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~~'Haphazard' too as some of his forays into astrology, medicine, alchemy and magic took place in dreams, which were always an important part of his inner life. Here Kassell discusses Forman's single published work, his pamphlet on The Groundes of the Longitude (1591), an episode which illustrates Forman's grandiose and self-regarding claims to possessing an extraordinary insight not given to other people.~~

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~~Simon Forman (1552-1611) is one of London's most infamous astrologers. Whilst he was consulted thousands of times a year for medical and other questions he stood apart from the medical elite as he boldly asserted medical ideas that were at odds with most learned physicians. In this fascinating book, Lauren Kassell vividly recovers the world of medicine and magic in Elizabethan London.~~

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~~Lauren Kassell's book is the first one to fully exploit these papers and its great strength is that it takes us through all the different aspects of Forman's work, providing many fascinating insights into the work of a highly successful irregular medical practitioner, the place of unorthodox sciences like alchemy and natural magic in the daily life of Elizabethan England, and the mind of an uneducated but remarkable thinker.~~

Medicine and Magic in Elizabethan London: Simon Forman ...

Medicine and Magic in Elizabethan London: Simon Forman, Astrologer, Alchemist, and Physician By Lauren Kassell (Oxford: Clarendon P., 2005; pp. xviii + 281. £50). This is the second, and best, book on Simon Forman to appear recently, as belated follow-ups to the somewhat sensationalist study by A.L. Rowse (Simon Forman: Sex and Society in Shakespeare's Age, London, 1974).

Medicine and Magic in Elizabethan London: Simon Forman ...

Medicine and Magic in Elizabethan London: Simon Forman: Astrologer, Alchemist, and Physician. Medicine and Magic in Elizabethan London. : Lauren Kassell. OUP Oxford, 2007 - History - 281 pages. 0...

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The wise old women of the Elizabethan era were identified as witches and their medicines as magic potions. Later, witches were believed to fly on broomsticks because it has a close relationship with women in the Elizabethan Era. T

Elizabethan Period Beliefs and Superstitions

Simon Forman (1552-1611) is one of London's most infamous astrologers. Whilst he was consulted thousands of times a year for medical and other questions he stood apart from the medical elite as he boldly asserted medical ideas that were at odds with most learned physicians. In this fascinating book, Lauren Kassell vividly recovers the world of medicine and magic in Elizabethan London.

Medicine and Magic in Elizabethan London - Lauren Kassell ...

6 June 2019 By SW Perry. Medicine in Elizabethan times was all too likely to kill the patient, author SW Perry tells Historia. But it wasn't necessarily the doctors' fault. Most of what they believed about curing diseases and healing injuries was based on theories which were spectacularly wrong. Doctor knows best.

Simon Forman (1552-1611) is one of London's most infamous astrologers. He stood apart from the medical elite because he was not formally educated and because he represented, and boldly asserted, medical ideas that were antithetical to those held by most learned physicians. He survived the plague, was consulted thousands of times a year for medical and other questions, distilled strong waters made from beer, herbs, and sometimes chemical ingredients, pursued the philosopher's stone in experiments and ancient texts, and when he was fortunate spoke with angels. He wrote compulsively, documenting his life and protesting his expertise in thousands of pages of notes and treatises. This highly readable book provides the first full account of Forman's papers, makes sense of his notorious reputation, and vividly recovers the world of medicine and magic in Elizabethan London.

This volume presents editions of two fascinating anonymous and untitled manuscripts of magic produced in Elizabethan England: the Antiphoner Notebook and the Boxgrove Manual. Frank Klaassen uses these texts, which he argues are representative of the overwhelming majority of magical practitioners, to explain how magic changed during this period and why these developments were crucial to the formation of modern magic. The Boxgrove Manual is a work of learned ritual magic that synthesizes material from Henry Cornelius Agrippa, the Fourth Book of Occult Philosophy, Heptameron, and various medieval conjuring works. The Antiphoner Notebook concerns the common magic of treasure hunting, healing, and protection, blending medieval conjuring and charm literature with materials drawn from Reginald Scot's famous anti-magic work, Discoverie of Witchcraft. Klaassen painstakingly traces how the scribes who created these two manuscripts adapted and transformed their original sources. In so doing, he demonstrates the varied and subtle ways in which the Renaissance, the Reformation, new currents in science, the birth of printing, and vernacularization changed the practice of magic. Illuminating the processes by which two sixteenth-century English scribes went about making a book of magic, this volume provides insight into the wider intellectual culture surrounding the practice of magic in the early modern period.

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In early modern England, the practice of ritual or ceremonial magic – the attempted communication with angels and demons – both reinforced and subverted existing concepts of gender. The majority of male magicians acted from a position of control and command commensurate with their social position in a patriarchal society; other men, however, used the notion of magic to subvert gender ideals while still aiming to attain hegemony. Whilst women who claimed to perform magic were usually more submissive in their attempted dealings with the spirit world, some female practitioners employed magic to undermine the patriarchal culture and further their own agenda. Frances Timbers studies the practice of ritual magic in the sixteenth and seventeenth centuries focusing especially on gender and sexual perspectives. Using the examples of well-known individuals who set themselves up as magicians (including John Dee, Simon Forman and William Lilly), as well as unpublished diaries and journals, literature and legal records, this book provides a unique analysis of early modern ceremonial magic from a gender perspective.

