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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 Tenet of Helmont, from his work
"His Dream, on the Flux or Flowing into Generation."

"I have been the beginning of our creation by
many of a Dream, I might desire them with my
pen, so far as can be expressed by words.
First of all, I saw a womb contracted by folds
or fluted, after an inimitable artifice in time
of conception, to open itself by a proper contrivance.
Blas; that suitably according to the extension of
the seed: To wit, which extension or opening of the
folds, causes the receiving of attraction of the seed
by reason of a vacuum; And therein layed
a Chamber for figure on all sides equal, of concen-
tation for the female seed. To truly, it contains this
immediate cause of complacently attraction of
the seed into the womb. For neither otherwise
in copulations, however voluntary they are, is
there made any enlargement of the female womb,
except in the very instant of conception: For from
hence it is, that the conception of beetings is almost
infallible. For truly there is not any voluntary
extension of the womb, neither is it subjected
unto artifices or crafts; but rather after some
...
not before the Archers, the inhabitants of the seeds, appeared unto me, as it were as 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 thickness.

For then the seed had increased, perhaps, in the truth part of itself, that married the nourishable fruit liquor unto itself, being the original or first born liquor.

Further more, although the air was from under the figure of a Man; yet a spiritual character could not, as yet, be noticed by me—About the 17th day, I saw that this figured Air did hide and plainly express itself within the White, it did, as it were, sleep for just 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 descendin of the hardness of a mountain.
Which it found not in the matter it had made unto itself by a formation and transmigration faculty. Which their days being finished, that Spirit the frame, then first appeared, being Markable with the signature of the sexes.

Indeed the Spirit is nourished & increased in the direction of the dead or 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 first indeed, as yet thin, and drawn from arterial blood of the mother, being translated into a mass.

But this Spirit, about the forming Spirit, I first perceived the stature of a second one & twentieth day, had obtained a certain vital light or Splendor, it also it expressed the stature of a man, but helpful, round together, yet shrinking, formed by reason of a disproportion of the head, which light was as it were a shining or brightness from a flame which aqueous viter, flowed in
burning: The spiritual spirit, proof from him, the finger of him, who disposed of all things swiftly from end even to end:

Therefore, the seed being conceived, this world forthwith shut it, neither gate, least any foreign thing should rush into it, which might disturb it, conception.

Although the dreaming vision, the did scarce fill up the space of half a quarter of an hour, yet did it even represent all the previous periods of generation, as it even in the glass of the thing: to wit, its moments, fleas, motions, aspect, diversities of interchanges, and also its evermore flood collected into unity.

Extracts:

Said Hym./

1. He is the power, peace, and time: It is
2. His Chastel
3. Blessing of birth to all
4. Our happy
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 be the subjects of thy Meditations by night & by day, both when alone & with the friends of thy bosom, and never, whether asleep or awake shall there be oppressed with anxiety, but live as a God among mankind.

The soul or Spirit
That near the incipient stimulus, first
Sent its instinct motion through the quivering frame.
Why too, when once the pungent power of wine
Flies through the systems, and the blood inflames?
Why to pricking grows each organ; reels each limb;
Fables the tongue; rebels the mastering mind? Why swim the eyes? thickauge, noise & strife;
and each consorts with the force combined.

On
So much in
With seeds
Condensed to
And man with
Which came
For some ang.
Dissolve the
For small the
The blond d.


The luscious
Voluptuous
Of hauric

All fruit;
Off turn the
It's course.
On Generation; from Lucretius

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

Mach concerns it too, what is the food embitter'd
For some augment the genial stores, and some
Dissolve their Crisis, and all pour distract

Nor small the moment in what mode is dealt
The bland delight. The sage, who views minute
Hordes, and savage tribes by nature led,
Not that the virtuous Nation Chief conceives
Them with subduing chest & lows erect

Her dulled charms she offers, fittest them
The lascivious tide to absorb; for nought awaits
Voluptuous motions, the perfec'theaven
Of hainish desire, ever laboring lungs.

Thus, rather urge'd beneath the tender lay,
All fruit prohibited; since the genial shew
Of turn they from the narrow as it holds
It's course direct, & break the impinging show.
And hence the immediate arts like these
Cecilesas indulge, to persuade increase;
And more transport the voyant from the clasps,
Art, chaste Matron never needs away.

...from the chars of Venus, nor the smiles
Of Gods above in the of homelier make
Frequent beloved, the force is all he now.
By his own deeds, by cleanliness most chaste,
And sweet convertting manner, the delight
Lives, which of him who blends his lot with hers;
Such Virtues must prevail, and day by day
Prove the powers; for though of gentle kind,
Yet ever'd perpetual; such the honest heart
Must granderal stiffer, yet length subdue:
Must there not seem the fountain's falling drop
Scoop in long time the most abstruse stone?

- From Good's Lucullus

With time & patience the leaf of the
Mulberry: this becomes bitter.
4th June


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Common Aachethoe in the case of Rheumatism. - Copomac. - Extract of juice of leaves of stalks evaporated to the consistence of thick or thin of same - dose from 1 to 2 gr. of the same, a day of the extract. Grs. 3, three times a day. is given, to freely to act violently, on the bones. I defeat the object in view.

