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W. Beaumont’s notes from works of Jan Baptist van Helmont including “His Dream on the Flux or flowing unto generation” and “Prophetic Poems on himself and his works with an acrostic on his name.” Undated

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Extract from The 13th Jan Helmont's work

His Dream, on the Flux of Living into Generation.

"I have seen the beginnings of our Creation by
May of a Dream, I will describe them with my
pen, so far as can be expressed by words.

First of all, I saw a mont contracted by folds
or plates, after an imitable artifice, in time
of conception, to open itself by a proper contractive
blas; that suitably according to the extension of
the seed: To wit, which extension or opening of the
folds, causes the taking & attraction of the seed:
by reason of a vacuum: And therein layeth
a chamber to figure on all sides equal of corpora-
tion for the female deer: So truly, it contains the
immediate cause of complacently & attraction of
the seed into the mont. For neither otherwise
in copulations, however volutions they are, is
there make any enlargement of the female mont,
except in the very instant of conception: For hence
hence it is that the conception of beasts is almost
infalrible. For truly there is not any voluntary
extension of the mont, mixture is it subjected
unto actions or arts: but rather after some
sort, extending nature, plainly sheweth that God is the President of human generation, continued on postively, according to the word of blessed propagation, "Increase and multiply": because it is the finger of God that extended these pursues, without an organic means.

The which is called, in the holy scripture, "God crowned the womb of Sarah." Surely the whole history of generation should seem to extend nature unless it had been out within nature from the rights of an attained propagation & a continued progeny of itself. Whosoever therefore meditates on the expectation of self-offering, let him expect not the tickling or lecherous lust, not the abundance of seed, yea, not health; but altogether differently, the aforesaid magnetic or attraction of the womb.

And on behalf of the male sex, that the seed be not infamous through any contusion: for otherwise, the womb, overrunning a seed badly formed, doth reject that seed, neither let therefore open itself, that it may suck the seed of that man inward for life: for this in second manner makes extension of the seed to the seed, by a new implantation.

Now in the set of the man is that the suckling of the hollowness of all the door of the wo, but the empty air: on contrary content, with a more exact com- by reason of an in the body, or in the seed, or

Presently after seed, be at first dark liquor, with the bitterness of an 1982 -
for life: For the womb, doubt oftentimes conceiveth in second marriage, which in the first marriage bed was barren. But therefore the expansion of the womb, right to be suitable to the seed; by reason of avoiding a vacuum; and then every strange thing, is a hostile impediment to generation.

Thus in the next plan, after that the seed of the man is joined with that of the woman; the sucking of that seedstone in the aperture hollowness of the womb, presently ceaseth; the door of the womb is shut, as it were; but the womb, not being shut, nor all air, or every side, but secretly embrued its content, with a beautiful favour, and a more exact composition of that last, by reason of an occult-composing perfect in the seeds, on both sides.

Presently after, although the concubin seed, be at first disturbed, the stick, or dark liquor; yet two days after, it cometh with the filaments of the transparent whites of an egg. But on the sixth day, but
not before the Archers, the inhabitant of the seeds, opposed unto me, as it were a cloudy vapour, the which, on the 13th day after, was shadowly endowed with the figure of a Man, together with a certain clarifying of it, over thinness: For then the seed had increased, perhaps, in the truth part of itself, had married the nourishable fluid liquor unto itself, being the original of first born liquor.

Further more, although the air was seen under the figure of a Man: yet a natural character could not, as yet be noticed by me — About the 17th day, I saw that this figured air did move and plainly expound itself within the White, I did, as it were, sleep for full three days space: and about 12 hours, it was again a certain dark chaos in the seed: In which interval it covered itself with a visible discandion. The hardness of a mountain

Which it found no more unto its trans-changing days being fine frames, then firm able with the 3.

Indeed the increase is otherwise than a the embryo itself was not seen by after conception. yet there, and of the Mother, being boring species, I saw a certain one of a certain out of also it offered, but hearken occasion: by reason of the head, so men a skin, which
Which it found not in the matter, it had made unto itself by a formation and transfiguration faculty. Which their days being finished, that spirit, the frame, then first appeared, being mark-able with the signature of the sexes.

Indeed the spirit is nourished & increased in the diminution of the deed, no otherwise than as a corporeal lump of the embryo itself. Yet the inflowing Spirit was not seen by me, before the 32 day after conception. It was then indeed, as yet thin, and drawn from arterial blood of the mother, being translated into a weight.

But this spirit, about the sixtizing Spirit, had in express. The nature of a sence one fiftenth day, had obtained a certain vital light or splendor. It also it expressed the nature of a navi, but havelit round together, yet superfine transformed by reason of a disproportion of the head, which light waves as it were a shining or brightness from a flame which aqua vitae, shone to in
burning: The Surnival Spirit, proved from him the finger of him who disposed of all things swiftly from end even to end. Therefore, the seed being conceived, the world forthwith shut it, neither gate, least any foreign thing should rush into it, which might disturb its conception. Although the dreaming vision she did scarce fill up the space of half a quarter of an hour, yet it represented all the incision periods of generation, as it were in the glass of the thing: to wit its mo- ments, fluxes, Motions, aspects, diversities of interchanges, and also its var- ious flood collected into unity.
Extract from Lucan's life
Titus Lucanus was born at Rome in the 2nd Year of 177th Olympiad.

**Excerpt:** Pleasure. From pleasure, in the possession of a body exempt from pain, and a mind devoid of interruption. It is not the company of the lascivious, nor the luxurious tables of the wealthy, nor the indulgence of any sensual delights, that can make life happy, but it is a sound and unerring judgement, that investigates and discovers, that in some way what ought reasonably to be desired, what to be avoided, which banishes those affections which disturb the soul with perpetual anxiety and tumult.

