is almost imperative, and is one of the greatest aids to the person who seeks cause of disease. [P.43; Chapter GOES WITH AND COVERS ALL MUSCLES]	x						1
Philosophy of Osteopathy AT Still	Thus you see nature has amply prepared all the machinery and power to prepare material and construct all parts, and when in normal condition the mind and wisdom of God is satisfied that the machine will go on and build and run according to the plan and specification. If this be true as nature proves at every point and principle, what can man do farther than plumb, line up, and trust to nature to get results desired, "life and health?" Can we add or suggest any improvement? If not, what is left for us to do is to keep bells, batteries and wires in normal place and trust to normal law as given by nature. [P.49; Chapter FEVERS ONLY EFFECTS]	x	x					1

A. T. Still - Zweitkodierte induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Philosophy of Osteopathy AT Still	The work is complete of the heart if it delivers blood into the exploring arteries. Each division must to do its part fully as a normal heart does, or can in the greatest measure of health; and a normally formed heart is just as much interested in the blood that is running constantly for repairs and additions, as the whole system is on the arteries for supply. Thus you must have perfection in shape first, and from it to all parts as far as an artery reaches. All hindrances must be kept away from the arteries great and small. [P.49; Chapter RESULT OF STOPPAGE OF VEIN OR ARTERY]	x					1
Philosophy of Osteopathy AT Still	<b>Health</b> permits of no stopping of blood in either the vein or artery. If an artery cannot unload its contents a strain follows, and as an artery must have room to deposit its supplies it proceeds to build other vessels adjacent to the points of obstruction. [P.49; Chapter RESULT OF STOPPAGE OF VEIN OR ARTERY]	x					1
Philosophy of Osteopathy AT Still	The author will now say, the <b>health</b> hunter in a majority of cases, when he administers drugs, gives one dose for <b>health</b> and nine for the dollar. [P.55; Chapter METHODS OF HEALING]				x		1
Philosophy of Osteopathy AT Still	We should use much caution in our assertions that nature had made its work so complete in animal forms and furnished them with such wisely prepared principles that they could produce and administer remedies to suit, and not leave the body to find them. Should we so conclude and find by experiment that man is so arranged, and wisely furnished by deity as to ferret out disease, purify and keep the temple of life in ease and <b>health</b> ; we must use great care when we assert such is not undeniably true up to the present. [P.61; Chapter CARE EXERCISED IN MAKING ASSERTIONS]		x				1

A. T. Still - Zweitkodiert induktiv

		Körper	Spiritualität	Lebenswandel	vorübergehende Linderung	Irrelevant	Sätze mit health
Philosophy of Osteopathy AT Still	As you read his able essay remember there are four other sets of nerves equal to, and just as important in their divisions of life, which are the motor, nutrient, voluntary and involuntary. All of which you as an engineer must know, and by proper adjustment of the body give them unlimited power to perform their separate and united parts in sustaining life and health. Now as I have tried to place into your hands a compass, flag and chain that will lead you from effect to cause of disease in any part or organ of the whole abdomen I hope that many mysteries which have hung over your mental horizon will pass away, and give you abiding truths, placed upon the everlasting rock of cause and effect. [P.63; Chapter CONCLUDING REMARKS]	x					1
Philosophy of Osteopathy AT Still	If the patient's general health is fairly good let her tell you what she wants to eat, and go and get it. Let her diet be after her usual custom. You must remember she has just left the condition of a full abdomen. [P.67; Chapter TREATMENT FOR]			x			1
Philosophy of Osteopathy AT Still	When finished it is called blood, to sustain its own machinery, and all other machines of the body, giving rise to the mental question: "What would be the effect produced to life and health, if we should cut off, dam up or suspend the flowing of the aorta as it descends close by the vena cava and thoracic duct as they return with contents through the diaphragm on their journey to the heart and lungs for manufacture and finish. [P.68; Chapter RESULT OF STOPPAGE OF FLUIDS]	x					1
		157	27	13	5	16	202

Autobiografie AT Still	21	13	5	1	11	51	46
Philosophy & Mechanical Principles of Osteopathie AT Still	71	5	4	2	2	84	79
Philosophy of Osteopathy AT Still	25	2	1	1	2	31	30
Research & Practice AT Still	40	7	3	1	1	52	47
Summe Anzahl	157	27	13	5	16	218	202
Summe in %	72	13	6	2	7	100	