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"Efficiency of Sodium in Copomac. Notes.

After inflammatory symptoms be relieved by antiphlogistics, rub on the Sodium. to give internally. one grain of Sodium to eight grains of the Hydrate of Potash daily, dissolved in 2 parts of distilled water.

This is called the Sodium Osmium Wash."

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John the Van Helmont. Poetic.

Poem on himself & his works, with
an acrostic on his name.

Incomparable work (beyond the reach
of human praise) which yearly doth inspire
huge heaps & volumes of large folio and sheet.
Riche composed, when subtle learning meets,
(is one up by lofty song of fame), which can
Ascend no higher now, since learned Van
Prest it into the crowd (but as attainted) quiet,
Take sanctuary in despised sheet.
Inevitable diestron and shame
Surprising them, which only, Helmontnamed.
Takes hold of errant Transcendency;
A draining by the hand of Truth, thereby
Virtue, currying the Hindid eye of Nine;
Ambition, Cruelty, and Avarice,
Let storous corens which with prevailing force
Have long continued on the world a certain
Enticing by corruption & Eloge, from all
Same & imperfect sciences did eradi...
Must. ous. like arms. ti. multiplied, as the Os. one coursing to the earth, or, traversing the whole surface of the earth, of the number of the arms, I'll proceed with my undertook the task.

Poem

1. Most. ous. before Hippocrates, hath appeared naked, wandering about. 2. A saying of Hippocrates, inviting her into the cities. 3. The having admired, answers Hippocrates. 4. The praise due to Hippocrates. 5. Hippocrates, the first of physicians, after what manner he mov. ered. Medicine. Of Galen gave an ornam. ent to her tongue, he nourished her rest, then set she gone, not. 7. The Arabians have done the same thing. 8. The followers of both these sects, have done the same thing hitherto. 9. Paracelsus unhappily misunderstand-
...of the Earth, so to speak, on the task.

It appeared surprising into the, answers due to help just if
in the manner or an unsat-
ished idea...? The
something -
something, have-
fore -
undertake... Title of
of Procedures

The defiled daughter of high born birth, By charm death murder up & down the Earth, In places strange, among wild beasts & fire, And writing her own wishes, cloth or scarce, Those her misfortunes: blazes the power which, As cruel God: she blames them in her mind, Through would like sense, stanches with in too life, Whose cause of manuring was the cause of grief. Thus has a double daughter, for She knows. Herorghed Brother died and death Eschar...
But hurried by vengeance from above
Of the scourging flame of inconstant love.
And with a voice, as a wild roar, straightens
Towards her, uncertain steps, now here, now there,
And tears from her cheeks, belted in mourning well.

Dido, the Comet, saw her wondrous fortune, who, soon soon
Did love her straight, whose beauty pleased him;
Because it was the soul of the Snowy Rose,
He spoke unto her thus, thus I suppose.
My Nymph, the Maiden Guides Such are,
And the jolly round of the God Corniger.
For why, the presence halloweth these fields.
It halloweth them; which lofty fairness yields,
A comedy gone unto the Goddess Queen.

But what delight, thee to visit, I mean,
Valleys of Mountains? What the hilly tops
A similitude unto stone rocks?
Do not the City-pallaces thee please.
With lofty roofs, built up for Princess ease?
At them not pleased with the multitude.
Of Citizens, men with great fames in war.
For a more tender life, and habitation.
Which art better in thy estimation?
And to enjoy a more sublime state.
And to enjoy a more sublime state.
The unlearned rout may scribble the rate.
Mean Persons with the fteats of mistrust, name.
And little houses much disgrace thy fame.

3. The Comely nymph, was now astonishted,
To see the look, Majestic grace of head,
And gushers of this noble man that spake.
Brought from her purple cheeks all tears did start,
And no complaint did flow, with mournful sound.
She beam'd her starry lights upon the ground.
Which was so green, and attend certain notes.
Of joyfulness & sport, made musick sweet.
She in a little moment meditated,
Touching the words which he to her related.
And such respondent answers she began,
To make unto Coser, the Old Man.

I am well pleas'd I wrote them thy words, thou art.
One of the mortals, which affect my heart.
My proufe shall be like a gift to thee:
"With thee I'll dwell, through thee, I'll make to thee.
Both Plagues & Fries; age't all diseases.
Then't shall but sea tree, shall be ill at ease.
The bright Aurora, after Cymbris' hell
Both ride abov't the mortal, death fell.
Its drowned horses in the cresteous streams.
Yet shall thy glory climb more high; supreme
In every kingdom; yea thy favours lie,
Shall quietly touch the lofty starry sky.
Postively henceforth shall declare
Thee the only Medial-Master of great fame;
Nor shall there be a jewel for thy praise.
Whereby it can itself more highly raise.
While fatal goddesses shall break thy fate;
Thee, living fame shall plainly celebrate.
Throughout the World. Loves returning due.
Thanks-givings for so great a gift (in love).
When the naked goddess doth bestow
Such gifts as these; think ye of what it is,
He doth array in livin' chaleum and fire,
Which both surpass White Lilies in their prime.
With star-dust sprinkled. Whether he'd rose
Whether his Chariot set toenzyme lie those
Both western Ocean, yet his golden hair
Most Medial
Virtue cou'd
by them to
dreams of
his days
the casualty
caused to be
consumption
expuls'd a
Strange invent
and to hav
of disease, as
the particular
the Schools
Mortal Man
suffer'd u
fundamenta
All diseases, ill at ease.