Wisdom, say Epicurus, is this esthetical to Mnemonous, is the chief blessing of Philosophy, since she gives birth to all other virtues, which unite in teaching us that no man can live happily, who does not live wisely.
conscientiously & justly; nor on the other hand can he live wisely, conscientiously & justly without living happily; for virtue is inseparable from a life of happiness, & a life of happiness is equally inseparable from virtue.

Be these then & similar precepts the subjegs of thy Meditations by night & by day, both when alone & with the friends of thy bosom, & never, whether asleep or awake shall there be oppressed with anxiety, but live as a God among mankind.

The soul or Spirit
That nears the incipient Stimulus, first
Darts instant motion through the quivering frame.
Why too, when once the pungent power of wine
Fills thou the systems, & the blood inflames?
Why to such grows each organ? reeds each line?
Faints the tongue? rebels the Marbling mind?
Why burn the eyes? though strength, noise & strife
And such converse all this force combine?
On Generation; from the Divine

So much import it, that the seeds of life
With seeds should mix sympathetically;
And, like the rare, the rare the gross unite,
And man with woman, duly paired unite.

For some augment the genial stores, and some
Dissolve their crisis, and all pour destiny.

So small the moment in what mode is dealt
The bland delight. The sage, who views minute
Birds, and savage tribes by nature lady,
Holds that the viscous nature chief conceives
Them with subsiding chest & love to treat
Her dulcet charms she offers, fittest them
Clore. luscious tide to absorb; for sought avoid,
Voluptuous motions, the perpetual heaven
Of haughty desire, ever laboring lungs.
There, rather urged beneath the tender brow,
All fruit prohibitted; since the genial Shen
Oft turn they from the purrrow as it holds
Its course direct, & break the impinging show.
The time of lightning in the sky.

Immediately after leaving the house.

And once translated the report from the clergy of God's terror, the Apparition of Venerable Cumber and the True Answer to the Question of the Dragon and the Threats of Evil Spirits. The only thing that is touched is the truth of the Holy Father and the truth of the Earth, and the verses from the Psalms, 'every tribe of Israel shall come to Jerusalem.' And the verse from the Lord, 'All the earth shall be at peace.' And the verse from the Prophet, 'The Lord is my strength.' And the verse from the Gospel, 'And the truth shall make you free.'


Common Artichoke in the cure of Rheumatism. - Extract of leaves of leaves.
Stalks, evaporated to the consistence of a sil.

Or cut with a knife from the leaves. Three grains of the extract of 1/2 oz. One grain a day. - If given too freely it acts violently as and may.

Efficiency of Iodine in Boils. - Boils.

After inflammatory symptoms be relieved by antistaphiophytic rub, the Iodine.

To give internally. One grain of Iodine & eight grains of the Hydroiodate of Potash daily, dissolved in 2 parts of distilled water.

This is called the Iodine Viria. Cure Sour.

John the Vau Helmont. Poetical
Poem on himself and his work with
an acrostic on his name.

Incomparable work beyond the reach
of human praise, which justly does imbue
huge heaps & volumes of large folio and sheet.
It only composed when subtle learning met,
13 in up by loftysong's verse. which can
Ascend no higher nor. since learned Vau
Pres' it into the crowd. but (as attached)quist.
Tale sanctuary in despis'd sheet
Inevitable deceptive and shame
Surprising them; whilst only. Helmont name
Takes hold of printing transcendentary;
A doming by the hand of Truth, thereby
Virtue, curving the hundred eye of Vain;
Ambition, Cruelly, and Avarice,
14 stony stones, which with prevailing force
Hem long continued on the world a century.
Entitling by commerce & glory. them all
Same to imperfect sciences did enroll;
Mustering-like crowds, I multiplied my hosts
Roaming the whole surface of the earth,
Not knowing how, these errant to examine,
I'll painful Helmholtz undertook this task.

Poem
1. Medicine, before Hippocrates, hath appeared naked and wandering about. 2. A saying of Hippocrates, inviting her into the cities. 3. She having embarked, answers Hippocrates. 4. The praise due to Hippocrates. 5. Hippocrates, the first of physicians, after what manner he may prescribe. Medicine—Ogygus gave an ornament to her tongue, he nourished her rest; therefore she grows not. 7. The Arabic have done the same thing. 8. The followers of both these sects have done the same thing heretofore. 9. Paracelsus unhappily understood ambitiously to compass the title of the Monarch of Secrets, 

If Medicine—10. Medicine
describes a Looking Glass that she may become the clearer by reflex light. The Book of the Author shall consist from those that desired for a Looking Glass. Medium implored the Author's destiny by a Prophetic Word. Medium praised the Author's studies. The Prophet declares the wicked fruits of his labors.

16. The judgement of Medium concerning the Book of the Author.

[Medium]

The demented, daughter of highborn birth,
By chance, death mure her up & shown her Earth,
In places strange, among wild beasts & fowl,
And writing her own wishes, cloth or heart
Thus her misfortunes: heredies the powers wicked,
As cruel Gods: she blames them in her mind;
Through couldid sense, stories write in too life.
Whose cause of musing in the cause of grief.
Thus has a double daughter, for she knows.
Her mother's brother did not death.
But punished by vengeance from above
of the scorching flame of incandescent fire,
This Pheidias made, while he boldly broke
The iron statues of three sisters make,
To save from death by Acheron's flames—
From hence, uncertain error straight resumes
To walk in doubtful steps; from hence proceeds
Much tears from cheeks, belaid in mourning hue.

