

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

12. Medicine and Magic in Elizabethan London.

IV. Alchemy, Magic, and Medicine

1. The Medical Uses of Antimony

Terminology:

"antimony" = ore of antimony (stibnite).

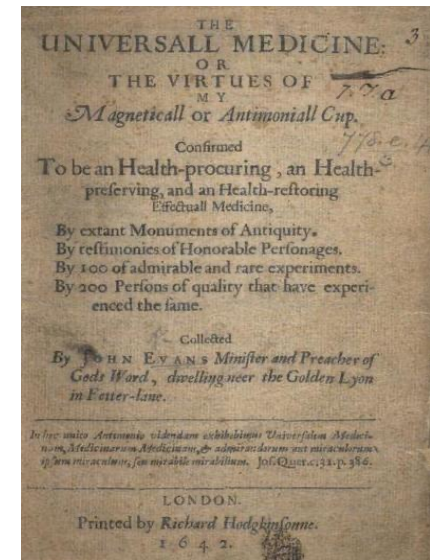
"regulus" = metal extracted from ore (metalline antimony).

"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."



of Cako

Cako is a ferece fumeable and of som it is called Cacoasis and it is a substance in Wynth containing more neare to the nature of mettals then of vntaeste matter of Drye. And y^e is of glasse Azoz which is an Earth and by matter of mett fult, And by another maner it is called

Whiffell. Spinnige and white. and in secret Red. and openly is black and y^e is the rollow of the venemous fozard y^e medeable Engend of the matter of the said Drye. And in his resolution Congraled into fozard in the which is the form and kind of the fumeable mighte fozite in the which of w^hom is multiplied. The mindeable fozite w^hich is the life of mettals. Therefore we use him in this w^hich is fozite to make our f. And mettals. And in him both lie the secretate of all our arte. And it is the kare that openly the fume fozite, to all by w^hich by him we may doe all and w^hich him we can doe nothinge. For by him we also drawe fozite the f. and Sulphur of all mett fult. And in him our f. and strength of somer that y^e shall be to d byd and hope his life and power even in deat. And with this we fozite make Regulus, which killeth And governeth all our w^hich. And makes our Philo sopherall w^hich. And this Cako is taken Coadi and xaw as y^e round of the mine and y^e shall be it at the Apothecaries for a grovt a pound. But y^e must be purified herenst y^e is full of Earth and Conclauce. And y^e shall purify And cleave y^e thus.

The purifying and cleansing of Cako

Cake of oz in plates 3. put it in a Crucible And set it in a wind oven on wind furnace and let it stand till you thinke the oz be soft. Then put into it

Forman's 'Of Cako' (1598)

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- 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).

of Cako

Cako is a freac punicate and of som it is called
 Cavadois and it is a substanc in Wynth containing
 more neare to the nature of metallals then
 vlcanteste matter of Arg. Domic. And yis glassy
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 fallb, And by another maner it is called
 Driffull. Spinnige and white. and in secret Red. and
 openly yis black and ystur and so eaky the rolloweth
 the venemous fozard ymmedyath Engendred of the
 matter of the said Arg. Domic. in ysturnal of a Cako vapour
 And dur pulfure. and in his resolution Congrealed into
 Lyzard in the which is the form and kind of the smoky
 nige spire in the which of whome is multiplied
 The mindeable gault wging id the life of metallals
 therefore we oft hinc in this sorte of ystale supie to
 make our F. And metallals. And in him both lie the
 secretate of all our arte. And yis the kare that opt
 neth the fuste Dore, to all by west by him we may
 doe all and wfont him we can doe nothinge. for by
 him we also drawe forth the F and Sulphur of all met
 fallb. And dur make our F. and strengthen yf somer
 that yf shall del to d byd and hope his life and po
 want even in deak. And with this we fuste make
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"The Galienestes doe boaste themselves to doe awai the heate [of diseases] with endive and poppie and nightshade and with other cold simples, which they cannot doe, unlesse the heat doe naturally cease of it self".

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".

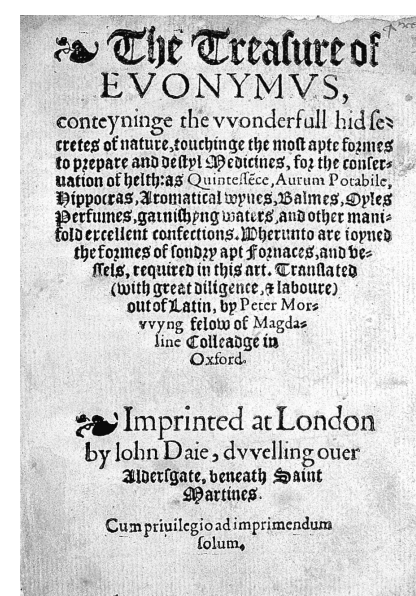


16th Century Genealogies of Alchemical Knowledge

- Conrad Gesner's (1559) *The treasure of Euonymus*.
 - Denies Adam as first alchemist.
- 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 phisic; rather, he restored the original, true and ancient phisic.
- 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.



