

Medicine And Magic In Elizabethan London Simon Forman Astrologer Alchemist And Physician Oxford Historical Monographs

This volume addresses dealings with the wondrous, magical, holy, sacred, sainted, numinous, uncanny, auratic, and sacral in the plays of Shakespeare and contemporaries, produced in an era often associated with the irresistible rise of a thinned-out secular rationalism. By starting from the literary text and looking outwards to social, cultural, and historical aspects, it comes to grips with the instabilities of "enchanted" and "disenchanted" practices of thinking and knowledge-making in the early modern period. If what marvelously stands apart from conceptions of the world's ordinary functioning might be said to be "enchanted", is the enchantedness weakened, empowered, or modally altered by its translation to theatre? We have a received historical narrative of disenchantment as a large-scale early modern cultural process, inexorable in character, consisting of the substitution of a rationally understood and controllable world for one containing substantial areas of mystery. Early modern cultural change, however, involves transpositions, recreations, or fresh inventions of the enchanted, and not only its replacement in diminished or denatured form. This collection is centrally concerned with what happens in theatre, as a medium which can give power to experiences of wonder as well as circumscribe and curtail them, addressing plays written for the popular stage that contribute to and reflect significant contemporary reorientations of vision, awareness, and cognitive practice. The volume uses the idea of dis-enchantment/re-enchantment as a central hub to bring multiple perspectives to bear on early modern conceptualizations and theatricalizations of wonder, the sacred, and the supernatural from different vantage points, marking a significant contribution to studies of magic, witchcraft, enchantment, and natural philosophy in Shakespeare and early modern drama.

It was in 1660s England, according to the received view, in the Royal Society of London, that science acquired the form of empirical enquiry we recognize as our own: an open, collaborative experimental practice, mediated by specially-designed instruments, supported by civil discourse, stressing accuracy and replicability. Guided by the philosophy of Francis Bacon, by Protestant ideas of this worldly benevolence, by gentlemanly codes of decorum and by a dominant interest in mechanics and the mechanical structure of the universe, the members of the Royal Society created a novel experimental practice that superseded former modes of empirical inquiry, from Aristotelian observations to alchemical experimentation. This volume focuses on the development of empiricism as an interest in the body — as both the object of research and the subject of experience. Re-embodiment shifts the focus of interest to the "life sciences"; medicine, physiology, natural history. In fact, many of the active members of the Royal Society were physicians, and a significant number of those, disciples of William Harvey and through him, inheritors of the empirical anatomy practices developed in Padua during the 16th century. Indeed, the primary research interests of the early Royal Society were concentrated on the body, human and animal, and its functions much more than on mechanics. Similarly, the Académie des Sciences directly contradicted its self-imposed mandate to investigate Nature in mechanistic fashion, devoting a significant portion of its Mémoires to questions concerning life, reproduction and monsters, consulting empirical botanists, apothecaries and chemists, and keeping closer to experience than to the Cartesian standards of well-founded knowledge. These highlighted empirical studies of the body, were central in a workshop in the beginning of 2009 organized by the unit for History and Philosophy of Science in Sydney. The papers that were presented by some of the leading figures in this area are presented in this volume.

Online Library Medicine And Magic In Elizabethan London Simon Forman Astrologer Alchemist And Physician Oxford Historical Monographs

An accessible new exploration of the vibrant world of early modern Europe through a focus on magic, science, and religion.

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.

Walter Raleigh's "History of the World" and the Historical Culture of the Late Renaissance
Being Elizabethan