1. Hail! the Comet saw her wondering fortune, who, by long
had love been straight, whose beauty pleased him;
Because it was unloved of the Snowy Rose,
He spake unto her then, How's I suppose,
My Nymph, the Maidens Frides such are,
And the jolly youth of the God Corniger.
For why the presence halloweth these fields
It halloweth them; which lofty form as yields
A comedy gone unto the Grecian Queen:
But what delight, thee to visit, I mean,
Valleys of Mountains? What the hilly tops
A simulation unto story Rocks?
Do not the City pavilions thee please,
With lofty roofs, built up for Prince's ease?
At them not pleased with the multitude

Of Citizens, in
For a moment
What thought
And to say
Thou unlearned
Mean Piece
And little
3. The Comet,
To see the
And glitches
Straight from
And no con
She beam'd he
Which was a
Of joyfulness
She in a list
Touching the
And such
To murder me
I am with
One of the men
My joffer and

"With thee I"
off, from above, radiant love.

The moon broke the star's make,
 Foundations remain.

The moon was seen,
And her face burned;
Brown, rose.
I suppose
les such are,

Cornice.

So fields
were yields.
Queen;

queen.
Kitty tops

ask?
please.
Prizec case?

multitude.

"Of Cites, man with great fame to declare?"

For a more tender life, and habitation,
Would you get better in thy estimation?

And to enjoy a more sublime state.
The uncanny rout may ridify thy rate:
Mean Peasants, with their facets of metal man;
And little houses much disgrace thy fame.

3—The Comely nymph was now astonished,
To see the look, majestic grace of head,
And gestures of this noble man that spake.
Brought from her purple cheeks all tears did slip,
And no complaint echoed, with mournful sound
She bowed her slaty lights upon the ground
Which was so green; and uniting certain notes
Of joyfulness event most merrily united.
She in a little moment meditated,
Touching the words which he to her related,
And such responsive answers she began,
To ruler unto Cons, the Old Man.

I am well pleased with these thy words, thou art
One of the mortal, which effect my heart.
My proffer shall be like a gift to thee:
"With thee I'll dwell, through thee, He makes to thee..."
Most Melle will depose
tis, in his wkh
/five -

Vaw. cou.

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to his days

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consumption

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Strange invent

and to hav

of disease, as

the particular

The Schools-

Mortal Man

Suffered u

fundamenta

Both Plagues & Poies, against all diseases,
Then shall but themselves shall be ill at ease.
The bright Aurora, who be Cynthia's self,
Both rise above the morning, & both fell.
Its drowned horses in the crested stream:

Yet shall thy glory climb more high supreme
In every Kingdom, yes they besides his
Shall gently touch the lofty Ruby Skies.
Postively hereafter shall declane

Tree the only Medall-Master of great fame,
Nor shall there be a peal for thy praise,
Whereby it can itself more highly raise:

While fatal Goddesses shall break thy fate,
Tree living fame shall plainly celebrate
Throughout the World, Love returning due.

Thanksgivings for so great a gift (in low).

Upon the naked Goddess doth bestow

Such gifts as these. think gentle and wise,
He doth array in livin' chasse and fine,

Witch deth surpass White Lilies in their prime;

This snow-briskling, Whither Haste's race

Whither his Chariot set to race he chose
With western ocean, yet his golden hair
He, or saw the like, with what it might compare.

Medicine remained long with such triumphant grace,
The first fig'd Father did her three contrivance
Until five ages after, Galen came
Wish'd to deck her, not to feed the same:
For he bestowed on her garments gilded
With Tyrian die, the which, a horn unskill'd
As being wrought with many knots, adorns
His seat gay bubbles, of his glistening horns
Of rings distinguished, his fair flags bespread
Also enrich her Virgin daughter head.

Next comes Armenia as the glory —
Of the Salian Nation, and the story
Also reports that he spent all his time
In deck't her with robes as gay & fine.

After which two, did many more succeed
In their vast numbers, yet in very deeds.
They were such men who acted nothing more,
Then to garnish Coats with which these had made before.

And finally, from the Helvetian coast
Comes Paracelsus, and he proudly boasts
Himself to be the Monarch of the Fresh,
Saying he was the Goddess' very stock.
10. Yet she contemned their glistening gems: the
few precious jewels hanging on their necks;
Those help not goddesses she said. Besides
Ornament breaking forth the ancient pride
Can bring me no help, what brings greater wrong
Which hath the snow of old, it speaks upon:
Is what end are your thousand riles? I cry:
The ostentation of luxury?
But certainly this vain laborious tale
Does not become my lofty Goddess's style:
What I have bought out ornament, alone;
For many hundred years forepast and gone:
Nor a glass! It may be shame enough,
To have nothing in hand for doubtful trifling stuff.
And would it might be lawful but for me,
Why come thy countenances once for to see:
For should I ask in glass, appear more fair
Ate to myself, than now my judgements are?
Which is my beauty now behold indeed,
If goddess be judge of my word?
And do all men prove of my Majesty?
But hark' ye do fear (be devoted) I say.
If they should try the fairest, those may it distrust
All, it would live alone by Beaus's grace.

If these helpe:
They for the proudest
The common
Would not be
But she e'as
Gods Daughter
But she alone
Who gives to:
Regain a glass
And it all to
Who gives me
They jest're on
For she there's on
Which men do
John Baptist or
from Helmont
Both unnished
Be true, when
Reported, from
To return, then
That I most
They very gue
If those blood-stained heads had not bowed
The proper figure in a hell to please;
The crime of water being both its weak,
Would not have proved they death to end.
But he was mortal, I a Goddess and,
God's Daughter, doing, what I desire can.
But be alone what the Goddess would.
Who gives to me a glass? I need would it.
Regain a glass, then which the Dew now clear
And it all to be fretted, shall appear.
Who gives me a glass? But stay

The first I erroneous noted (the Ayra, I pray:
For he there's one who both provide that Mirror
Which will direct thy vision, mark'd by error.
That Baptist will it give, who knew his name
From Helmont, whom Brunsch his pleasant dame
With nourishment in live boughs. But if this
Be be true, which of a Spirit departing, is
Reported, from one vessel into another
To note, then I do protest, moreover,
That I (most great Hippocrates) do find
They very quires in the Author's mind.
My imitation from within this glass,
They will admire, Whita's disease (say),
Tract, and the Britains do greatly stoop;
The age no longer with its wondrous look,
Shall snatch away the robed comedy grace,
No oldish wrinkled be in ancient face.
For henceforth in a labyrinth of flight,
Shall those be in imperfection, or shall not.
Because a straight way is more manifest,
From every bypath where there is no rest.

