

12. Medicine and Magic in Elizabethan London.

1. Medical Uses of Antimony
2. Food of Angels
3. Magic and Medicine

IV. Alchemy, Magic, and Medicine

1. The Medical Uses of Antimony

Terminology:

"antimony" = ore of antimony (stibnite).

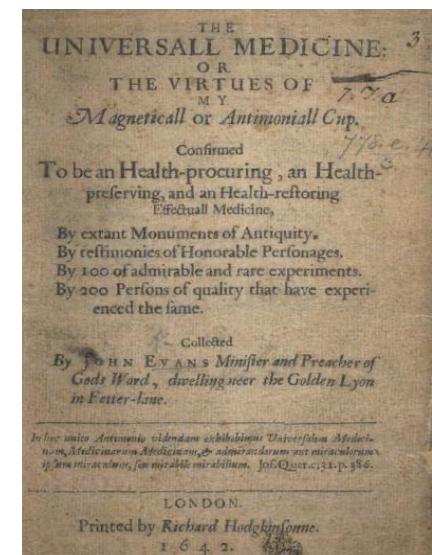


"regulus" = metal extracted from ore (metalline antimony).

"star of regulus"/"quicksilver" = metalline antimony refined with other metals.

- Paracelsians: antimony contains the *tri prima* (salt, sulphur, mercury).
- 1566: Faculty of Medicine in Paris forbids internal use.
- 1635: John Evans' *The Universall Medicine or the Virtues of my Magneticall or Antimoniall Cup.*

"...so this [antimony] extracteth to, and expelleth from the stomach, whatsoever within the whole body of man is found to be offensive to Nature or contrary to the health and good constitution of the body".



- Royal College of Physicians burns first edition.

Forman's 'Of Cako' (1598)

- Transcription of Alexander von Suchten's (1570) "Second treatise on antimony" (unknown to Forman).
- Replaces references to "antimony" with "cako".
 - *"Cako" derives from Hebrew "kochav" ("star").*
- Cako of physicians = ordinary (vulgar), crude.
- Cako of philosophers (alchemists):
 - *Contains "all the medicins potentiall".*
 - *Purifies substances and renders them medicinal.*

"Ther is a fier within the wood,
which we must have in our
kytschnes for to dress our meate.
Soe ther is a fier in Cako, by which
we dresse our medison, the which
by it receyveth the essence, and by
the same essence extinguishethe the
elementalle heate in our diseases."

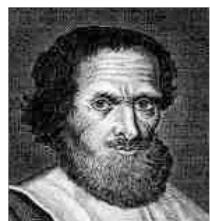


S of Cako
Cako is a fiersie mineraile and of som it is called
Ceracis and it is a substance in Whyn to drawyn
more near to the nature of metalls whiche
rearest nature of the. And yis glasse
glas which is an Earth and the nature of met-
alls. And by another maner it is called
Verfull. swinge and white. and in serche Red. and
opake yis black and yester and so yale the colouris of
the venemous serpents ymmedly Engendred of the
matter of the said dreggynge material of a certayn weapon
and dry pulser. and in his resolution congealed into
Lizard in whiche is the forme and kind of the stink-
inge spirit in the number of whom is multiplied
the mineraile greate whiche is the lyst of metalls etc
therefore we wyl have in this arte of ympleasse to dñe
make our F. And metalls. And in him doth lie the
secrete of all our arte. And yis the lare that opt-
hale the firske dore. to all yis west by ym we may
dot all and wyl not hym we can dot nothing. for by
him we also drowne forsy the F and Sulfer and met-
alls. And mineraile onys F. and stonynes of somers
that yis full of fier to dryd and kepe his life and po-
werte even in deale. And with this we firske make
Regulus. whiche kylleth and contyneth all our
wroght. And makes our Philosophiall traynynge. And
this Cako is taken Coode and rare as yis comynge
of the Min. and yone shall be it at yis Apotrance for
a wrot a pound. But yis must be purfled bofcast
yis full of Cako and conctaine. And yone shall purfle
and stowle yis firske.