Histories of medicine and science are histories of political and social change, as well as accounts of the transformation of particular disciplines over time. Taking their inspiration from the work of Charles Webster, the essays in this volume consider the effect that demands for social and political reform have had on the theory and, above all, the practice of medicine and science, and on the promotion of human health, from the Renaissance and Enlightenment up to the present. The eighteen essays by an international group of scholars provide case studies, covering a wide range of locations and contexts, of the successes and failures of reform and reformers in challenging the status quo. They discuss the impact of religious and secular ideologies on ideas about the nature and organization of health, medicine, and science, as well as the effects of social and political institutions, including the professions themselves, in shaping the possibilities for reform and renewal. The Practice of Reform in Health, Medicine, and Science, 1500–2000 also addresses the afterlife of reforming concepts, and describes local and regional differences in the practice and perception of reform, culminating in the politics of welfare in the twentieth century. The authors build up a composite picture of the interaction of politics and health, medicine, and science in western Europe over time that can pose questions for the future of policy as well as explaining some of the successes and failures of the past.

Belief in spirits, demons and the occult was commonplace in the early modern period, as was the view that these forces could be used to manipulate nature and produce new knowledge. In this groundbreaking study, Mary Floyd-Wilson explores these beliefs in relation to women and scientific knowledge, arguing that the early modern English understood their emotions and behavior to be influenced by hidden sympathies and antipathies in the natural world. Focusing on Twelfth Night, Arden of Faversham, A Warning for Fair Women, All's Well That Ends Well, The Changeling and The Duchess of Malfi, she demonstrates how these plays stage questions about whether women have privileged access to nature's secrets and whether their bodies possess hidden occult qualities. Discussing the relationship between scientific discourse and the occult, she goes on to argue that as experiential evidence gained scientific ground, women's presumed intimacy with nature's secrets was either diminished or demonized.

Original critical engagements at the intersection of the biomedical sciences, arts, humanities and social sciences
In this landmark Companion, expert contributors from around the world map out the field of the critical medical humanities. This is the first volume to comprehensively introduce the ways in which interdisciplinary thinking across the humanities and social sciences might contribute to, critique and develop medical understanding of the human individually and collectively. The thirty-six newly commissioned chapters range widely within and across disciplinary fields, always alert to the intersections between medicine, as broadly defined, and critical thinking. Each chapter offers suggestions for further reading on the issues raised, and each section concludes with an Afterword, written by a leading critic, outlining future possibilities for cutting-edge work in this area.
Key Features
Offers an introduction to the second wave of the field of the medical humanities
Positions the humanities not as additive to medicine but as making a decisive intervention into how health, medicine and clinical care might think about individual, subjective and embodied experience
Exemplifies the commitment of the critical medical humanities to genuinely interdisciplinary thinking by stimulating multi-disciplinary dialogue around key areas of debate within the field
Presents thirty-six original chapters from leading and emergent scholars in the field, who are defining its new critical edge

It is hard to overestimate the importance of the contribution made by Dame Frances Yates to the serious study of esotericism and the occult sciences. To her work can be attributed the contemporary understanding of the occult origins of much of Western scientific thinking, indeed of Western civilization itself. The Occult Philosophy of the Elizabethan Age was her last book, and in it she condensed many aspects of her wide learning to present a clear, penetrating, and, above all, accessible survey of the occult movements of the Renaissance, highlighting the work of John Dee, Giordano Bruno, and other key esoteric figures. The book is invaluable in illuminating the relationship between occultism and Renaissance thought, which in turn had a profound impact on the rise of science in the seventeenth century. Stunningly written and highly engaging, Yates' masterpiece is a must-read for anyone interested in the occult tradition.

The astrologer-physician Richard Napier (1559–1634) was not only a man of practical science and medicine but also a master of occult arts and a devout parish rector who purportedly held conversations with angels. This new interpretation of Napier reveals him to be a coherent and methodical man whose

burning desire for certain, true knowledge contributed to the contemporary venture of putting existing knowledge to useful ends. Originally trained in theology and ordained as an Anglican priest, Napier later studied astrological medicine and combined astrology, religious thought, and image and ritual magic in his medical work. Ofer Hadass draws on a remarkable archive of Napier's medical cases and religious writings—including the interviews he claimed to have held with angels—to show how Napier's seemingly inconsistent approaches were rooted in an inclusive and coherent worldview, combining equal respect for ancient authority and for experientially derived knowledge. Napier's endeavors exemplify the fruitful relationship between religion and science that offered a well-founded alternative to the rising mechanistic explanation of nature at the time. Carefully researched and compellingly told, *Medicine, Religion, and Magic in Early Stuart England* is an insightful exploration of one of the most fascinating figures at the intersection of medicine, magic, and theology in early modern England and of the healing methods employed by physicians of the era.

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