12. The Nymph said to the Prophet, that the God
Of Heaven hath determined with his Rod,
To scourge the world with unavailing griefs,
Throughout its circle, that Mankind's belief
Which is a matched robe may sink below.
In this, how great ignorance they do see,
In Med. and the Doctors of the common sort.
Chim na Grum, he would have fames afooted,
Indeed, by their understanding of the new,
And last was number of Disease once.
And on the other hand, that Mutter once
The cruel multitude of many done.

He would the
By a drizzle.
For every one
The breasts.
Thinks that
So of that be.
White they do.
And do not.
And into one.
Therefore they.
To walk in.
The Heavens.
But what on.
Now by this.
And suffer.
The Cords.
The grand
By its own.
Long Aces.
Nor bubbles.
Here not as.
The author.
glass

Case/plates

Plot, plot, plot:

But look,

Not gray grace,

It was.

Yet sail over:

manifest was rest.

The street was:

that the good

at his pad,

stormy gale of

kind's behalf

just his

they do see,

now set.

was a staple

of the new

was over.

Just vulgar ones

my lord.

He would try voluntarily decay,

By a discharge peculiar, in that day.

For every one of them striking among

The beaten woods of his own Master's tongue,

Thanks that a touching of art Medicinal

Is of that last, the very type of all:

While they proceed by circuit, by sounds,

And do restore a fresh, their parent ground.

And into new centuries them compose.

Therefore they have not durst, or have not chose.

To walk in Co. US steps; for why they thought.

The Healing Art could be no further sought.

But what will Mortals do, accustomed?

Now by this Medical law to be misled?

And suffer all things each in his own skin?

The occur vars multitude still passing in.

The fixed footstep of its ancient train,

By its own deed (alas!) is sadly blaming.

Long Academick /the for cities halt! / 14.

Nor bubbles hollowed by the Commonwealth, etc.

Now not as yet deposited, while lie.

The Author (young) required with instances.

The
Our bridges, swiftly running stocks and dye.
Through serions rough ways of old Father's Mine.
Indeed, he had preserved unto himself
Chief friends, who many prayers on his behalf
Did pour abroad in the God's abode;
And whereby he, though scapulit accord'd from low
Night naturally be holden, sickly body right;
His Cures, old by his prayers, had had the sight.
He passed through many years with various cost;
His house, members with sore labour lost.
Whither clear Probus drew his shining coach,
Or Cynthia fair did shine in the brightsome parts
Of heaven. The morning of once Anchithea,
The rosy cheek, this household comfort.
Inwards secret lying chambers, then,
They not had hurrying close, beyond his space.
He sought his favour great, by many gifts,
And being, prayers, attend with him the life.
That he at length she might ever love knowing
And prior with us in sacred marriage lines,
of grateful bed. He with restless tread
Poured forth "planning" a sorrowful cheek to report
With wicked utter showed. He would not that the great
Governor, should from
As being for
And there to
Promised to
Now what to
To come, that
A varying turn
Unto the dust.
That I am now
May be enjoy
And be to
In sacred
Such joyful:
As thee.
If any man
Wilt thou, and
The plague, the
Shall flee, the
Acts not
And things;
And what
In human
Governor of the Nine Olympick Seats.
Should from his throne deign his deprecations
As being most chief of all legions
And thus prophetic poet, this relate:
Prometheus telling of greater state.
Now whatever disease o'ershadowed light,
To cure shall be of one & equal weight.
A lowly place, I can ordain it to you,
Worthy the author for his Labours here:
That I was more worthy of such a man,
May be confirmed in bridle & breast
And he both bodies shall associate
In sacred bond of love. As then relate
Such joyous messages to human kind
So these: As death contagious tree shall find
Of any manner, but such a one.
Thus her conquer to a medical care for his name.
The Plague, the Pestilence of Death, as the Goat
Shall flee, the Stone shall be expelled out:
As into morty conduit shall be found;
And then jaws of Bathos shall be well restored.
And whatsoever stigmatise, Eve so bold, favour
In human generations did complete,
After this, not knowing what she did
she search weapons on her own and husband bed
how then for let ray judgement of this gle.
To the Both, as for a sign of midlace face.
So the bride mistress of the marriage bed.

But soft, before our Prise be speak)
Three R's occur. R, notice the antient
Auvos. R. Pelaegia Continet.
R. finally, an Hebraism doth denote,
And Banks of mitly Dechelus through.
Thus hath S. D. d. A.
Sung to his Uncle, in a former song.

Van Helmont. says he was a maned
man in 1587. So he must have been
born probably in the latter part of 1580.
He took his degree of the "Art of Medicine"
Lorraine in 1599. He was a native
of Lorraine. His father died in 1580.
Left him the younger child of the family,
was brought to studies. Discarded
the contrary of the school as an impostor - read

He presumed a learned Physician
disguised a son of the
- Van Heem.

Discerning:
Rules of Men
founders of g
junior by T

Of the

If He will there be any
not hitherto a
to the school
truth to a line
in these days

Is the same
then? With


Thyself, and

is therefore not
destroy the

important.
Hippocrates with great devotion & almost learned his Aphorisms by heart, being dissected with all the prevailing Theo-

ra. of Medicine, & learned Botanist.

Discerning the quick uncertainty of the rules of Medicine, in the diversities of the

families of Complications [Galen. Hippocrates

founded by 300 years] exclaimed in a pan-

ocean of Sorrows, "Good God, how long

will there be angry rise mortal man? Who hath

not hitherto disposed our trust in healing

to the Schools? How long will the daug-

truth to a people confiding thee needless

in those days more than in times past? --

Is the sacrifice of Moloch pleasing to

thee? Will those have the lives of the poor

Widows & Fatherless Children, consecrated to

Thy self, under the most miserable torture

of incurable diseases & despair? How is

it, therefore, that those consent a let to

destroy so many families, through the

uncertainty & ignorance of Thy subjects?