Magic, Science, and Religion in Early Modern Europe

Shakespeare, Alchemy and the Creative Imagination

Witchcraft, Witch-Hunting, and Politics in Early Modern England

Mimesis and Modernity in Elizabethan Tragedy

Analysing both fraud and religion as social constructs with different functions and meanings attributed to them, this book raises issues that are central to debates about the limits of religious toleration in diverse societies, and the possible harm (as well as benefits) that religious organisations can visit upon society and individuals. There has already been a debate concerning the structural context in which abuse, especially sexual abuse, can be perpetrated within religion. Contributors to the volume proceed from the premise that arguments about ways in which structure and power may be conducive to abuse can be applied to both fraud and deception. Both can contribute to abuse, yet they are often less easily demonstrated and proven, hence less easily prosecuted. With a focus on minority religions, the book offers a comparative overview of the concept of religious fraud by bringing together analyses of different types of fraud or deception (financial, bio-medical, emotional, breach of trust and consent). Contributors examine whether fraud is necessarily intentional (or whether that is in the eye of the beholder); certain structures may be more conducive to fraud, and followers willingly participate in it. The volume includes some chapters focused on non-Western beliefs (Juju, Occult Economies, Dharma Lineage), which have travelled to the West and can be found in North American and European metropolitan areas.

The Supernatural in Tudor and Stuart England reflects upon the boundaries between the natural and the otherworldly in early modern England as they were understood by the people of the time. The book places supernatural beliefs and events in the context of the English Reformation to show how early modern people reacted to the world of unseen spirits and magical influences. It sets out the conceptual foundations of early modern encounters with the supernatural, and shows how occult beliefs penetrated almost every aspect of life. Oldridge considers many of the spiritual forces that pervaded early modern England: an

immanent God who sometimes expressed Himself through 'signs and wonders' and the various lesser inhabitants of the world of spirits including ghosts, goblins, demons and He explores human attempts to comprehend, harness or accommodate these powers of magic and witchcraft, and the role of the supernatural in early modern science. This book presents a concise and accessible up-to-date synthesis of the scholarship of the supernatural in Tudor and Stuart England. It will be essential reading for students of early modern England, religion, witchcraft and the supernatural.

This volume continues the critical exploration of fundamental issues in the medieval and early modern world, here concerning mental health, spirituality, melancholy, mystical visions, medicine, and well-being. The contributors, who originally had presented their research at a symposium at The University of Arizona in May 2013, explore a wide range of approaches and materials pertinent to these issues, taking us from the early Middle Ages to the early modern century, capping the volume with some reflections on the relevance of religion today. Lapidary sciences matter here as much as medical-psychological research, combined with literary and art-historical approaches. The premodern understanding of mental health is taken as a miraculous panacea for modern problems, but the contributors suggest that medieval and early modern writers, scientists, and artists commanded a considerable amount of arcane, sometimes curious and speculative, knowledge that promises to be of value and relevance even for us today, once again. Modern palliative medicine finds, for instance, intriguing parallels in medieval word magic, and the mystical perspectives encapsulated in highly productive alternative perceptions of the macrocosm and microcosm that promise to be insightful and important also for the post-modern world.

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 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 frustrated spoke with angels. He wrote compulsively, documenting his life and protesting his experiments with thousands of pages of notes and treatises. This highly readable book provides the first account of Forman's papers, makes sense of his notorious reputation, and vividly reconstructs the world of medicine and magic in Elizabethan London.

Astrology, Almanacs, and the Early Modern English Calendar

The Magic of Rogues

The Practice of Reform in Health, Medicine, and Science, 1500-2000

Shakespearean Representation

The Transformations of Magic

The Decline of Magic

A new history which overturns the received wisdom that science displaced magic in Enlightenment Britain In early modern Britain, belief in prophecies, omens, ghosts, apparitions and fairies was commonplace. Among both educated and ordinary people the absolute existence of a spiritual world was taken for granted. Yet in the eighteenth century such certainties were swept away. Credit for this great change is usually given to science – and in particular to the scientists of the Royal Society. But is this justified? Michael Hunter argues that those pioneering the change in attitude were not scientists but freethinkers. While some scientists defended the reality of supernatural phenomena, these sceptical humanists drew on ancient authors to mount

a critique both of orthodox religion and, by extension, of magic and other forms of superstition. Even if the religious heterodoxy of such men tarnished their reputation and postponed the general acceptance of anti-magical views, slowly change did come about. When it did, this owed less to the testing of magic than to the growth of confidence in a stable world in which magic no longer had a place.

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.