I'll tell the rest. The stream.

The high supreme

my skin.

came of great fame;

thy praise,

thy maid;

thy fair,

ty celebrate,

turning due

in line.

bless

upside down;

of fine,

sonne.

Here's more.

I chose

in hair.

He saw the like, with what it might compare.

Medicine began long with such trimmed grace.

The first leg'd Father did her three contras.

Until five ages after, Galen came.

Wish to deck her, not to feed the same.

For he bestowed on her, garments splendid.

With Tyrian sate, the which, a hem unskil'd

As being written with many knots, adorns

His real gay bubbles, of his glistening bones

of rings distinguished; his fair flag was spread

Also enrich her Virgin daughter's head.

Next cometh Aricennas at the glory - 7

Of the Sabaean Nation and the story

Also reports that he spent all his time.

In dressing her with robes as gay & fine.

After which two, did many more succeed

In their vast number, yet in very deeds.

They were such men who acted nothing more,

Than to garnish coats with what there had made before.

And finally from the Helvetic coast

Comes Paracelsus, and he proudly boasts

Himself to be the Monarch of the Phelps,

Saying he was the Goddess' very stock.
Yet she constraints their glittering gems, 
And precious jewels hanging on that neck: 
Those help and goddesses she said: Besides 
Her modesty, and from the antique pride 
Can bring no help, what brings greater wrong 
Than hate the snow of old, she spake upon. 
To what end are your thousand roots? I cry: 
The ostentation of luxury? 
But certainly, this vain laborious tale, 
Does not become my lofty goddess' style: 
What I have sought out ornament, alone, 
For many hundred years forepast and gone, 
That itself may be shame enough, 
Than match it is hard for faulty trafficking stuff. 
And would it might be lawful but for me, 
My lovely countenance once for to see: 
Not should I sit in glass, appear more fair, 
And to myself, then how my judgments are? 
When is my beauty now beheld indeed, 
If goddess be judge of my word? 
And do all these prove of my Majesty? 
But happy they do fear she would I think, 
If these should be the fain, those may it despise. 
All, it would all be done by beauty's grace.
If those blood Puritans had not decor
Their proper figure in a Hell-to-glory
The crime of water being cast into,
Would not have proved they death deed to undo.
But he was mortal, I a Goddess and,
God's Daughter, doing what I desired can.
But he alone what the goddess wanted.
Who gives to me a glass? I meant would 12
Regain a glass, the which I saw more clear,
And it all to be freed, shall appear.
Who gave me a glass? But stay
They jest! or oneeful noted (the aphorist) I say.
For he there's one who both provide that Mercur
Which will direct thy usage, mark'd by error.
He be Baptis'd with it fair, who draws his name
From Helmont, whose Branch his pleasant flame
Had nourished in this broom. But if this
Be be true, think if a Spirit departing, is
Reported, from one vessel into another
To sit in, then I do protest, moreover,
That I (most great Rippon) do find
They very quires in the Author's mind.
My imitated from within this glass, 
How with admiring, wheats disease
Death and the Bathers do greatly stoop:
The age no longer with its wraithful look,
Thall snatch away the roosted comedy grace.
No else spire be in a fortune fair.
For henceforth in a hermit seclusion.
Thall those be in tortur, or shall our.
Because a straight way is made manifest,
From every hypothesis where there is no rest.

The Lymph shall to the Prophet, that the God
Of Heaven hath determined with his Rod,
To scourge the world with unceasing grace.
Throughout its circuit, that Mankind's beliefs
Which is a witch's mouth may judge be.
In this, how great ignorance they do see,
In Medical Doctors of the common sort.
Chose one, he would have famous report.
Indeed, by their understanding of the men.
And last was number of diseases ones.
And on the other hand, that Medics ones.
The cruel mixture of any sound.

He would the
By a slinger
For every one.
The breasts
Thinks that
It of that be.
While they do.
And do not.
And into one.
Therefore they.
To walk in.
The Healer.
But what ever.
Now by this.
And suffer.
The Cordless.
The fine for.
By its own.
Long arts.
Nor bubbles.
Now not as.
The author.
He would try voluntarily away,
By a discharge prac'tice, in that day.
For every one of them striking among
The beaten roads of his own Master's tongue,
Thanks that a touching of art. Med'cinal
Is of that art, the way to't of all:
While they proceed by circuit, or by rounds,
And do restore a fresh, their parent, grounds.
And into new continents their compass.
Therefore they have not dure't, or have not chose;
To walk in Louis steps; for why they thought;
The Healing Art could be no further sought.
But what will Mortals do, accustomed;
Now by this Medicinal law to be misled?
And suffer all things such in his own Skin?
The Credulous multitude still passing in
The fixed foot-steps of its antique train,
By its own deceit (sables) is sadly train.
Long Academick rules (for cities held;) - 14.
Nor bubbles hollowed by the Commonwealth,
Was not as yet deposited, while her.
Our blessed, swiftly running to those ends, through various rough ways of old Father's peace. Indeed, he had proceed to himself, Chief friends, who many prayers on his behalf did pour abroad unto the gods above, And surely he, though chappell assisted from low, Might natturally be held with much delight, As Cow, old by his prayers, had had the sight. He passed through many years with various cost, His house numbers with sore labour lost.