S. D. 4th & A.

Uncle, in

his letter.

as a man of

have been

part of 1570.

"Art of Medicine."

he was a native

and in 1580-4

child of the family, &

presumed

read
Oh Lord, pardon me, if favour extend
my neighbour, hath smothered me away
beyond my boundaries. Pardon, pardon, the
Lord, my indiscrète charity, for I know it
the radical good of goodness itself.
Thine hast knows my spirit. What do you
that I am, know, and worth, am able to
do? have nothing. that I am poor, naked,
safety, vain; give, O Lord, give knowledge
to thy creature, that he may very effusively
know thy creature himself first, so
things besides himself, for thy command of
Charity, all things. and more than all
things, to be ultimately in thee."
Charity intemperance seeks and
necessity, knocketh at the door of the
soul, out of compassion —
— says the schools of Medicine. Lavoisier
discovered the world, blinded the eye of man.
Kinds for one, twenty ages before this
time — That Hippocrates was a man of
the most rare gifts, I had yet found
down tedious things of his own influence
of favour bestowed thine own away
pardon. The
unity; for how are
goodness itself.
right. What concern
words; am able to
I am poor, made,
it, give knowledge
may vary effusion
himself first, oth-
only command of
more than all
in thee?
the door of the
son—
Medicine that de-
the eyes of men.
ages before his
tte was a man of
last the force
of his own influence
without any false hand—though they
because previously corrupted by his com-
misfortune. Hence his great industry has
been lost. His works gave to rise from
the errors of his country companions.

That the more wise and useful things of
the early human age, which were embraced
for Charity's sake, straightway gave way to
gains; rich glory to vain boastings, and the
vanity that arose from cure, soon blotted
out pity—such so that the purity of the
healing art changed into angry controversy,
controversies, and the usefulness of former observations became lost
in false theories of speculations.

That Galen, five hundred years after
Hippocrates, formed the hypotheses of
to convince, however he kept
them a secret for a long while. To
himself, but at length laid open
Some things only to the Alchemists.

The profession of Medicine and the healing art, he considers two different things, with the Galenists. From the word healing he says they divided, one into Physicians, devoted Medicine, formed in the entrails; and even to his day, had written their misfortunes in this name, because the practiced medicine and even Physicians, not from the work of healing, but from healing only, should they be called Physicians? Their professions Medicine, and their whole Medical art, by their own confession, should be only talkative — nothing worth than to hope for reputation by their art, who have gotten a name only from talking.

The Europeans despised, as if thou strength of their minds, were public, and held it sufficient for them to stay in barbarous inventions to to have practiced stronger ones. Considering it honorable to be wise by a Common

the Schol-

one being

these

more for

Kipps

which was after

circles, or

guidelines,

the Cuckoo

into the sea

are but w is rolled.

The whole

is committed

ought to run,

of this defect:

is limited in out of the thing
by a Commentary only.

The shape of M. X't.x.x. taught
the schools with slowness, every
one being more willing to assess
than to search carefully.

Neither did medicine make
much progress from the time of
Hipocrates to Hippocrates, but that
which was returned through Galen,
was afterwards carried about into a
circle, hence the schools conceived a
guidelines, a Galen's dilutions, imitating
the Cuckoo's note, always thundered about
into the same circle. For while studying
are act out for gains, Medicine is
is rolled about the Mill.

The whole faculty of Natural Philosophy,
is committed to means and therefore this
ought to respect his life immediately and all
this despite. Therefore all natural Philosophy
is limited to the use of life, the finding
out of causes, the diseased domestics.
in which last point, I find that
But very one of these do acquire the gift of God in a peculiar thing, with understanding & experience of distinction or choice out of degenerations or separations & gradualization or sweetening of which, I will show it hath not here, as yet, treated of by the Schools.

On Digestion, whatever is made or composed in the stomach, both wax [been] done thus by reason of a ferment. [Process]

This process is different from the aid of vinegar, although it seems to agree with those in more scanners. Yet notwithstanding it contains a specific internal [so called] power.

- Securification & nutrition different things. The first performed by the nervous cal of the liver. It differs far from the creation of vital spirit, which is found in the natural blood.

- Spirit of wine is the spirit of vegetables it is easily swathed into the actives, so
it were a simple Resurrection, previously disposed. Vainly pass over into vital spirits. But this adds nothing to the support of the School doctrines of the Spirit of the Liver, for the Soul, gaining immediately snatch’d into the activities out of the Stomach, without digestion.

It differs from the vital Spirit as may be seen by its effects in moving in faintness etc. namely by falling down with it. Vital Blood made internal probably by the ferment of the heart [oxygen].

The schools confound digestion and concoction, as synonymous. Yet, it is hard to ascribe all to the effect of heat. But, concoction, or boiling, or the formation of the vital spirit, is the natural, true, and only cause of health. And hence the bodies of cow’s footed beasts to be actually blue, so that they can be turned more for increasing heat than for strengthening digestion.
from theDigestion also, being attended by a
Paracelsus, also, being attended by a
Digestion heat. Ignorant of the ferment
Genius] of the Stomach, as science of men
day, that some things must hard, are
changed into Chyle in a few hours, that
some is consumed in the lighter
warmth of a Dog's Stomach. But being
incorruptible to himself, elsewhere wrote,
That this Digestive property of heat, death
agrees no more to the mouth being quick
swater to the Stomach; and also from hence,
That Anchors to have spent their long
life happily without swallowed Meat.

But surely this instruction is to be left to
his own judgts for表扬者 had
in the fashion of
remains sticking between the teeth after
eating, in straightway made like a dead
carcass, with a horrible stench, but is not
digested.