The Ashgate Research Companion to Popular Culture in Early Modern England is a comprehensive, interdisciplinary examination of current research on popular culture in the early modern era. For the first time a detailed yet wide-ranging consideration of the breadth and scope of early modern popular culture in England is collected in one volume, highlighting the interplay of 'low' and 'high' modes of cultural production (while also questioning the validity of such terminology). The authors examine how popular culture impacted upon people's everyday lives during the period, helping to define how individuals and groups experienced the world. Issues as disparate as popular reading cultures, games, food and drink, time, textiles, religious belief and superstition, and the function of festivals and rituals are discussed. This research companion will be an essential resource for scholars and students of early modern history and culture.

This volume investigates the physical evidence for magic in medieval and modern Britain, including ritual mark, concealed objects, amulets, and magical equipment. The contributors are the current experts in each area of the subject, and show between them how ample the evidence is and how important it is for an understanding of history.

Enchantment and Dis-enchantment in Shakespeare and Early Modern Drama

Dr. John Dee: Elizabethan Mystic and Astrologer

Reproduction

Religion and the Decline of Magic

Edinburgh Companion to the Critical Medical Humanities

Physical Evidence for Ritual Acts, Sorcery and Witchcraft in Christian Britain

The Cambridge Book of Magic is an edition of a hitherto unpublished sixteenth-century manuscript of necromancy (ritual magic), now in Cambridge University Library. Written in England between 1532 and 1558, the manuscript consists of 91 'experiments', most of them

involving the conjuration of angels and demons, for purposes as diverse as knowing the future, inflicting bodily harm, and recovering stolen property. However, the author's interests went beyond spirit conjuration to include a variety of forms of natural magic. The treatise drew on astrological image magic and magico-medical texts, and the author had a particular fascination with the properties of plants and herbs. The Cambridge Book of Magic gives an insight into the practice and thought of one sixteenth-century magician, who may have been acting on behalf of clients as well as working for his own benefit.

'This is a fascinating and beautiful organized and written manuscript'-Rebecca Lester, Washington University in St. Louis Folk, alternative and complementary health care practices in contemporary Western society are currently experiencing a renaissance, albeit with features that are unique to this historical moment. At the same time, biomedicine is under scrutiny, experiencing a number of distinct and multifaceted crises. In this volume the authors draw together cutting edge cross-cultural, interdisciplinary research in Britain and Ireland, focusing on exploring the role and significance of healing practices ù such as the use of crystals, herbs, cures and charms, potions and lotions ù in diverse local contexts. Ronnie Moore currently Lectures in Medical Anthropology and Sociology in the Departments of Sociology and Public Health, Medicine and Epidemiology at University College Dublin. His research interests include health disparities; health, conflict and ethnic identity; and conflict theory. Stuart McClean is a Senior Lecturer at the University of the West of England, Bristol. His research interests include the resurgence of alternative medicine and healing practices in Western societies, the role of creative arts in health and the global dimensions surrounding health.

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.

What precisely does Falstaff mean when he speaks of "inland petty spirits" in his monologue on the advantages of alcohol (sack) in Henry IV Part 2? What does Lear mean when he exclaims, "hysterica passio . . . down, thou climbing sorrow"? What were the associations likely evoked by Parolles' reference to the artists "both of Galen and Paracelsus," when All's Well That Ends Well was first staged around

1604, and how did Shakespeare's audience respond to the play's story of the cure of the French king's fistula by a woman? *Medicine and Shakespeare in the English Renaissance* attempts to answer these and many other questions that episodes and passages in Shakespeare raise. Although designed for students of the literature, history, and thought of Elizabethan and Jacobean England, the book appeals to all who are fascinated by Shakespeare. Unlike enthusiastic treatments by doctors of Shakespeare's knowledge of medicine, it is the work of a scholar specializing in Elizabethan drama who, guided by medical historians, has ventured into an interdisciplinary field. Several chapters describe the background of various theoretical and practical aspects of medicine with which Shakespeare's educated contemporaries were familiar. How did they think about the body with its physiological processes and their relation to mind and soul? How were health and various diseases understood? How were the sick treated, where, and by what kinds of people? What were the chief methods of treatment and what was the rationale for them? What kinds of literature provided ordinary literate Elizabethan men and women with useful medical information? How much controversy was there in medical thought and practice? Yet the book's central focus remains on Shakespeare. While much of the background has its own interest, the exposition seldom continues for long without quotations from Shakespeare or a fellow poet or dramatist to illustrate a concept or detail, or that in the context invite explication. Episodes and longer speeches from several plays receive detailed attention, and the book concludes with reinterpretations of large parts of two plays, *All's Well That Ends Well* and *King Lear*. A useful feature is an index to the numerous Shakespearean passages.