Whether clear Probus drew his shining coat, Or Cynthia fair that Shenoo set brightsome parts of heavens. He knowing of once Athymin.

The inward secret being chamber, then, Have not lain but being close, beyond his sphere.

He sought her nearest great, by many gifts, And by strong prayers strive with him the life, That so all length the might not least procure, And gain with us in desired marriage lines, of grateful bed. He with restless hand,

Poured forth *plaining* & sorrowful cheek to cheek,

With bitter water shadowed: He would not that the great

Governor, should from his being for

And then to

Promote, to

Now what's the

To cure that

A downy line

Unto the death

That I am now

May be enjoyed

And he to

In sacred

Such joyful.

As then is

Of any man

Both here can

The plague, the

Shall flee, the

Alleviate our

And that is

And what

In human
Governor of the Nile Olympick seat,
Should from his throne derive his deprivations
As being frustrating through deep acclamations.
And these prophetic post, this relate:
Promise a thing s greater stature.
Now whatever disease is going shall light.
To cure shall be of one equal weight.
A strong sure, I can continue to your's;
Unto the author for his labor here:
That I am none worthy of such a man,
May be conjured in bedside & town.
And he both bodies shall associate.
In sacred bond of love. So then relate
Such joyful messages to human kind.
As these: As one contagious shall find
Of any malady, but such a one:
With her conquer a bed room for his more.
The Plague, the Queen of sickness, the Great
Shall flee; the Stone shall be expelled out:
No心思 nor any conduct, shall be bond.
And this Jew's Patience shall be well restored.
And whatsoever distinction, ever so bold, Swear
In human generations did conflict.
After that she, not knowing what she did, drew weapons on her own and husband and both flew throughon herjoy judgment of this place. To the Book, as for a sign of midlothian.

So the bride, mistress of the marriage bed.

(But soft, before nor Besie be sped.)

Three R's occur. R, note the antient Anconian, R, Pelagian Continent.

R, finally, an Hebrewism doth denote, And Books of mighty Deedals but thew.

Thus hath S. D., a. A.

Sung to his Uncle, in a famous Bond.

Van Helmont says he was a maned man in 1669. So he must have been born probably in the latter part of 1580. He took his degree of the “Art of Medicine” at Loirain in 1599. He was a native of Belgium. His Father died in 1580 & left him the young child of the family.

Was brought up to studies—Discrind

the ortieus of the school, and

Salm as an impostor—read.

He preserves a

He-lawd. He's
disgress—

rest of Men.

Van Helmont

Discerning

Rules of Men.

founders of

summer by

ones of the

will those he any

act without a
to the school

truth to a lie

in these day.

Is the same

there? With

Van Helmont. & Fath.

Thyself, made

of marcelable

it, thou re
destoy the

in uncertain,
Hippocrates, with great devotion, & almost
learned his Aphorisms by heart,
been
disguised with all the prevailing Theo-


discerning the distrust & uncertainty of the
Rules of Medicine, in the diversities of the
families of Complexions [Galen. Hippocrates
published by 300 years] exclaimed in a pan-
orama of sorrow: "God! God! how long
will there be angry with mortal man? Who hath
not hitherto discerned one truth, in healing,
to the schools? How long will thou deny
truth to a people possessing thee—needful
in these days more than in times past?
Is the sacrifice of Moloch pleasing to
thee? Will those have the lives of the poor,
Widows, & orphans & children, consecrated to
themselves, under the most miserable torture
of incurable diseases & despair? How is
it, therefore, that these causeth a st to
destroy do many families through the
uncertainty & ignorance of Theoius?
Oh Lord, pardon me, if favour received my neighbour hath snatched me away beyond my bounds. Pardon, pardon, the Lord, my indiscriminate charity, for how at the radical good of goodness itself. There had known my sighs. Who knows that I am known, one worth, one able to do, have nothing, that I am poor, naked, empty, vain; give, O Lord, give knowledge to thy creature, that he may very affectionately know thy creatures himself first, other things besides himself, for the command of Charity, all things, and more than all things, to be ultimately in thee.

Charity intercedes: seeking and necessaries, knocketh at the door of the soul; out of compassion—

says the schools of Medicine, that Hippocrates had deceived the world, blinded the eyes of men, kind for one or twenty ages before this time. That Hippocrates was a man of a most rare gift, I had left forth down testimonies of his own opinions without a motive, been both the errors. That he the richness for Charity gain, and.

Vanity that our fifty—

healing art knowlings, means of so in false.

That of Hippocrates completion in an easy

strations is able to them a is 

by himself.
without any false hand, though they became severely corrupted by his commentators. Hence his great industry has been lost. His works gone to ruins from the errors of his various commentators.

That the more wise useful things of the early ancient ages, which were untaught for Charity's sake, straightway gave way to gain, and glory to vain boastings, and the Vanity that arose from lucne, soon blotted our pity - how so that the purity of the healing art changed into angry controversies, boastings & conjectures, and the usefulness of former observations became lost in false theories & speculations.