[Disbelieving in the Doctrines of the
Schools. the sole apparent cause
of Digestion by heat a Copy.]
in the course of being detailed by a point of the present work, not in the least, nor in a few hours, and in the latter stomach. But being otherwise written, little if any thing being short; it also from hence, short their long allowed meat, time is to be lost to whatsoever has to the teeth, after as like a dead to think, but is not doctrine of this ferment as necessary, that it is chiefly in the government of life, therefore it is to be gained, regretted, that the knowledge that of what ought to be suppressed in the schools.

This digestive ferment is not placed in any kind of despair, only for vinegar. Since the latter do not lean on formen...
The meal's motion is learned meal, 
therefore the ferment of the stomach, but
this is a sharp, hungry, distempered, specific
and humane ferment: Indeed, so
specifically distinct throughout all the
Species of Beasts, that it is appropriated
themselves.

The Digestion ferment [Gas:] is
an essential property, consisting of a certain
vital Sharpness or Sourness, mighty for
transmutations, therefore of a Specific
property. —

Says the Stomach, occasionally differs
from the ferment. It is therefore manifest
that its own ferment is not proper to
itself, but that it flows from somewhere
else. It is inspired — probably from the
Spleen, as in these that viscera is
most unitedly heated upon the Stomach,
and do therefore most strongly digest.

That the Spleen, instead of being
what the Blunder of the Schools
would have it, the Bile of the

Most Me
Who depl
es in the

Ovar is
by these

Receive

to his clay
the casual
cured to
consumption
strange incor
posed to be
of disease
the particular
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mental Ma
suffered
fundament
Mid meal to the stomach, but not so to the intestines. Indeed, throughout all, it is appropriated to what [Gaelic] is called the alimentary canal, and hence the term aliment. In his estimation, the noblest beverage is that which is the most refreshing, and these are the most refreshing which are the most proper. Thus, they who would have ameliorated all the diseases of the world, have done so by the aid of the stomach.

Most melancholy inclement, and most depository of black cholera, it is in his estimation, the noblest beverage by the assistance of which we live —

Vinegar, conceiv'd that he had sufficiency by them discovered the Remoral doctrine of the schools, which was brought into medicine by the mere dreams of the Gentiles, and was considered as the cause of the stars in healing, caused to be rejected the theory of the consumption of radical moisture, expelled Catarrh, and the hard, or strange invocations of Tartarous humors, and to have shown that the cause of disease, as well as in the general as in the particular, had lain hid from the schools; that consequently, that mortal man had languished and suffered under a conjunctural art, fundamentally unknown, till he had
discovered and explained the proper cause of Disease.

The schools offered a belief in a threepart Digestion: 1. that Meat & drinks are by the force of heat trans
change[d] in the Stomach into a Liquor, which, from its likeness to Boil
by grains or cream, they called Chyle [Chyle
This they say, is afterwards inserted into
the Vessels of the Stomach & Bowels, but
particularly by the Muscular Vessels, which draw it forward by little & little, & draw it onward towards the Liver, and that the greater part are left in
in the Bowels, and it was unprofitable
stressed, to be expelled thus. The fundament
This they called the first Coction, or
digestion, beginning from the Mouth &
to be terminated in one part in the Anus,
but on the other part, in the hollow of
the Liver. — Van Helmont even con-
tinued in the belief that in a few hours,
the Meat is resolved into juice, &
that the veins terminating by their exit most month in the bowels do suck up (absorb) as much of this liquor as stay as is cast in, I made: But that they do not seek to throw any thing of a Bladder power morevisible than that Chyle or cream: yet the bowels are not found porous or holie in life; more than in death: Nevertheless the whole Chyle passes through the veins of the Mesentery into the Liver.

The 2d Digestion or Coccus they say takes place in the Liver, which is called Regio or Shop or of the Body. Where the Vinal Blood is again separated from the Ving, which passes the two the veins, and that the more corrupted cream, is changed into Vinal blood.

In the 1st Digestion or Shop the Alimentary Canal or the more base blood is separated from the pure blood but in the 2d Digestion or Shop the Liver the thick parts are re- turned, the hand arm and being excluded.
The 2nd Regain therefore begins from the body of the liver and terminates in the ultimate branches of the hollow veins. In the 3rd place, the blood falling down out of the veins, being swathed into the nourishment of the solid parts, is by degrees perfected and changed into a humour, which they call secondary, and this constitutes the third or highest digestion. Yet this really does not this very nearly correspond with the Modern doctrines of Boerhaave, of Van Helmont, and the excavations of the cutaneous vessels, in the capillary tissues?

Van Helmont, Sippold digestion of humour. 

Nourishment—observes notable abuses committed by the schoolists throughout the whole description of function. What a part believes that Galen now understood the subject, though he gained the most glorious triumph of all others for his treatise on the use of practica which he believes lost to the probable...
...subject

[written in a page torn at the bottom]

were obtained. Knowledge of the facts, it might contain from elsewhere than from his own searchings, were substituted for his own, and servilely were shirked in the schools of Medicine, even to his town. Wherefore he promised the Digestions with the Antiquity had known, it confirmed, outjoining those things which singular experience, had under divine grace, had taught him—viz.

[Sydenham Theory of Digestion, as explained by Helmont.]

"Without controversy, meats and drinks, taken in like manner, are dissolved into a Chyme, plainly transparent in the hollow of the Stomach. That it is done by virtue of the first ferment, manifestly our or Shark's, borrowed of the Queen: And what there are as many suitable ferment, as there are digestions in man. Rather is it of less admiration, that the Chyme (Chymus) is a kind of all drawn currents of the ferment, as soon as it slides out of the Stomach, into
the great bowel or intestine, than the power
of that ferment in the stomach was as
wonderful. That intestine is called the
Duodenum, from its measure of 12 fingers,
and it is immediately under the pylorus
or lower mouth of the stomach.