The purflying and stowle of Cako
Take of it in plates 3. iiiij. put it in a Cunble and
set it in a wond oven or wond furnace and let it stand
ther till yone think the it be soft. then put into it

Forman's 'Of Cako' (1598)

- Transcription of Alexander von Suchten's (1570) "Second treatise on antimony" (unknown to Forman).
- Replaces references to "antimony" with "cako".
 - *"Cako" derives from Hebrew "kochav" ("star").*
- Cako of physicians = ordinary (vulgar), crude.
- Cako of philosophers (alchemists):
 - *Contains "all the medicins potentiall".*
 - *Purifies substances and renders them medicinal.*
- Contrary to Galenists:
 - *Did not believe in the virtue of purity: "forever combining substances in juleps and masking their natures with honey" (Kassell, pg. 180).*



"The Galienestes doe boaste themselves to doe awai the heate [of diseases] with endive and poppie and night-shade and with other cold simples, which they cannot doe, unlesse the heat doe naturally cease of it self".

S of Cako

Cako is a sickerminarie and of som it is called
Ceradis and it is a substance in Whynys drawing
more near to the nature of metalls than
venerest matter of the. And yis glass
azoz which is an Earth and the matter of met-
alls. And by another maner it is called
Verfull. Criminge and white. and in serrete Red. and
optake yis black and yester and so gote the colour of
the venemous serpents yndidly Engendred of the
matter of the said draydine material of a gote vapour
and dry pulser. and in his resolution congealed into
lizard in which is the forme and kind of the stink-
inge spirit in the number of whom is multiplied
the minervall youth whiche is the lyst of metalls etc
therefore we wyl have in this arte of juleps appie to sum-
mate our F. And metalls. And in him doth lie the
secrete of all our arte. And yis the heate that opt-
ake the fiste doot. to all yis west by ym we may
dot all and wyl not hym we can dot nothing. for by
him we also drawe forth the F and Sulfer and met-
alls. And minervall onys F. and strengthen yis somers
that yis full of heat to dryd and kepe his life and po-
werte even in deale. And with this we fiste make
Regulus. whiche healeth and contenteth all our
worte. And makes our Philosophie traynay. And
this Cako is taken Coate and have as yt comfident
of the winte and yone shall kee it at yis Apotinnes for
a ywoyt a ywoyd. And yis must be purifed bofore
yis full of Earth and conctaine. And yone shall pur-
ify it selff of hym.