Anhang F: Rohdaten der Zweitkodierung deduktiv - Primitive Physik von J. Wesley

Zweitkodierung - deduktiv  
J. Wesley - Primitive Physik

	Kategorien								
	Tun	Sein	Materie	Spiritualität	Korruption	Geist	Himmel	Irrelevanz	Seele
The power of exercise, both to preserve and restore <b>health</b> , is greater than can well be conceived; especially in those who add temperance thereto; who, if they do not confine themselves altogether to eat either bread or the herb of the field, (which God does not require them to do) yet steadily observe both that kind and measure of food which experience shows to be most friendly to <b>health</b> and strength. [S. 6; Preface]	x								
Physicians now began to be had in admiration, as persons who were something more than human. And profit attended their employ, as well as honor; so that they had now two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of the profession. To this end, they increased those difficulties by design, which began in a manner by accident. They filled their writings with abundance of technical terms, utterly unintelligible to plain men. They affected to deliver their rules, and to reason upon them, in an abstruse and philosophical manner. They represented the critical knowledge of Anatomy, Natural Philosophy and what not? (some of them insisting on that of Astronomy, and Astrology too) as necessarily previous to the understanding the art of healing. Those who understood only how to restore the sick to <b>health</b> , they branded with the name of Empirics. They introduced into practice abundance of compound medicines, consisting of so many ingredients, that it was scarce possible for common people to know which it was that wrought the cure; abundance of exotics, neither the nature nor names of which their own countrymen understood; of chemicals, such as they neither had skill, nor fortune, nor time to prepare; yea, and of dangerous ones, such as they could not use, without hazarding life, but by the advice of a physician. [S. 9; Preface]					x				
Is it not needful, in the highest degree, to rescue men from the jaws of destruction? from wasting their fortunes, as thousands have done, and continue to do daily? From pining away in sickness and pain, either through the ignorance or dishonesty of physicians? Yea, and many times throwing away their lives, after their <b>health</b> , time, and substance. Is it inquired, but are there not books enough already, on every part of the art of medicine? [S. 10; Preface]					x				
For the sake of those who desire, through the blessing of God, to retain the <b>health</b> which they have recovered, I have added a few plain, easy Rules, chiefly transcribed from Dr Cheyne. [S. 12; Preface]	x			x					



Zweitkodierung - deduktiv

J. Wesley - Primitive Physic

	Kategorien								
	Tun	Sein	Materie	Spiritualität	Korruption	Geist	Himmel	Irrelevanz	Seele
First. The air we breathe is of great consequence to our health. Those who have been long abroad in easterly or northerly winds, should drink some thin and warm liquor going to bed, or a draught of toast and water. [S. 12; Chapter 1]	x								
Third. Every one that would preserve health, should be as clean and sweet as possible, in their houses, clothes, and furniture. [S. 12; Chapter 1]	x								
Third. Nothing conduces more to health, than abstinence and plain food, with due labor. [S. 13; Chapter 2]	x								
First. A due degree of exercise is indispensably necessary to health and long life. [S. 14; Chapter 4]	x								
Sixth. Those who read or write much, should learn to do it standing; otherwise it will impair their health. [S. 14; Chapter 4]	x								
Tenth. Cold bathing is of great advantage to health; It prevents abundance of diseases. It promotes perspiration, helps the circulation of the blood, and prevents the danger of catching cold. Tender people should pour water upon the head before they go in, and walk in swiftly. To jump in with the head foremost, is too great a shock to nature. [S. 15; Chapter 4]	x		x						
First. Constipation cannot long consist with health. Therefore care should be taken to remove it at the beginning; and when it is removed, to prevent its return, by soft, cool, open diet. [S. 15; Chapter 5]	x		x						
First. The passions have a greater influence on health than most people are aware of. [S. 15; Chapter 6]	x								
Fifth. The love of God, as it is the sovereign remedy of all miseries, so in particular, it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy and perfect calm, serenity, and tranquility it gives the mind, it becomes the most powerful of all the means of health and long life. [S. 16; Chapter 6]				x		x			
Every cough is a dry cough at first. As long as it continues so, it may be cured by chewing immediately after you cough, the quantity of a pepper-corn of Peruvian Bark. Swallow your spittle as long as it is bitter, and then spit out the wood. If you cough again, do this again. It very seldom fails to cure any dry cough. I earnestly desire every one who has any regard for his health, to try this within twenty-four hours after he first perceives a cough. [S. 45; Collection of receipts: Cough]	x								
Anzahl	11	0	2	2	2	1	0	0	0