That Galen, five hundred years after Hippocrates, framed the hypotheses of complexities, humour of degrees, promising in an easy method mathematical demonstrations of those things, which nature only is able to measure; though he kept them a secret for a long while. To himself, last at length laid open,
Some things only to the Alchimists.

The profession of Physicians and the healing art, he considers two different things, with the Galenists. From the word healing he says they, learned, over into Physicians, about Medical art, used in the sciences; and even to this day, had written their misfortunes in their name, because the practitioners' physicians, 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 he only talkative—rather ought they to hope for reputation by their art, to have gotten a name only from talking. The Europeans despised, as of the whole strength of their minds, were public, and held it sufficient for them to stay in barbarous inventions to to have practiced stranger ones, considering it honorable to be wise.
by a Commentary only.

Hence The Cate of Socrates taught
the Schools with a showiness, every
one being more willing to assert,
them to search carefully.

Nither did medicine make
much progress from the time of
Hippocrates to Helcious, but that
which was contested through Galen,
was afterwards carried about into a
circle, hence the Schools composed a
gilding, Galen's delusion, imitating
the Cuckoo's note, always chided about
into the same circle. For while studying
are let up for gain, 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
his duties. Therefore all Natural Philosophy
is limited to the use of life, the pruning
out of causes, the diseases Domestic
in which last point, I find that
But the history was of the money
in the bank of the country.

The knowledge, if we know of money, the
knowledge of the currency.

The bank of the country, the
knowledge of money, the
knowledge of the currency.
Both have taken
much promised...t
long expected t
edge of disease, cou
age of the causes.
Practicing the same
uties, in which have
an universal wate
out of the remedy,
tons of knowledge
That, however, I say
of action? But the
acids, then prepar
acting to be avoiding
seeds or spirits of
clearly contains the
three powers or
changes, definite ab
means of committing
among each oth
metal laws.

But every one of these do require the
Gift of God in a peculiar thing, with
understanding and principle of selection.
or choosing one, or segregations or separ
ations, or gradation or perfection:
of which, I will shew it hath not
here, as yet, treated of by the Schools.

On Digestion.

Whatever is made, or composed in the
Stomach, hath become, by reason of a ferment.

This business is different from the aid
of Nature. Though it seems to agree
with those in more languages, yet
marvelous, it contains a specific inter
nal [or internal] power.

Long fermentation & nutrition different
things - the first performed by the mecha
ical office 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 swallowed into the actives, as
it were a simple Respiration, previously disposed. And truly passed over unto Vital Spirits. But this adds nothing to the Support of the School doctrines of the Spirit of the Liver, for the Liver's acting immediately matched unto the activities out of the Stomach, without digestion. It differs from the Vital Spirit, as may be seen by its effects in causing in faintness etc., namely by yellowish pus with it. Vital Blood made arterial by the formation of the heart [vagus].

The schools confused. Dejection is conception. As synonymous. Attributed all to the effect of heat. Concurring settling or boiling to the conception, they therefore translated digestion to boiling. It supposed heat to be the natural, total one only cause of both. And during the bodies of man's four-footed beasts to be actually hot, so that they can be thought more for increasing heat than for strengthening digestion.
...rub the previously...tuber into vital...nothing to the...t doctrines of the...the...without digestion...vital...as may...in serving in...the...to...made...in...heat...con...translated...used heat to be...not only cause of...be actually...and move...nothing digestion.

— says the...Frequent...of Paracelsus involved...quite in the same manner.

For truly...what...cast into the stone...after digestion being finished; it transforms...yet...separated from boiling...is...whatever degree prepared.

_Thelocline—_ a quality not having a...Being._

Though digestion takes place in the...Stomach...accompanying it...yet...heat alone that produces the change, as...though it be connected with the process.

In fish and other cold-blooded animals...there is no actual...yet they digest...especially with...animals of warm-blood.

— If heat were the sole sufficient cause...of digestion...it would not be more rapid...in general inflammation of the...than...in health. — But in the Throat...in the...it is...one with a fever...nothing is...digested.

Since he...going...according to...Hippocrates...as follows...as well...
24
from the digest, ad from the cancer:

Paracelsus also, being delighted by a
Digestive heat, recommended the formula
[Got. pe.] of the stomach, whereby he
noted that some things must hard, are
changed into chlor in a few hours, t
that a bone is consumed in the like
warmth of a dog's stomach - but being
inconstant to himself, elsewhere wrote,
'That this Digestive property of heat, doth
agree as well to the mouth being closed
than to the stomach; and also from hence,
That Anchors have spent their long
life happily without devour'd meat!

But surely this obstinacy is to be left to
his own inclinations, for Chelston has
in the history [of
sane] noticed, during the taste after
eating, is straightway made like a dead
carcase, with a horrible stink, but is not
digested.