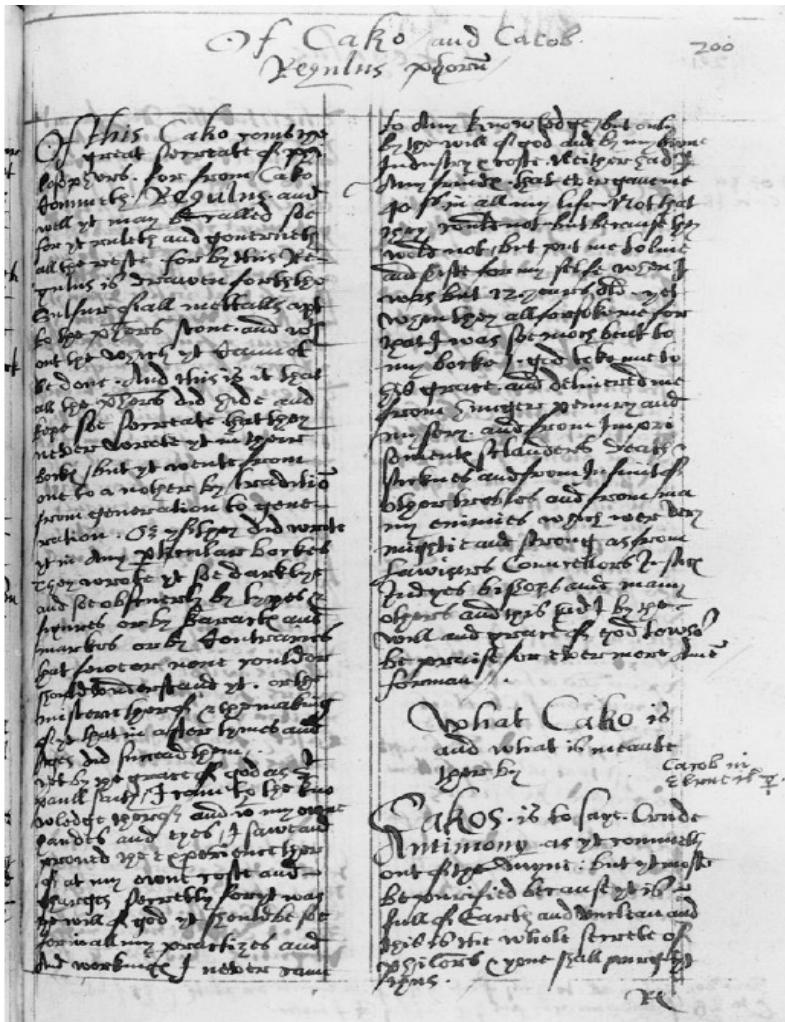
The purifing and rynsing of Cako

*Cake of yz in plates 3 iiiij. put it in a Cunible and
let it in a wind oven or wind furnace and let it stand
ther hit yone think the yz be soft. then put into it*

"Principles of philosophi" (1597)

Forman's commonplace book on alchemy.

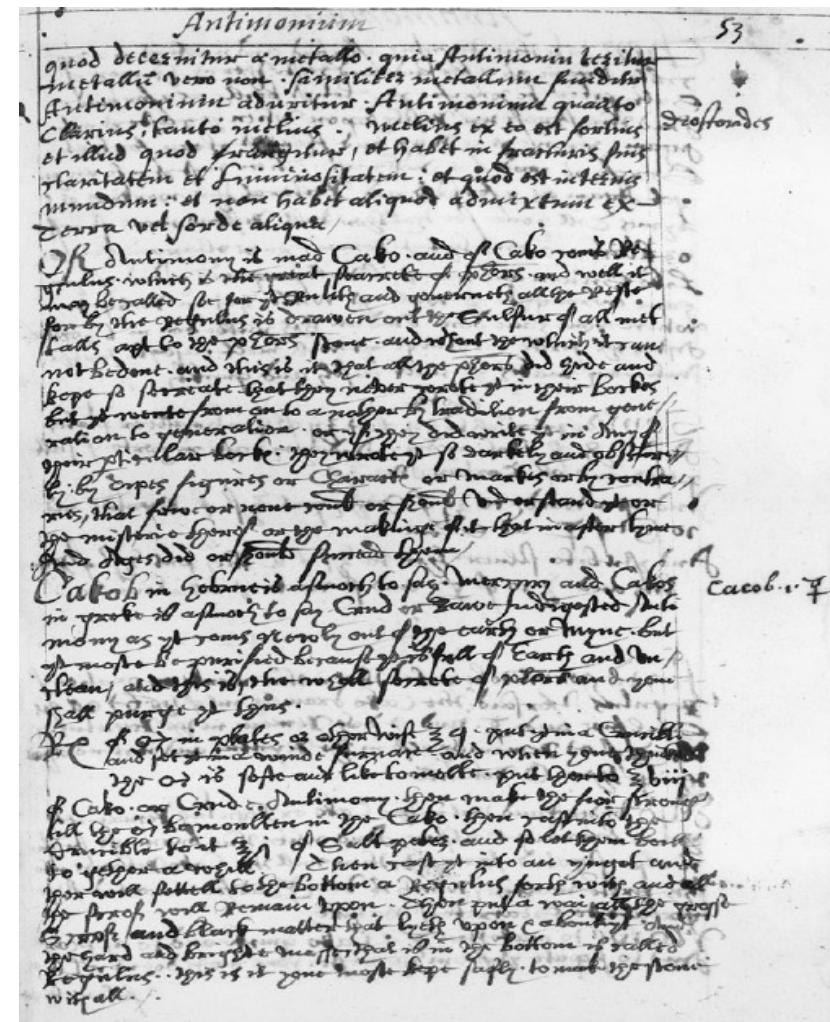
- Copies "Of cako" into entry for cako.
- Presents himself as author.



"Of appoticarie druges" (1607-10)

Two volumes, 300 entries.

- Copies "Of cako" into entry for antimony.
- Heavy influence of Paracelsian writers.



2. The Food of Angels

- "The Life of Adam and Eve".
 - *1st-3rd century apocryphal ("non-canonical") text.*
 - *1599: Forman's annotated transcription.*
 - *A history of disease and healing: Adam and Eve lose knowledge of how to nourish themselves and become hungry and ill; then...*



"God did replenishe him with all kinds of wisdom Arte and Conninge and in the Science of Astrologie and knowledg of the stars".