The ferment of the brains [brain] in its
stomach, fermiers in the intestines, themselves
as well as in other parts, by reason of
the torment b-metting 1 occasions.

Ferment parts obtain particular ferment
necessary for transchanging aliment.

Wonderful to be spoken, the brains
[brain] in the Duodenum doth straightway
attain the savour of salt, and doth so willingly
change its now sharp salt, into a salt, salt.

The stomach hath not this ferment, nor
just in itself, or from its own salt, because
the digestion of the appetite or familius,
most of the stomach, goeth without
being distinguished from the membranes
of the stomach, has all the efficacy of its
digestion, fermentation from the poison.
The Spleen & Stomachs make one only Distinct or Sherifddom in the living body. Form whence the Poets erected the golden house, or Kingdom of Saturn to deduced to their liberal & proud feast.

Digestion forms (hegibus, &c.) will not assimilate to any other acid out of the system, nor do any of these latter increase or become appropriated to the medicinal formant dwelling in the Spleen. Form, specifical gifts of Vital nature — a free secret, yeilded to no other quality. Acid. Sharp things prepare meats for a more easy entrance of the formant of the Spleen.

The acid- or Sharpness of the formant (hegibus) not the vital principle itself, but only its instrument thereof. But Digestion in itself, is the work of the vital life itself—where Sharpness is in the Spleen, the attaching or guarding instrument — But in the other Chalcedron which are afterwards, the life associates to itself a secondary quality, one either side as a minister of its intentions to the formant quality, devoted to the Vital Spleen.
Oresis, or inordinate appetite for meat, is such like the digesting of the Stomach. It is often offered, having arisen from foreign substances, if an adulterious tincture, for from hence are pointings in the Stomach, difficult conjugations (vomiting) & sour belchings & vomitings.

The plurality of the Mesentery Veins is the Stomach of the Liver itself. The preparative Ship of the Vinal Blood.

The Vinal Blood in the Mesentery Veins not only not coagulable but not even coagulable, so long as retained or covered with that Stomach (Mesentery Veins), as may be seen in the bloody flesh.

Whatever was done in the Vinal Veins is changed by the pointings of the Gall, into the bulk of the Stone. But the Duodenum is the Stomach of the Gall, and it ends in the beginnings of the Mesentery Veins.

According to the Doctrine of the Stools, the Vinal Blood is made in the Liver, and that together with the Vinal Blood, the Gall is also a sanction of the specification of Truly, in the

The first the substance is from itself, a to and a sour Core.

The stomach, has from the Gall...
the gault is also made. Therefore the separation of the gault must be after some purification of aircicity.

Truly, in the Cremes (chymy) a separation of the Whey (serum) happens: together with the rectifying or purifying of the vessels blood.

So the ferment of the gault is the purifier one of the Cremes, the preservative one of the blood, and the corruption one of the Whey: which three things together concur in one point, whereby the gault both corrupt the sharp gault of the stomach (except that which is hurtful to corription in the stomach) into a salt salt.

In the first digestion, the stomach is the receptacle, but the helium both inside from itself, a sour ferment into the meat: and a sour Cremes (chyme) is thereby made. But in the other, the helium inside are the stomach, but the ferment is received from the gault, for the corruption and separation of the mating part, i.e. a sharp volatile salt, is changed into a salt volatile one.
The ferment of the gall [Bile] doth not change the sourness of the stomach into bitter, but into salt.

Healthy Stomach, so not bitter but sweet.

Whatever hath not been fully digested (Chymified) in the Stomach, nor hath assavoured the bigness of transparancy, may not hope to be digested in the bowels by the ferment of the gall; although it be tinged with a yellow colour: because it goes not to the second digestion, but through the absolute first.

Whatever aliment pass the pylorus cannot be digested to descend with the excrement into the lower intestines; nor ever patent doth attain the savour of satisfaction by heat: But whatsoever was before sour in the stomach, that is made salt in the Intestines. It is second from the excrement, and is any thing as preserve save, which may reach the ferment of the gall.

Making of a follow.

From the (Chyme) doth flow into the small intestines. Cream (Chyme)

It was on us to suppose, that the cream, being into the intestines belongs to the rest they may draw themselves with ferment of the sour into the use to all men in the storm. Shaking of the cream he had shown Vians, is corrupt act not as in an Ewing.
...of the stomach... to ... present... follow.

From the pancreas, the shly (chyme) doubt forthwith begin to evacuate its own, which voluntary, into an evis... salt into an aggr. solutes, etc, being resolute in the cream (chyme).

It was an ancient error of the schools, to suppose that the veins do suck up the cream, being stuffed out of the stomach into the intestines; herefore the same opinion belongs to the veins of the stomach. And they may draw that from cream into themselves without the interceding of the ferment of the gastric juice, without changing the cream into salt, and attribute the same use to all veins. As if a wine separated in the arae should carry themselves in drawing of the cream. But Van says... the blood in the veins is consumable, the blood of the intestines not so - that all down cream is an evis to the veins, that there do...
draw no hostile thing into them—that all blood before it be attracted by the
vessels of the mesenteric bath, and upon
the foremost of the gall, in its own
stomach of the bowels—The arteries are
dispersed throughout the stomach, to suck
up the Spirit of wine, yet they draw no
juice.—

The upper origin of the Stomach is
invers. Offends by too much liquor and
thirst; but that the Pylorus goes through
a too strict closure of himself.

In fevers, both digestion & also expul-
sion do offend—The key of the origin
or upper mouth of the Stomach is in
the Spleen, & that of the Pylorus in
the gall.