[Disbelieving in the doctrines of the
Schools, the sole apparent causes
of Digestion by heat a low speed—

accidentally
Distilled. So
doubly
Glove into
dropped on
through your
confirmed
meats was
by a chock
that a form
which shone
into it, at
a course
of going up
an appetite
of this
it is chiefly
therefore
that the fish
been deep

Their diges
y [kind a
Succor if it
in the cancer;—being attacked by a part of the stomach, at some moment, in a few hours, and in the latter stomach—But being elsewhere written, a word of hint, both words being distinct also from hence, affect their long allowed meat.

time is to be left to whatever has not the teeth after ash like a dead to think, but is not doctrine of the present cause to a low speed—

accidentally observing that the shark, distilled liquids of sulphur, sulphuric and acetic acid resolved the finger of his glove into a juice as he turned it when dropped on it, was Van Helmont, though young correctly conceived, he was confirmed in his own mind, that meats were transplanted (converted) by a sharp or sour thing (gastric) that a ferment existed in the stomach, which should change all things cast into it, although sweet presently into a juice and hence the property of going down drinks to have that want an appetite. Therefore the contemplation of this ferment is so necessary, that it is chief in the government of life, and therefore it is to be grudged (regret) that he knowledge thus of has hitherto been suppressed in the schools.

This digestive ferment is not placed in any kind of fat forced only. For vinegar,

since it colors do not leave a ferment.
the meal's motion is balanced meal
therefore the ferment of the stomach, but
was a sharp, hungry, stomachal, specific
and humane ferment. Indeed, so
specifically distinct throughout all the
species of Beasts, that it is appropriated
to themselves.

The digestion ferment [Gas: jic] is
an essential property, consisting of a certain
vital sharpness or lowness, mighty for
transformations. Therefore of a specific
property.

— Says the Stomach, occasionally dif-
ferent from a ferment, it is therefore mani-
fest that its own ferment is not peculiar to
itself, but that it flows from somewhere
else, it is inspired—probably from the
Spleen, as in truth, that viscera is
most untruly heated upon the Stomach
if they do therefore more strongly diges-

— That the Spleen, instead of being
what the blindness of the Schools
would have it, the root of the

Most of the
will deprive
beings of the

Van. by their

dictatories,
brought a

dream, to

his jail,

the casual
cased to

consumption

expelled

strange in com-
do to the

of disease.

the panthe-

the solemn

mental (the

suffered

fundament
mid meal to the stomach, but taken with the stomach, she might have lived, indeed, throughout all she did not approach it.  

Now, considering that he had sufficient grounds from the general dictionary of the schools, which were brought into Medicine by the mere dreams of the Gentiles, he allowed even to this day, that he has rejected the causality of the stars in healing—caused to be rejected the theory of the consumption of radical moisture—expecting Cataracts, and the health of strange inventions of Tartarous humors—said to have shown that the cause of disease as well as in the particular, had lain hid from the schools—that consequently, that Mortal Man, had languished and suffered under a conjectural art, fundamentally unknown, till he had
discussed and explained the proper causes of diseases.

The schools afforded a belief in a threefold digestion. 1. That meat and drinks are by the force of heat trans-
charged [converted] in the stomach into a liquor, which, from it separates to be
by glands or cervices called Chyle [lymph].

This, they say, is afterwards converted into the veins of the stomach & bowels, but
particularly by the mesenteric vessels, which suck it forward by little by little.
I draw it onward towards the liver, and that the greater part are left in
in the bowels, and it was unprofitable to be expelled through the fundament.

This they called the first Coition or

digestion, beginning from the mouth to
be terminated in one part in the anus,
but in the other part, in the hollow of
the liver. — Van Helmont even con-
tinues in the belief that in a few hours,
hard meat is resolved into juice, t
that the veins terminating by their exit most months in the vessels do suck up (absorb) as much of this liquor as stays as is cast in likewise. But that they do not seek to throw anything of a bladder pow'r more sensible then that Chyle or cream; yet the vessels are not found pervers or hostile in life more than in death: Moreover, the whole Chyle passes through the veins of the Magna, into the Liver.

The 2d Digestion or digestion thus say, takes place in the Liver, which is called Region or Shop of the Body. Where the Venal Blood is again separated from the Wine, which passes through the kidneys, and that the more copious Cream is changed into Venal Blood.

In the 1st Region or Shop, the Alimentary Canal is, the more liquid which is separated & excluded for excretion. But in the 2d digestion or Shop, the Liver, the thick parts are retained, the handkins and being excreted.
The 2nd agene or vein 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 is brought into nourishment of the solid parts, it by degrees perfused & exchanged into a humour which they call secondary, and this constitutes the third or highest digestion. [This nearly does not this very nearly correspond with the modern doctrines of Broussails, of the excretions of the secretions of the capillary tissues?]

Van Helmont, Sieffert digestion of humour. Nourishment—observes notable abuses committed by the schools throughout the whole description of functions the second part. Believes that Galen never understood the subject, though he gained the most glorious triumphs of pleasure for his treatment on the Pulse, because of practice which he believes false or the probable

...with which might even from his situation for a child in the age to his times. Digestions which confirmed, which singular divine grace...
...one begins from the 
definitions in the 
words of the ancient, 
more specifically in the 
words of Galen, and, although he gained 
the reputation for 
the use of parts 
and the parts of 
knowledge. Knowledge of the bodies 
and rare materials is from elsewhere 
than from his own searching, were substitutes for his own, and servilely were 
shifted in the schools of Medicine; even 
to the times. Wherefore he promised the 
Digitations which antiquity had known. 
I confirm, on joining these things 
which singular experience, had under 
divine grace, had taught him; viz.