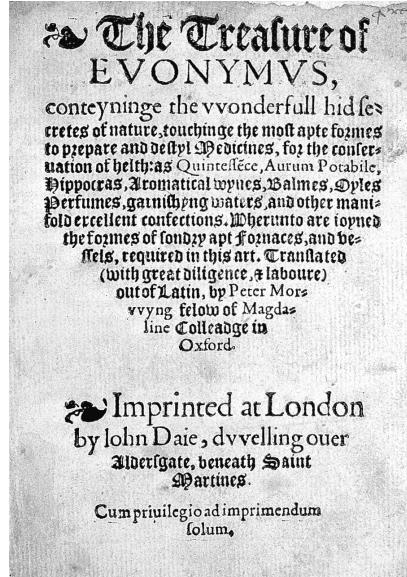


16th Century Genealogies of Alchemical Knowledge

- Conrad Gesner's (1559) *The treasure of Euonymus*.
 - Denies Adam as first alchemist.



Conrad Gesner
(1516-1565)



- Richard Bostocke's (1585) *The difference betwene the auncient phisicke...and the latter phisicke*.
 - Alchemy begins with Adam, Abraham and Hermes Trismegistus.
 - Paracelsus did not promote a new physic; rather, he restored the original, true and ancient physic.
- I. W.'s (1586) *A coppie of a letter sent by a learned physician to his friend*.
 - Paracelsians are not a new sect but rather a return to Adam.

"it had his beginning with our first father Adam, and so from that time to time hath continued untill this day: but indeed so amplified and enlarged of late, and brought unto every mans sight (that hath both his eies) by the long labour and infinite paines of Paracelsus, that it seemeth to be borne a new with him."

The Art of Alchemy as Analogous to God's Creation

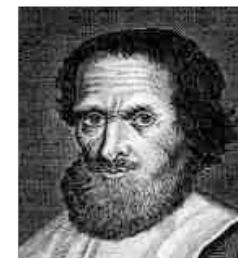


"... of this word fiat ["let it be done"] came the chaos. For as the breath in cold weather goinge out of a mans mouth becommeth thicke and is seen... soe lykewise of that worde fiat beinge once pronounsed cam first an Invisible Substance by power Imperiall of the Creator..."

Food as central to interpretations of the Fall

- Adam and Eve in the garden:

"They did feed and eate angelically of divine food, wherin ther was noe corruption poison nore infection of mortallity nor eternall death."



- After expulsion, they suffer from lack of food.
- Adam: "Our lorde god delyvered meate to beastes but to us he delivered meate of angells, the which he hath nowe deprived us of; and given us over to feed with the beastes of the filde."

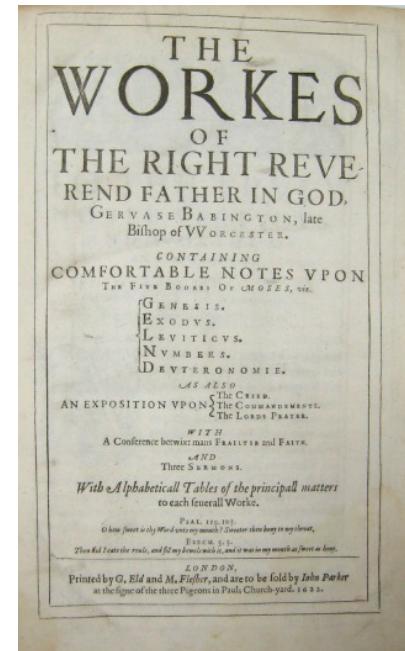
- Gervase Babington's (1559) *Certain plaine, brief, and comfortable notes, upon every chapter of Genesis.*
 - *Why did man need food before the Fall if he was immortal?*
 - *Two kinds of immortality:*

"One that cannot die but ever live, an other that may live for ever, a condition being observed, and die also if that condition be broken."



Gervase Babington
(1550-1610)

- *Adam is second type that needs food.*
- Alternatively: *God knew there would be the Fall and thus gave Adam food beforehand.*



- Long-lived patriarchs subsisted on temperate and sober diet "...not given so much to fleshlie appetite, nor mixing their meat with such varieties, but content with simple food..." (Nicholas Gibbons 1602 *Questions and disputations concerning the holy scripture*).