Two Early Modern Vernacular Books of Magic

Necromancers in Early Tudor England

Minority Religions and Fraud

Making Magic in Elizabethan England

The Cambridge Book of Magic

Doctors in Elizabethan Drama

Medicine and Magic in Elizabethan London
Simon Forman: Astrologer, Alchemist, and Physician
Oxford University Press

For the people of early modern England, the dividing line between the natural and supernatural worlds was both negotiable and porous - particularly when it came to issues of authority. Without a precise separation between 'science' and 'magic' the realm of the supernatural was a contested one, that could be used both to bolster and challenge various forms of authority and the exercise of power in early modern England. In order to better understand these issues, this volume addresses a range of questions regarding the ways in which ideas, beliefs and constructions of the supernatural threatened and conflicted with authority, as well as how the power of the supernatural could be used by authorities (monarchical, religious, legal or familial) to reinforce established social norms. Drawing upon a range of historical, literary and dramatic texts the collection reveals intersecting early modern anxieties in relation to the supernatural, issues of control and the exercise of power at different levels of society, from the upper echelons of power at court to local and domestic spaces, and in a range of publication contexts - manuscript sources, printed prose texts and the early modern stage. Divided into three sections - 'Magic at Court', 'Performance, Text and Language' and 'Witchcraft, the Devil and the Body' - the volume offers a broad cultural approach to the subject that reflects current research by a range of early modern scholars from the disciplines of history and literature. By

bringing scholars into an interdisciplinary dialogue, the case studies presented here generate fresh insights within and between disciplines and different methodologies and approaches, which are mutually illuminating.

What was the medical marketplace? This book provides the first critical examination of medicine and the market in pre-modern England, colonial North America and British India. Chapters explore the most important themes in the social history of medicine and offer a fresh understanding of healthcare in this time of social and economic transformation.

From contraception to cloning and pregnancy to populations, reproduction presents urgent challenges today. This field-defining history synthesizes a vast amount of scholarship to take the long view. Spanning from antiquity to the present day, the book focuses on the Mediterranean, western Europe, North America and their empires. It combines history of science, technology and medicine with social, cultural and demographic accounts. Ranging from the most intimate experiences to planetary policy, it tells new stories and revises received ideas. An international team of scholars asks how modern 'reproduction' - an abstract process of perpetuating living organisms - replaced the old 'generation' - the active making of humans and beasts, plants and even minerals. Striking illustrations invite readers to explore artefacts, from an ancient Egyptian fertility figurine to the announcement of the first test-tube baby. Authoritative and accessible, *Reproduction* offers students and non-specialists an essential starting point and sets fresh agendas for research.

Antiquity to the Present Day

Britain in the Enlightenment

Wonder, the Sacred, and the Supernatural

Medicine and the Market in England and its Colonies, c.1450- c.1850

Mental Health, Spirituality, and Religion in the Middle Ages and Early Modern Age