Anhang G: Rohdaten der Zweitkodierung deduktiv - Philosophy of Osteopathy von A. T. Still

**Zweitkodierung - deduktiv**

A. T. Still - Philosophy of Osteopathy

	Kategorien					
	Materie	Sein	Tun	Spiritualität	Korruption	Irrelevanz
From there you are taken to the engineer's room (or operator's room) in which you are taught how to observe and detect abnormalities and the effect or effects they may and do produce, and how they effect <b>health</b> and cause that condition known as disease. [P.2-3; Chapter WHAT I MEAN BY ANATOMY]	x					
The Osteopath reasons if he reasons at all, that order and <b>health</b> are inseparable, and that when order in all parts is found, disease cannot prevail, and if order is complete and disease should be found, there is no use for order.[P.3; Chapter THE PRACTICING OSTEOPATH'S GUIDE]		x				
And if order and <b>health</b> are universally one in union, then the doctor cannot usefully, physiologically, or philosophically be guided by any scale of reason, otherwise. [P.3; Chapter THE PRACTICING OSTEOPATH'S GUIDE]		x				
To find <b>health</b> should be the object of the doctor. Anyone can find disease. He should make the grand round among the sentinels and ascertain if they are asleep, dead or have deserted their posts, and have allowed the enemy to get into camps. He should visit all posts. Before he goes out to make the rounds, he should know where all posts are, and the value of the supply he has charge of, whether it be shot, shell, grub, clothing, arms or anything of value to the Company or Division. [P.5; Chapter THE OSTEOPATH SHOULD FIND HEALTH]	x					
We look at it in perfect <b>health</b> which means perfection and harmony not in part, but of the whole body. So far we are only filled with love, wonder and admiration. [P.8; Chapter BODY IN PERFECT HEALTH]		x				
A thought strikes him that the cerebro spinal fluid is the highest known element that is contained in the human body, and unless the brain furnishes this fluid in abundance a disabled condition of the body will remain. He who is able to reason will see that this great river of life must be tapped and the withering field irrigated at once, or the harvest of <b>health</b> be forever lost. [P.8; Chapter BODY IN PERFECT HEALTH]	x					

Zweitkodierung - deduktiv

A. T. Still - Philosophy of Osteopathy

	Kategorien					
	Materie	Sein	Tun	Spiritualität	Korruption	Irrelevanz
<p>Ever remember that the venous drainage must be kept normally active or congestion, and tumefaction, with inflammation of the glands of the head, face and neck will appear, and mark for you this oversight; because the perpetual <b>health</b>, ease and comfort of the head beginning with the scalp and hair, with their nerves, glands and purity of blood supply, a healthy eye, good hearing, healthy action of brain with its magnetic and electric forces to the vital parts which sustain life, memory and reason, depend directly and wholly upon unlimited freedom of the circulatory system of nerves, blood and cerebral fluid. [P.10; Chapter A FREE CIRCULATION]</p>	x					
<p>As far as the writer can learn from reading and other methods of inquiry, the power and use of ear-wax has never been known, looked on, or thought of as one of life's agents for good or bad <b>health</b>. [P.13; Chapter A QUESTION FOR AGES]</p>	x					
<p>As but little is known or said of how or where the cerumen is formed, we will guess it is formed under the skin in the glands of the fascia and conveyed to the ears by the secretory ducts. Its place and how it is manufactured is not the question of the greatest importance, but its uses in disease and <b>health</b>. [P.15; Chapter CERUMEN IN FLUID STATE]</p>	x					
<p>As all authors so far seem silent even as to how or when the wax is formed, we must resort to much careful dissection to find the relation of the cerumen system to <b>health</b>. To intelligently acquaint the mother with this treatment who does not understand anatomy so as to give Osteopathic treatment for croup, diphtheria, and so on, I will say; take a soft wet cloth and wash the child's neck and rub gently down from ears to breast and shoulders; keep ears wet, often dropping in the glycerine. Use glycerine because it will mix with the water and dissolve the wax, while sweet oil and other oils will not do so. [P.15; Chapter SOME ADVICE TO MOTHERS]</p>			x			