Conrad Gesner
(1516-1565)



"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

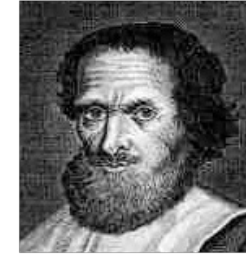


"... of this word fiat ["let it be done"] came the chaos. For as the breath in cold weather goinge out of a mans mouth becommeth thicke and is seen... soe lykewise of that worde fiat beinge once pronounsed cam first an Invisible Substance by power Imperiall of the Creator.."

Food as central to interpretations of the Fall

- Adam and Eve in the garden:

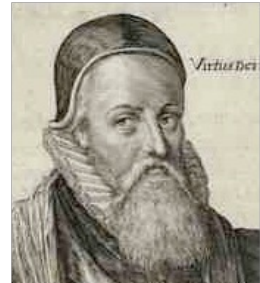
"They did feed and eate angelically of divine food, wherin ther was noe corruption poison nore infection of mortallity nor eternall death."



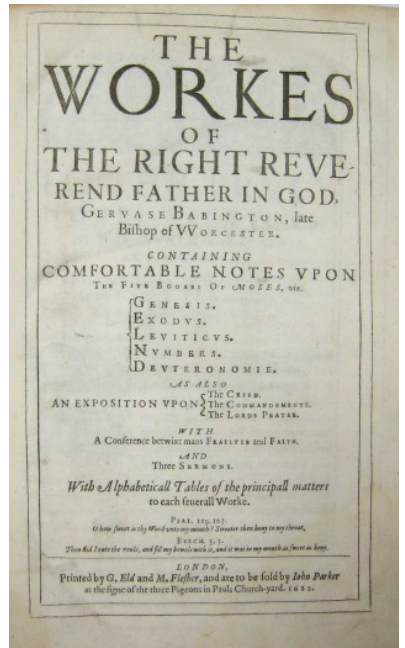
- After expulsion, they suffer from lack of food.
- Adam: "Our lorde god delyvered meate to beastes but to us he delivered meate of angells, the which he hath nowe deprived us of; and given us over to feed with the beastes of the filde."

- 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*).

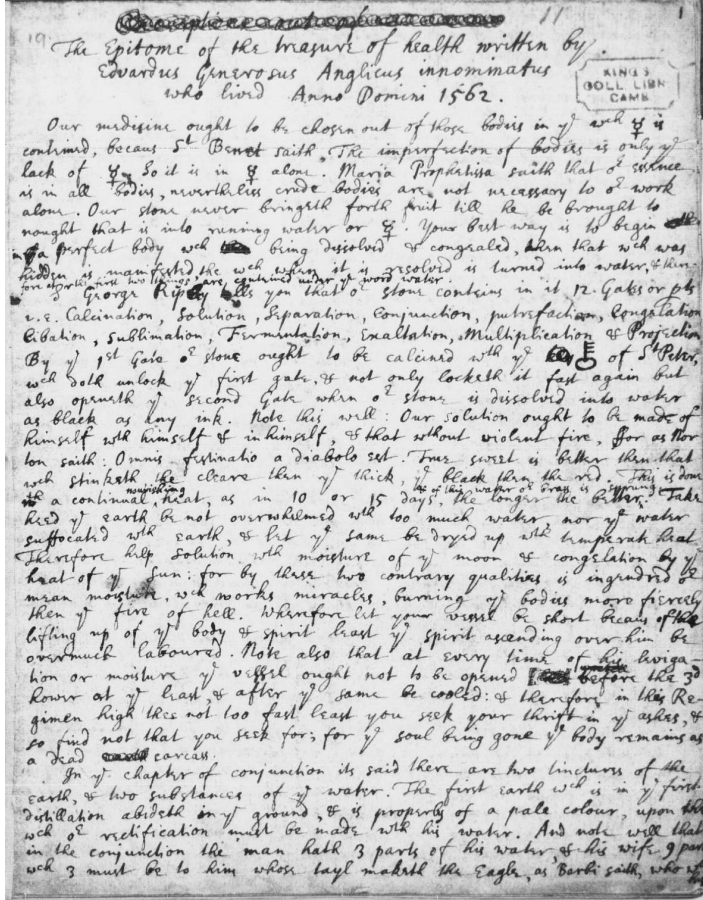
Links with Alchemy and Paracelsianism

- Food of angels = philosophers' stone.
- Edwardus Generosus Anglicus Innominatus (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 be kept from corrupcon alsoe he shalbe endured with divine guiftes & foreknowledgee of thinges by dreames and revelations".