Occult Knowledge, Science, and Gender on the Shakespearean Stage

Imprisoned in the Tower of London after the death of Queen Elizabeth in 1603, Sir Walter Raleigh spent seven years producing his massive History of the World. Created with the aid of a library of more than five hundred books that he was allowed to keep in his quarters, this incredible work of English vernacular would become a best seller, with nearly twenty editions, abridgments, and continuations issued in the years that followed. Nicholas Popper uses Raleigh's History as a touchstone in this lively exploration of the culture of history writing and historical thinking in the late Renaissance. From Popper we learn why early modern Europeans ascribed heightened value to the study of the past and how scholars and statesmen began to see historical expertise as not just a foundation for political practice and theory, but as a means of advancing their power in the courts and councils of contemporary Europe. The rise of historical scholarship during this period encouraged the circulation of its methods to other disciplines, transforming Europe's intellectual—and political—regimes. More than a mere study of Raleigh's History of the World, Popper's book reveals how the methods that historians devised to illuminate the past structured the dynamics of early modernity in Europe and England. In 1510, nine men were tried in the Archbishop's Court in York for attempting to find and extract a treasure on the moor near Mixindale through necromantic magic. Two decades later, William Neville and his magician were arrested by Thomas Cromwell for having engaged in a treasonous combination of magic practices and prophecy surrounding the death of William's older brother, Lord Latimer, and the king. In The Magic of Rogues, Frank Klaassen and Sharon Hubbs Wright present the legal documents about and open a window onto these fascinating investigations of magic practitioners in early Tudor England. Set side by side with sixteenth- and seventeenth-century texts that describe the sorts of magic those practitioners performed, these documents are translated,

*contextualized, and presented in language accessible to nonspecialist readers. Their analysis reveals how magicians and cunning folk operated in extended networks in which they exchanged knowledge, manuscripts, equipment, and even clients; foregrounds magicians' encounters with authority in ways that separate them from traditional narratives about witchcraft and witch trials; and suggests that the regulation and punishment of magic in the Tudor period were comparatively and perhaps surprisingly gentle. Incorporating the study of both intellectual and legal sources, *The Magic of Rogues* presents a well-rounded picture of illicit learned magic in early Tudor England. Engaging and accessible, this book will appeal to anyone seeking to understand the intersection of medieval legal history, religion, magic, esotericism, and Tudor history.*

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.

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.

Ritual Magic and Gender in the Early Modern Era

A Feeling for Magic

Studies in Popular Beliefs in Sixteenth and Seventeenth-Century England

In Good Faith

Medicine, Religion, and Magic in Early Stuart England

The Sonnets and A Lover's Complaint

Witchcraft, astrology, divination and every kind of popular magic flourished in England during the sixteenth and seventeenth centuries, from the belief that a blessed amulet could prevent the assaults of the Devil to the use of the same charms to recover stolen goods. At the same time the Protestant

Reformation attempted to take the magic out of religion, and scientists were developing new explanations of the universe. Keith Thomas's classic analysis of beliefs held on every level of English society begins with the collapse of the medieval Church and ends with the changing intellectual atmosphere around 1700, when science and rationalism began to challenge the older systems of belief.

Captures the worldviews, concerns, joys, and experiences of people living through the cultural changes in the second half of the sixteenth century and the early seventeenth century, Shakespeare's age. Elizabethans lived through a time of cultural collapse and rejuvenation as the impacts of globalization, the religious Reformation, economic and scientific revolutions, wars, and religious dissent forced them to reformulate their ideas of God, nation, society and self. This well-written, accessible book depicting how Elizabethans perceived reality and acted on their perceptions illustrates Elizabethan life, offering readers well-told stories about the Elizabethan people and the world around them. It defines the older ideas of pre-Elizabethan culture and shows how they were shattered and replaced by a new culture based on the emergence of individual conscience. The book posits that post-Reformation English culture, emphasizing the internalization of religious certainties, embraced skepticism in ways that valued individualism over older communal values. Being Elizabethan portrays how people's lives were shaped and changed by the tension between a received belief in divine stability and new, destabilizing, ideas about physical and metaphysical truth. It begins with a chapter that examines how idealized virtues in a divinely governed universe were encapsulated in funeral sermons and epitaphs, exploring how they perceived the Divine Order. Other chapters discuss Elizabethan social stations, community, economics, self-expression, and more. Illustrates how early modern culture was born by exposing readers to events, artistic expressions, and personal experiences Provides an understanding of Elizabethan people by summarizing momentous events with which they grew up Appeals to students, scholars, and laymen interested in history and literature of the Elizabethan era Shows how a new cultural era, the age of Shakespeare, grew from collapsing late Medieval worldviews. Being Elizabethan is a captivating read for anyone interested in early modern English culture and society. It is an excellent source of information for those studying Tudor and early Stuart history and/or literature.