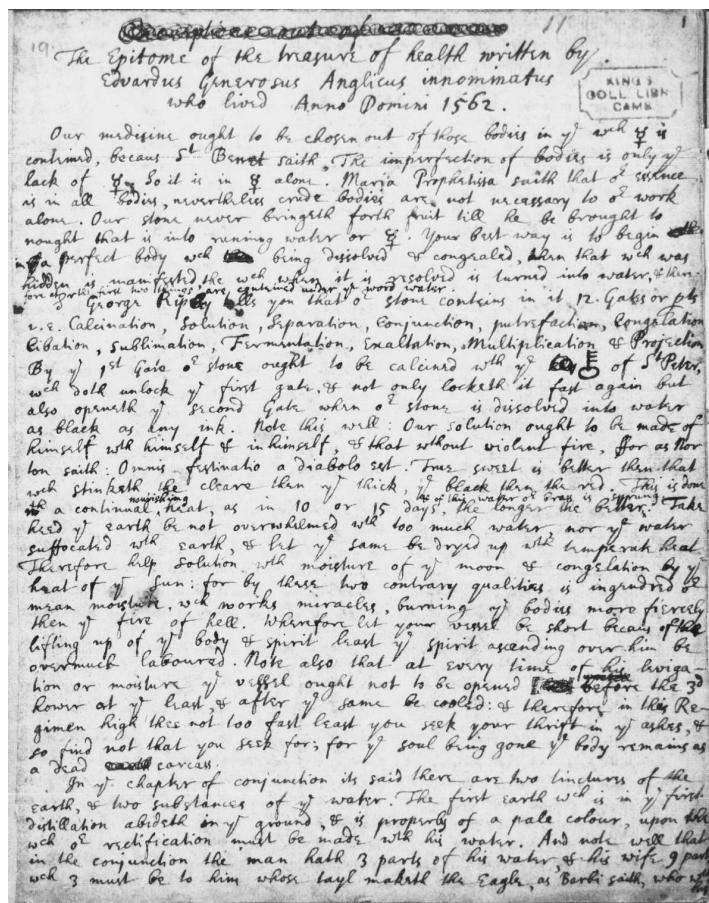
Links with Alchemy and Paracelsianism

- Food of angels = philosophers' stone.
- Edwardus Generosus Anglicus Innominitus (1562) *The epitome of the treasure of all welth.*

Four types of philosophers' stone:

- *mineral stone*: used to transmute metals into gold
- *vegetable stone*: used to improve plants and animals and make them grow.
- *angelic stone*: elixir of life used to heal man's body
- *magical stone*: used to obtain temporal and geographical vision and language of animals

"by this [angelic] stone shall mans body bee
kept from corrupcon alsoe he shalbe endured
with divine guiftes & foreknowledee of
thinges by dreames and revelations".