Zweitkodierung - deduktiv

A. T. Still - Philosophy of Osteopathy

	Kategorien					
	Materie	Sein	Fun	Spiritualität	Korruption	Irrelevanz
<p>One says the power of electricity belongs more to the motor nerves and the magnetic to the nutrient system; if not they are happily blended and give the results. Without such forces life and motion could not be sustained. As it is not my object to write a treatise on general physiology, I will turn at once to the subject of the relation of life and <b>health</b> as affected by the abnormal supply and action of ear-wax. [3] [P.16; Chapter CONNECTION OF BRAIN AND OTHER NERVES IN DIGESTION]</p>	x					
<p>To find the substances in the body that causes them to act and how to act, has been the object of my journey as an explorer. If they give us <b>health</b> when normal action prevails and disease only when abnormal, then we are admonished to form a more intimate acquaintance with the qualities, and with all the products, when formed in this great laboratory which compounds and qualifies each substance to fill its mission of force, construction, purity and action. [P.16; Chapter UNAIDED INVESTIGATION]</p>	x					
<p>He must not only know that the lungs are in the upper part of the chest close to the heart, liver and stomach, but he must know the relation all sustain to each other, that the blood must be abundantly supplied, support and nourish three sets of nerves, namely sensory, motor and nutrient; also voluntary and involuntary. If the supply should be diminished on the nutrient nerves, weakness would follow; reduce the supply from the motor and it will have the same effect. Motion becomes too feeble to carry blood to and from lungs normally, and the blood becomes diseased and congested, because it is not passed on to other parts with the force necessary for <b>health</b> of lungs. P.17; Chaper CONSUMPTION]</p>	x					
<p>I think consumption begins by closing the channels of cerebro-spinal fluid in neck, which fluid stands as one of, if not the most highly refined elements in animal bodies. Its fineness would indicate that it is a substance that must be delivered in full supply continually to keep <b>health</b> normal; if so, we will for experimental reasons look at the neck ligated, as found in measles, croup, colds and eruptive fevers. [P.19; Chapter CEREBRAL SPINAL FLUID]</p>	x					

Zweitkodierung - deduktiv

A. T. Still - Philosophy of Osteopathy

	Kategorien					
	Materie	Sein	Tun	Spiritualität	Korruption	Irrelevanz
I think by this time the reader has gotten his mind in line with his exploring needle of thought to get some light or knowledge of why a growth and how a body that has never failed for few or many years, begins and continues to form and plant deadly bombs of decay in that once powerful engine of perfect health, to produce suicide. [P.19; Chapter HOW TO DESTROY DEADLY BOMBS OF DECAY]		x				
The fascia proves itself to be the probable matrix of life and death. Beginning with the mucous membrane penetrating all parts to supply and renovate the fluids of life, and nourishing all the nerves of nutrition and assimilation. When harmonious in normal action, health is good; when perverted, disease is destructive unto death. [P.21; Chapter GENERATING FEVER]	x	x				
At this point we will introduce the diaphragm, which separates the heart, lungs and brain from the organs of life that are limited to the abdomen and pelvis. A question arises at this point; what has the diaphragm to do with good or bad health? [P.31; Chapter THE DIAPHRAGM INTRODUCED]	x	x				
As a cut-off the diaphragm, when dropped front and down, and across the aorta and vena cava by a lowering of the ribs, on both sides of the spine; it would be a complete pressure over coeliac axis, with liver supply, renal, pelvic, to a complete abdominal stoppage. Then we have over-due blood for other parts to send off dead corpuscles by asphyxia, with no hope that it can sustain life and health of the parts for which it was designed. Thus we know that nature would not be true to its own laws, if it would do good work with bad material. [P.32-33; Chapter A CASE OF BILIOUS FEVER]	x					
The liver seems to be able to qualify by calling to itself all substances necessary to produce gall. Its communications with all parts of the body is direct, circuitous, universal and absolute. If pure it produces healthy gall and other substances, and in fact when healthy itself all other fluids are considered to be pure, at which time we are supposed to enjoy good health and universal bodily comfort. [P.36; Chapter PRODUCTIONS OF THE LIVER]	x	x				