Ancient Theory of Digestion, as ex- 
plained by Helmont.

Without controversy, meats & drinks, to 
gather in the manner, were dissolved 
into a Cream; 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 that 
there are as many suitable ferments, as there 
are digestions in man. Neither is it of 
less admiration, that the Cream (Chyme) is 
wholly of all known compounds of the form 
and so soon as it slid out of the stomach, into
the great bowel or intestine, than the power
of that ferment in the stomach. As
marvelous. That intestine is called the
Duodenum, from its measure of 12 inches,
and it is immediately under the pylorus
or lower mouth of the stomach.

The ferment of the Creme [chyme] in its
stomach, is incurred in the intestine themselves
as well, as in other parts, by reason of
the torment & moistings of occasion.

Further parts obtain peculiar ferment
necessary for transchanging elements.

Wonderful, to be spoken. The Creme
[chyme] in the Duodenum; &t straightway
attain the savours of Salt, &dth so excellently
exchange its own sharp salt, into a cold salt.

The stomach hath not this ferment, for
just in itself, or from its own salt, because
the operation of the appetite, or family, governs
most of the stomach, good & liquid without
being distinguished from the membrane
of the stomach; but all the efficacy of its
digestive ferment, from the creme.
The Spleen & Stomach beare one only Digestive ferment or Spiritu&dier in the living body, for whence the Poets ericted the golden & prosperous Kingdom of Saturn & dedicated to him their liberal & proud feasts.

Digestive ferments (gastrics) will not assimilate to any other acid out of the system, nor do any of these latter increase or become appropriated to the specifical ferment dwelling in the Spleen. Torment, specifical gifts of Vital nature — a feeble secret, worked to no other quality, and sharp things prepared. Eats for a more easy entrails of the ferment of the Spleen.

The acid or Sharpness of the ferment (gastric) is not the Vital Principle itself, but only its instrument thereof. But Digestion in itself is the work of the vital life itself, whereby Sharpness is in the Shop, the backing or guarding instrument — that in the other sheds persons which are afterwards, the Life associates to itself a secondary quality, one either side as a Minister of its intentions to the fermental quality, devoted to the Vital―Scope.
Orexia, or insatiable appetite for meat, is said to be resulting from the Stomach; the often offered, having arisen from foreign substances, or an adulterous tincture, for from hence are pointings in the stomach, difficult concoctions (indigestion) and sour belchings & vomitings.

The place of the Mesenteric Veins is the stomach of the liver itself & the preparative Shop of the Vinal blood—

The Vinal Blood in the Mesenteric Veins not only not coagulable but not even coagulable, so long as retained or coursed with that Stomach, Mesenteric Veins, as may be seen in the bloody fleshy.

Whatever was done in the Ccemy [liver] is changed by the freemelt of the Gall, into the salt of the Liver. But the Duodenum is the Stomach of the Gall, and it ends in the beginnings of the Mesenteric Veins—

According to the Doctrine of the Schools, the Vinal Blood is made in the liver, and that, together with the Vinal Blood,

The Gall is also a native of the Gall.

Evry thing in the Gall forms it, the form is one of the one of the bones of the body, covers it with the other cover in the convet, except that which in the stomach.

In the first the part of the body is from itself, a one and a Cover. But in the other the stomach, he from the Gall, deposition of the volatile Odor, is...
the stomach, the stomach is the repository of the gall, and the separation of the gall must be after some modification of secrecy.

Truly, in the cream, chymus, a separation of the whey (serum) happeneth, together with the rectifying or preserving of the vessel blood.

So the ferment of the gall is the fermentive one of the cream, the preservative one of the blood, and the corrective one of the whey; which three things together concurs in one point, whereby the gall doth convert the sharp gall of the stomach (except that which is hurtful and corrosive in the stomach) into a salt salt.

In the first digestion, the stomach is the repository, but the human blood itself from itself a sour ferment into the meat, and a sour cream (chymus) is thereby made. But in the other, the sour cream entereth in the stomach, but the ferment is inborn from the gall, for the corruption and separation of the motley 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 Ferments are not bittered by Digestion.

Whatever hath not been fully digested (chymised) in the Stomach, nor hath conspired the beauty of transeun
tomy, 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 passeth the pylorus can't be digested to descend with the excrements into the lower intestines. Some become fortuit to attain the savour of satisfaction by heat; but whatsoever was before done in the Stomach, that is made salt in the Stomachum, it is second from the excrements; and is any thing as preserve done, which may reach the ferment of the Gall.

As mewing of a dog followeth.

From the [Chyme] doth fall into the bowels, which they may draw themselves with ferment of the Gall and so is an union i
draw no hostile thing into them that all blood, before it be attracted by the veins of the recumbent bath and upon the surface of the gall in its own stomach of the bowels — the arteries are disposed throughout the stomach, do suck up the Spirit of wine, yet they draw no juice.

The upper origin of the stomach is lower, affords by too much flowing and thirst, but that the pylorus 275 through a too strict closure of himself.