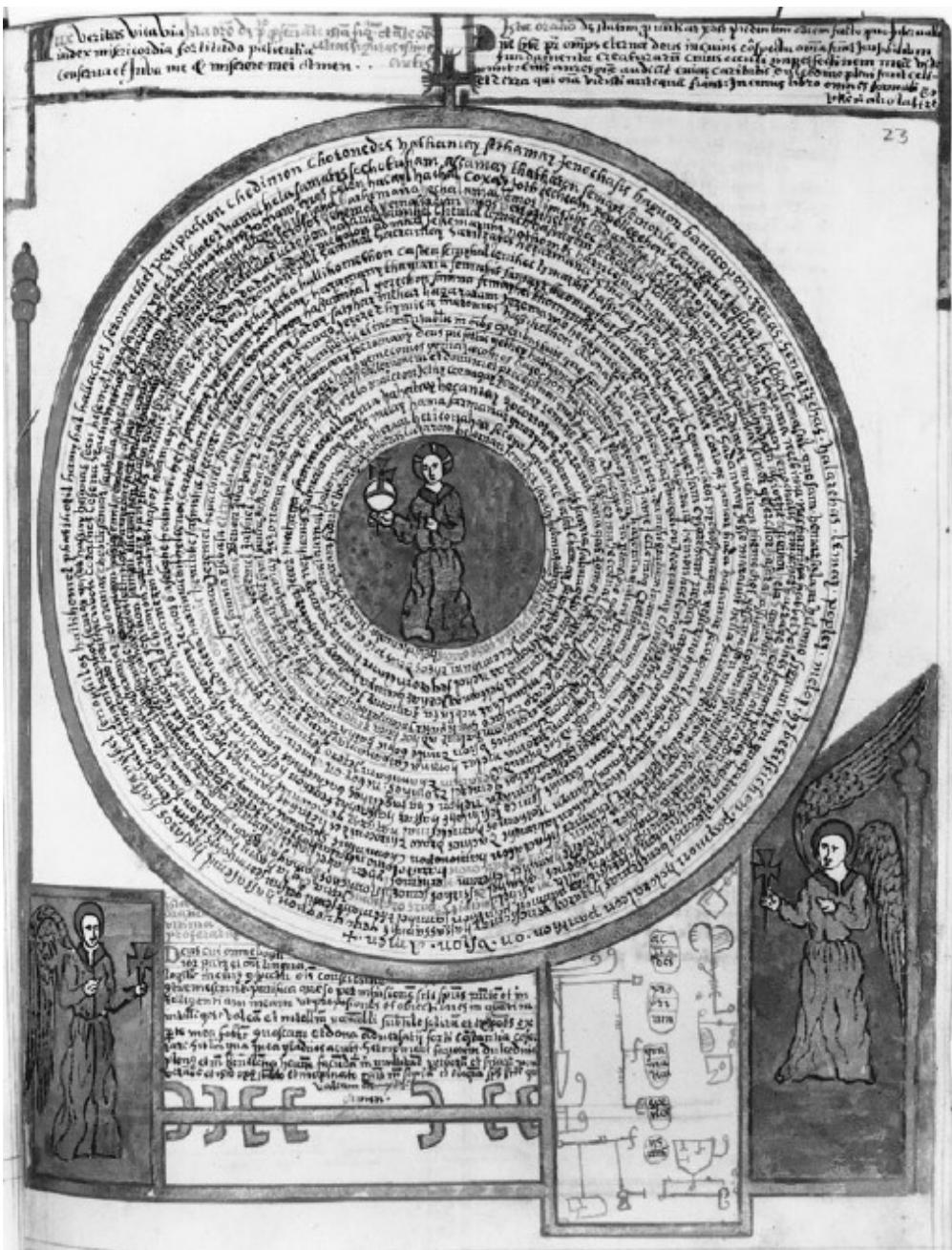
3. Magic and Medicine

- 1594. Adds to "practizer of phisique and studente of astronomie", "philosophie and naturalle magique &c".
- Forman's calling of spirits ("Of appoticarie druges"):
 - *Skryer's body must be purged from evil humours.*
 - *Spirits: Made from a celestial substance which has fallen into different levels of the sublunary world.*

- *Firey spirits*: swift/powerful; seen in fire or with light on fair still days.
- *Airey spirits*: caused storms; called on fair days.
- *Watery spirits*: larger/slower; power over watery works; seen in a glass of water at night or on rainy days.
- *Earthy spirits*: thick/slow; power to cause earthquakes and fetch treasure; called in secret and solitary places in a mirror.

1600 transcription of 'Ars notoria'

- Medieval book of images and orations by which one could achieve knowledge through contemplation and prayer.
- Solomon receives golden tablets from God consisting of images and orations/prayers composed of names of angels.
- Rehearse prayers and contemplate images according to appropriate time and daily regime.
- Obtain wisdom and knowledge of all sciences and ability to express such knowledge.



- Kassell: The "Ars notoria" provides a possible link between Forman's study of magic and his astrological physic.
 - *Neoplatonic basis for notary tradition.*
 - *Physic is among the arts represented.*
 - *Instructions for how to determine if a patient will recover:*
Recite appropriate oration at sick bed and...

"by and by it shalbe declared to thee and suggested in thy minde by angelical vertues wheather that sicke partie shall recover health or die of that same sickness"



- This is the same question Forman the astrologer-physician sought an answer in the stars.

"While the astrologer mapped the heavens at the time of the question and judged the answer according to a set of rules, the Solomonic adept performed the required ritual and was inspired with knowledge directly." (Kassell, pg. 220.)

- Astral magic is natural:

"The use of this kind of naturall magick is so lawfull that ther is nothing to be said to the contrary".



- On images:



"An ymage is the force of coelestialle bodies flowinge and soe ymages worke by vertue and similitude".

"If he judged the disease to be natural or unnatural, he might treat it with herbal or magical remedies, all of which had to be administered at astrologically propitious moments. This was the medical expertise of a self-made magus." (Kassell, pg.225)