Zweitkodierung - deduktiv

A. T. Still - Philosophy of Osteopathy

	Kategorien					
	Materie	Sein	Tun	Spiritualität	Korruption	Irrelevanz
<p>Thus the arteries supply all demands, and the veins carry away all waste material, with returning blood of veins. We find building and healthy renovation are united in a perpetual effort to construct and sustain purity. In these two are the facts and truths of life and health. If we go to any other part or organ of the body, we find just the same law of supply, arteries first, then renovation, beginning with the veins. The rule of artery and vein is universal in all living beings, and the Osteopath must know that, and abide by its rulings, or he will not succeed as a healer. [P.39; Chapter BLOOD IS SYSTEMATICALLY FURNISHED]</p>	x	x				
<p>As we dip our cups deeper and deeper into the ocean of thought we feel that the solution of life and health is close to the field of the telescope of our mental search lights, and soon we will find the road to health so plainly written that the wayfaring man cannot err though he be a fool. [P.43; Chapter CONNECTION WITH THE SPINAL CORD]</p>						x
<p>We write much of the universality of the fascia to impress the reader with the idea that this connecting substance must be free at all parts to receive and discharge all fluids, if healthy to appropriate and use in sustaining animal life, and eject all impurities that health may not be impaired by the dead and poisoning fluids. Thus a knowledge of the universal extent of the fascia is almost imperative, and is one of the greatest aids to the person who seeks cause of disease. [P.43; Chapter GOES WITH AND COVERS ALL MUSCLES]</p>	x					
<p>Thus you see nature has amply prepared all the machinery and power to prepare material and construct all parts, and when in normal condition the mind and wisdom of God is satisfied that the machine will go on and build and run according to the plan and specification. If this be true as nature proves at every point and principle, what can man do farther than plumb, line up, and trust to nature to get results desired, "life and health?" Can we add or suggest any improvement? If not, what is left for us to do is to keep bells, batteries and wires in normal place and trust to normal law as given by nature. [P.49; Chapter FEVERS ONLY EFFECTS]</p>	x			x		

Zweitkodierung - deduktiv

A. T. Still - Philosophy of Osteopathy

	Kategorien					
	Materie	Sein	Fun	Spiritualität	Korruption	Irrelevanz
The work is complete of the heart if it delivers blood into the exploring arteries. Each division must to do its part fully as a normal heart does, or can in the greatest measure of health; and a normally formed heart is just as much interested in the blood that is running constantly for repairs and additions, as the whole system is on the arteries for supply. Thus you must have perfection in shape first, and from it to all parts as far as an artery reaches. All hindrances must be kept away from the arteries great and small. [P.49; Chapter RESULT OF STOPPAGE OF VEIN OR ARTERY]	x					
<b>Health</b> permits of no stopping of blood in either the vein or artery. If an artery cannot unload its contents a strain follows, and as an artery must have room to deposit its supplies it proceeds to build other vessels adjacent to the points of obstruction. [P.49; Chapter RESULT OF STOPPAGE OF VEIN OR ARTERY]	x					
The author will now say, the <b>health</b> hunter in a majority of cases, when he administers drugs, gives one dose for <b>health</b> and nine for the dollar. [P.55; Chapter METHODS OF HEALING]					x	
We should use much caution in our assertions that nature had made its work so complete in animal forms and furnished them with such wisely prepared principles that they could produce and administer remedies to suit, and not leave the body to find them. Should we so conclude and find by experiment that man is so arranged, and wisely furnished by deity as to ferret out disease, purify and keep the temple of life in ease and <b>health</b> ; we must use great care when we assert such is not undeniably true up to the present. [P.61; Chapter CARE EXERCISED IN MAKING ASSERTIONS]		x		x		

Zweitkodierung - deduktiv

A. T. Still - Philosophy of Osteopathy

	Kategorien					
	Materie	Sein	Tun	Spiritualität	Korruption	Irrelevanz
<p>As you read his able essay remember there are four other sets of nerves equal to, and just as important in their divisions of life, which are the motor, nutrient, voluntary and involuntary. All of which you as an engineer must know, and by proper adjustment of the body give them unlimited power to perform their separate and united parts in sustaining life and health. Now as I have tried to place into your hands a compass, flag and chain that will lead you from effect to cause of disease in any part or organ of the whole abdomen I hope that many mysteries which have hung over your mental horizon will pass away, and give you abiding truths, placed upon the everlasting rock of cause and effect. [P.63; Chapter CONCLUDING REMARKS]</p>	x					
<p>If the patient's general health is fairly good let her tell you what she wants to eat, and go and get it. Let her diet be after her usual custom. You must remember she has just left the condition of a full abdomen. [P.67; Chapter TREATMENT FOR]</p>			x			
<p>When finished it is called blood, to sustain its own machinery, and all other machines of the body, giving rise to the mental question: "What would be the effect produced to life and health, if we should cut off, dam up or suspend the flowing of the aorta as it descends close by the vena cava and thoracic duct as they return with contents through the diaphragm on their journey to the heart and lungs for manufacture and finish. [P.68; Chapter RESULT OF STOPPAGE OF FLUIDS]</p>	x					
Anzahl	21	9	2	2	1	1