In fever, both digestion, and also expulsion do offend — the key of the origin or upper mouth of the stomach is in the spleen, and that of the pylorus in the gall.

It is not true, as the schools maintain, that the stomach does not primarily digest itself, and secondarily for the whole body. But that the stomach itself is immediately nourished by the chyme formed in its contents by the chyme formed in the gall cavity. It contains by the 92 coats of its skin. Being a paid, by Chrys and E"
into the—that
attracted by the
in its own
The arteries are
Stomach, do such
they draw no
the Stomach in
such swelling and
Pylorus in
Schools, main
the duct.
for itself, and
its body, that
immediately
form in
its cavity. By its immediate absorption
by the Veins—Such that the Membranes
coats of the Stomach are nourished in
the same manner with the rest.
by itself duly elaborated.
Chyme does not go to the second
most of the system till after it has
been submitted to the action of the
bile, or ferment of the Liver.
The Abyssinians or Ethiopian Nobly,
as witnessed by Francis Algar, delight
to feast on raw By flesh, seasoned with
a warm mass of its own Gall.
Coction: Digestion of food in the Stomach
makes a Sore Salt, but the ferment of
the Gall (Chlymosis) in the Bile
makes a Salt Salt.
The first Digestion in the whole at
inverted canal, from the mouth to the
Anus. The second in the Mesentric
Veins, called the Stomach of the Liver.
The third in the body of the Liver itself.
by a puerile ferment, or third odour or gas.
The fourth is completed in the heart & arteries, where it receives the spirit of life. This appears to be the main oxygenation of the venous blood by the lungs through the pulmonary circulation, not understood by the ancients.

Vae, death not admit of a finer spirit in the venous blood—nor the death distinguish the animal from a vital spirit; but believes in one single essential archen, or Master of all man of nature and creation. Neither does he admit of a new particular digestion of animal spirits in the bosom of the brain.

The digestion, both last digestion, is perfected in all the particular kitchen of the members, and there are as many stomachs as there are members nourishing. Indeed, in this digestion, the inbred spirit of every place doth cook its own nourishment for itself. By this I suppose is meant assimilation of substances.
The heart is the spirit of life, the oxygenation of its blood, as is understood.

Within the arterial or venal blood do not become white in the extremities of the veins, and though the veins be the vessels of the prepared nourishment for the kitchens of the solid parts, yet the veins are not the kitchens of the solid parts. Indeed all particular solid parts do nourish their own and proper kitchens within. Therefore the venal or 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 free accord, in the utmost part of the veins. [Compare this with the present Physiology of ...]

One branch of the venal blood of a he-goat, testicles cut off together hanging suspended by the horns or hind legs, both stricture cause sleep & cure the phrenesy, without fail - Dr. Helmont.
He also states that Nature, both with him, constituted six vital digestions; but in the Seventh, namely the self-rest of the Pylorus, or Governor, Antonomadia--upper orifice--or mouth of the Throat. As well as called by the ancients--Pylorus or Poster, the lower orifice--

In health, the Pylorus is shut during digestion. It then opens itself and is before the Cardia, Antonomadia, or orifice of love, as the Stomach being full begins to perform its duty of digestion--these are all new found delivered by the Schools. But he apprehended a great degree of health it requires to be involved in the Pylorus. Sometimes in fevers food remains undigested in the stomach for many days. It is then thrown up by vomiting. The Pylorus remaining...
acids, both
sir vital
secret, or
secret.

There is too much obstinacy in the pylorus, while food is cast off after three days. Rectum not shut by a she
nude muscle like the anus or bladder for it is not a voluntary muscle, but is shut by contracted fibres like cramps.

But like the womb, after conception — if additional food is introduced, in the latter stages of
Chymification, it causes the pylorus to close, prevent the exit of remaining Chyma. Which from being den-
tained becomes corrupted, more
does or defile the new food
with a fore-ripe ferment, which
rather cause and irritation or
vomiting from the bowels,
 sooner or later — and sometimethe undigested food passes into the bowels, causing colics & co-
sus 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. When it first heats the chyme pass into the small intestine.

The closure of the cardiac orifice doth not conduce to digestion, neither doth it govern the appetite; but the pylorus doth command both.

The ferment [to digestion or trans-]

change the savour is not proper or natural in the stomach. The new

fermentation process is not accumulated in the empty stomach, but it is

prepared & induced into it by the

Kitchen of digestion fail. Here in the house, a

appetite, &

things are pre-fermented do

from the milk &

bake & stuff,

dearth to w

its ordinary

only to what

ries of covers

liquor, with

meat cover-

mullage, with a forin

as for diffi-

ted forms

differ, though they
Sometimes the acridness of the stomach, now being unwilling to supply this smallness of ferment, is wont having forth a sharp, sour, cruel one, from some one inordinate appetite, stragglings of the stomach thereby, se. cruel ones. Sometimes this fluid, instead of affording the food cloth, creates an inflammation of the hard, [exploded]

an undue tartness of the stomach, if it lay hold of the decay nourishment to the stomach nourishable juices thereof. [The mucous membrane + gases + I con-, live] how slender some it be, it stays the godliness of the heart. So much the more troublesome ones, as it doth affect its kind heart.