It is not true, as the Schools main-
tain, that the Stomach alone
primarily cools digested, for itself and
secondarily for the whole body. & that
the Stomach itself is immediately
nourished by the Chymus formed in

it, contrary
to the coats of
the stomach
by Chypa a
Chyme,
most of
been Sub-
bite. or f

the
was witness
to feast on
a dinner or
Corti. be
makes a So
the gall
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The second
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into those—that attracted by the \[\text{\ldots}\] in its own

The stomach is

in the stomach, as suck

d they draw us

of the stomach in

bowels and

The Abysinnians, or Ethipian, do not,
as witnessed by Francis Abraf, delight
to feast on raw or fish, seasoned with

a certain mass of its own gall.

Corruption digestion, food in the stomach makes a true salt, but the ferment of

the gall, called the stomach, makes a true salt.

The first digestion in the whole alimentary canal, from the mouth to the

arms. The second in the mesentary vessels, called the stomach of the liver.
The third in the body of the liver itself.

by a mixture ferment, or fist, odour or gas.
The fourth is completed in the heart & arteries, where it receives the Spirit of life. This appears to be the natural exhalation of the viscous blood by the lungs through the pulmonary circulation, not understood by the ancients.

'Vae, dete, dete: idem a Spirit in the Venae blood, another death to distinguish Animal from a Vital Spirit; but believe in one single Efficient Arkheus, or Masterworkman of Nature and Creation. Neither does he admit of a New Particular Digestion of Animal Spirits in the bottom of the Brain.

The Digestion fifth & last Digestion, is perfected in all the particular Kitchens of the Members. And there are as many Stomachs, as there are Members nourishable. Indeed in this Digestion, the inbred Spirit of every place, doth cook its own nourishment for itself. By this I suppose it meant assimilation of Nutritive.
The heart is the spirit of life, oxygenation of it through the streets of the body. The arterial blood is white in the extremities of the veins, and through the veins in the vessels of the food nourishment for the tissues of the solid part, and the veins run not the vessels of the solid part. Indeed all particular solid parts do nourish their own and proper tissues within. Therefore the veins of arterial blood are not altered unless they be applied to the solid part. Because they are diverted by the property of the solid part, into a new seed, but not of their own force accord in the extremity part of the veins. [Compare this with the Prussian Physiology in]

One branch of the arterial blood of a horse, testicles cut off together hanging suspended by the horn of the hind legs, both testicles cause sleep and cure the flux: very, without salt. - Say Helmont.
He also says that Nature, both with him, consisted six vital digestions; but in the seventh
manner she herself resteth.

of the Pylorus, or Governor.

Antonomasia—upper orifice, or
mouth of the Stomach, so called
by the ancients—Pylorus or
Poter, the lower orifice—

In health the Pylorus is shut
during Chylification. It then opens
itself and before

The Cardia Antonomasia— or
orifice of the same as the Stomach being
full & begins to perform its duty of
digestion—these are all well found
delivered by the Schools—But he
apprehended a great number of
hearts & intestines to be involved in
the Pylorus. Sometimes in jaws
food remains undigested in the Stom-
ach for many days is then thrown
up by vomiting. The Pylorus remains
tune, both
six vital
seven
fetish
seven.

As monied.
As much as its
duty of

But the

knees if

knee in

in the

then known

is remaining

closed all the white - but on the con-
troy, in the Colon it is never shut.
There is too much obstinacy in the Ky-
lones. Wife food is cast off after three
days - Becomes not shut by a fixed
muscle like the anus or bladder
for it is not a voluntary muscle - shut
is it shut by contracted fibres like cramps.
But like the womb, after concep-
tion - If additional food be
introduced in the latter stages of
Chymification, it causes the pylony
to close - prevent the exit of remain-
ing Chyma. Which from being de-
tained becomes corrupted, more
more to defile the new food
with a fore-ripe ferment, which
rather cause and excitations or
spitting of spues from the bowels.
Sooner or later - and sometimes
the undigested food passes like
the bowels, causing colic & es-
pecially in devouring children.
Vomiting is occasioned by the pylorus being shut, the stomach contracting its whole length, from its narrow part upwards to its orifice.

The schools hold that the pylorus suffers no chyme to pass from the stomach in health, till the food is all first completely chymized; and all this performed entirely by heat alone. While it first lets the chyme pass into the small intestine.

The closing of the cardiac orifice doth not conduet to digestion, neither doth it govern the appetite: but the pylorus doth command both.

The fermented and digested ornum, chang'ing savour, is not proper or natural in the stomach. The new for gaster juice is not accumulato in the empty stomach; but it is prepared & induced into it by the

Kitchin of the digestion fail. There is the house, aappetition & things are prepared ferment doth from there flesh & stuff therein to with ordinary meat in meat marcelage, with a portion as for different forms does differ though they
and by the pylorus, much contracting with the rest, &c.

 seldom that the

 chyle to pass from

 fat, till the food

 is entirely

 spread entirely

 when it first

 was into the blood

 of the cow, &c.

 to clothe, &c.

 of the 2nd

 not perfect or

 stomach. The

 not accumulate

 made, but it is

 into it by the

 kitchen of the cow, for the purposes of digestion. But when the stomach

 is an uncohesion in the house, a slow connection, a deposit

 alike, a loathing of meats, which

 no sooner than they

 sometimes a slow or strong

 ferment, doth flow into the stomach.

 from hence, follows a machining of the

 flesh &c. difficult connection. Which

 death, to achieve the stomach of

 its ordinary fulness &c. appears only to what is hurtful. This small

 mass of ferment brings forth a watery

 liquor, which is intufed or injected

 with loathing — this nothing but a

 meatus, &c., sometimes a slimy

 mucilage, necessary &c. often second

 with a foreign texture, which doth

 as far differ as far from the

 vital ferment, as a dead man

doth differ from a living one.

 though they resemble each other in this.
The Munus was known for its grandeur. In the original construction, the grandeur was enhanced by the use of materials. The Munus was built on the outskirts of the city, and its buildings were designed to be both functional and beautiful. The Munus was a symbol of the city's wealth and power.