## Anhang H: Cohens Kappa Berechnung mit ungleicher Anzahl von Beurteilungen - Primitive Physic von J. Wesley

Buch: Primitiv Physiks von Wesley - mit ungleicher Anzahl von Beurteilungen

		Rater 2									Randhäufigkeiten	
		Materie	Spiritualität	Tun	Sein	Korruption	Seele	Himmel	Geist	Irrelevanz		Leer
Rater 1	Materie	2									1	3
	Spiritualität		2								1	3
	Tun			9								9
	Sein										3	3
	Korruption					2						2
	Seele								1			1
	Himmel											0
	Geist											0
	Irrelevanz											0
	Leer				2							2
Randhäufigkeiten		2	2	11	0	2	0	0	1	0	5	23

Anzahl Textstelle	23	14 Texte mit 23 Beurteilungen
p0	0,652	gemessene Übereinstimmungswert der beiden Rater
pc	0,236	zufällig erwartete Übereinstimmung
K	0,545	Interrater-Reliabilität

## Anhang I: Cohens Kappa Berechnung mit gleicher Anzahl von Beurteilungen - Primitive Physic von J. Wesley

Buch: Primitiv Physik von Wesley - mit gleicher Anzahl von Beurteilungen

		Rater 2									Randhäufigkeiten
		Materie	Spiritualität	Tun	Sein	Korruption	Seele	Himmel	Geist	Irrelevanz	
Rater 1	Materie	2									2
	Spiritualität		2								2
	Tun			9							9
	Sein										0
	Korruption					2					2
	Seele								1		1
	Himmel										0
	Geist										0
	Irrelevanz										0
	Randhäufigkeiten		2	2	9	0	2	0	0	1	0

Anzahl Textstellen	16	14 Texte mit 16 Beurteilungen
p0	0,938	gemessene Übereinstimmungswert der beiden Rater
pc	0,363	zufällig erwartete Übereinstimmung
K	0,902	Interrater-Reliabilität

## Anhang J: Cohens Kappa Berechnung mit ungleicher Anzahl von Beurteilungen - Philosophy of Osteopathy von A. T. Still

Buch: Philosophy of Osteopathy von Still - mit ungleicher Anzahl von Beurteilungen

		Rater 2						Randhäufigkeiten	
		Materie	Spiritualität	Tun	Sein	Korruption	Irrelevanz		Leer
Rater 1	Materie	20			1			2	23
	Spiritualität		2						2
	Tun			2				9	11
	Sein				7		1	12	20
	Korruption					1			1
	Irrelevanz								0
	Leer	1			1				2
	Randhäufigkeiten	21	2	2	9	1	1	23	59

Anzahl Textstelle      59                      30 Texte mit 59 Beurteilungen

p0                      0,542                      gemessene Übereinstimmungswert der beiden Rater

pc                      0,211                      zufällig erwartete Übereinstimmung

K                      0,420                      Interrater-Reliabilität

## Anhang K: Cohens Kappa Berechnung mit gleicher Anzahl von Beurteilungen - Philosophy of Osteopathy von A. T. Still

Buch: Philosophy of Osteopathy von Still - mit gleicher Anzahl von Beurteilungen

		Rater 2					Randhäufigkeiten
		Materie	Spiritualität	Tun	Sein	Korruption	
Rater 1	Materie	20			1		21
	Spiritualität		2				2
	Tun			2			2
	Sein				7		8
	Korruption					1	1
	Irrelevanz						0
	Randhäufigkeiten	20	2	2	8	1	1

Anzahl Textsteller      34                      30 Texte mit 34 Beurteilungen

p0                      0,941                      gemessene Übereinstimmungswert der beiden Rater

pc                      0,426                      zufällig erwartete Übereinstimmung

K                      0,897                      Interrater-Reliabilität