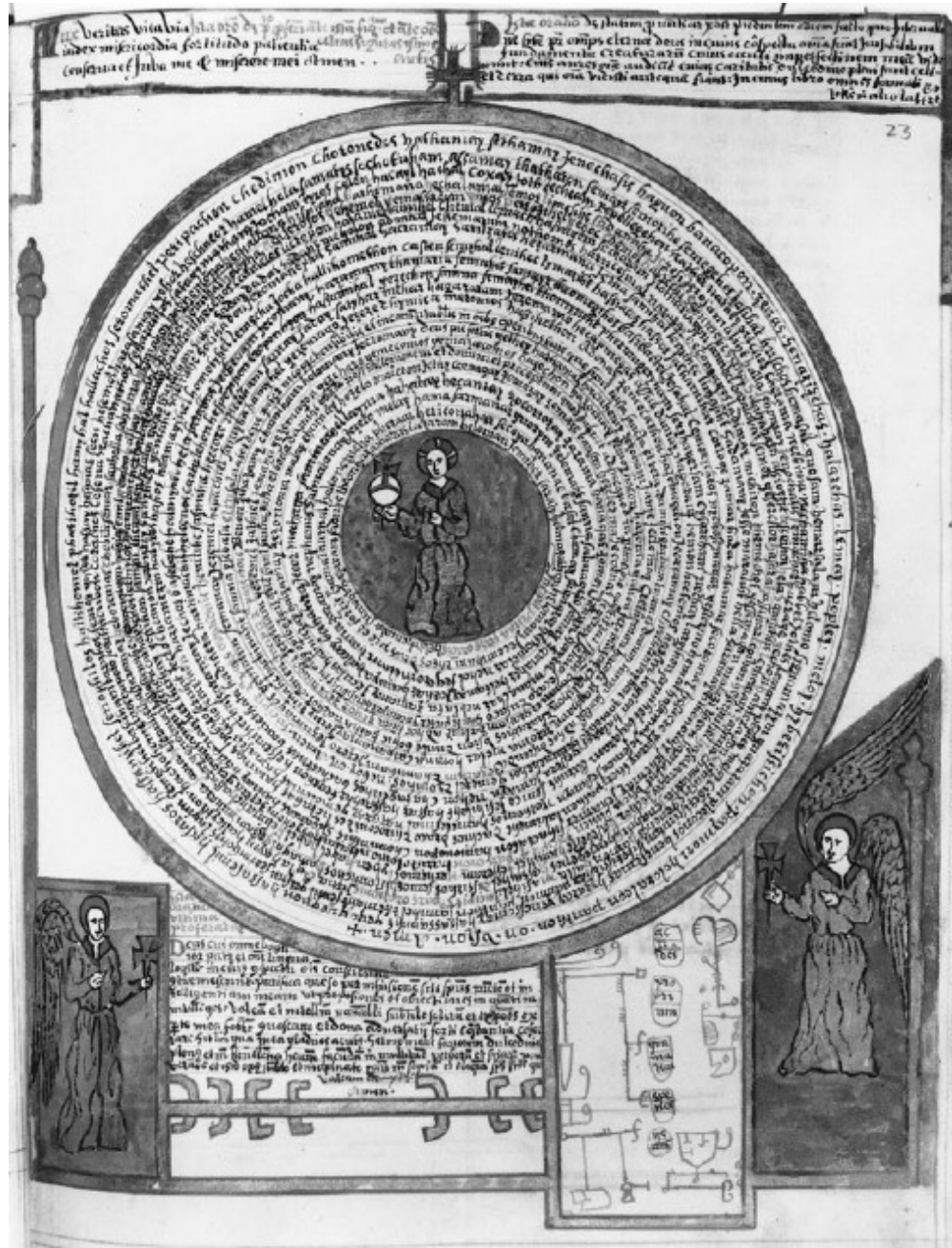
3. Magic and Medicine

- 1594. Adds to "practizer of phisique and studente of astronomie", "philosophie and naturelle 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 coelestiale 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)