How did 17th-century families in England perceive their health care needs? What household resources were available for medical self-help? To what extent did households make up remedies based on medicinal recipes? Drawing on previously unpublished household papers ranging from recipes to accounts and letters, this original account shows how health and illness were managed on a day-to-day basis in a variety of 17th-century households. It reveals the extent of self-help used by families, explores their favourite remedies and analyses differences in approaches to medical matters. Anne Stobart illuminates cultures of health care amongst women and men,

showing how 'kitchin physick' related to the business of medicine, which became increasingly commercial and professional in the 18th century. We are often told that Shakespeare is our contemporary, yet we insist just as often on the Elizabethan quality of his work as it reflects a culture remote from our own. Beginning with this paradox, Howard Felperin explores the question of modernity in literature. He directs his attention toward several older poets and examines Shakespeare in particular to show how literary modernity depends, not on chronological considerations, but on the process of mimesis, or imitation, that art has traditionally claimed for itself. In analyzing Shakespeare's major tragedies, Professor Felperin notes that each carries within it a model of its dramatic prototypes, and therefore requires a conservative response from its interpreters. In the interest of being truer to life than its model, however, each play departs from that model and so requires a Romantic or modernist response as well. The author contends that Shakespeare's meaning arises from this ambivalent relation to the forms of the past. Originally published in 1978. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905. The Ashgate Research Companion to Popular Culture in Early Modern England

Supernatural and Secular Power in Early Modern England

The Occult Philosophy in the Elizabethan Age

Health, Medicine and Mortality in the Sixteenth Century

Illicit Learned Magic in the Later Middle Ages and Renaissance

Astrology, Almanacs, and the Early Modern English Calendar is a handbook designed to help modern readers unlock the vast cultural, religious, and scientific material contained in early modern calendars and almanacs. It outlines the basic cosmological, astrological, and medical theories that undergirded calendars, traces the medieval evolution of the calendar into its early modern format against the background of the English Reformation, and presents a history of the English almanac in the context of the rise of the printing industry in England. The book includes a primer on deciphering early modern printed almanacs, as well as an illustrated guide to the rich visual and verbal iconography of seasons, months, and days of the week, gathered from material culture, farming manuals, almanacs, and continental prints. As a practical guide to English calendars and the social, mathematical, and scientific practices that inform them, **Astrology, Almanacs, and the Early Modern English Calendar** is an indispensable tool for historians, cultural critics, and literary scholars working with the primary material of the period, especially those with

interests in astrology, popular science, popular print, the book as material artifact, and the history of time-reckoning.

Through experiments to try and places to visit, as well as a historical exploration of magic and interviews with leading magicians, *The Book of English Magic* will introduce you to the extraordinary world that lies beneath the surface. Magic runs through the veins of English history, part of daily life from the earliest Arthurian legends to Aleister Crowley to the novels of Tolkien and Philip Pullman, and from the Druids to Freemasonry and beyond. Richly illustrated and deeply knowledgeable, this book is an invaluable source for anyone curious about magic and wizardry, or for sophisticated practitioners wanting to learn more.

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.

Witchcraft, Witch-hunting, and Politics in Early Modern England offers a wide-ranging and original overview of the subject of witchcraft and its place in English society, covering the period from the beginning of witch trials in the early years of the reign of Elizabeth I through to the repeal of the Witchcraft Statute in 1736. In contrast to other approaches to the subject, which have tended to focus on the origins of witchcraft in gender and/or socio-economic explanations, this volume situates belief in witchcraft and witch-hunting within the context of the political and religious debates of the period, shedding new light on the subject through a series of original case studies based on extensive archival research.

The Book of English Magic

Understanding Shakespeare's Neighbors

Magic Meets Medicine: A Medical Humanist Examination of Hamlet, Macbeth, and King Lear

Simon Forman: Astrologer, Alchemist, and Physician

Essays for Charles Webster

The Supernatural in Tudor and Stuart England

In this original, provocative, well-reasoned, and thoroughly documented book,

Frank Klaassen proposes that two principal genres of illicit learned magic occur in late medieval manuscripts: image magic, which could be interpreted and justified in scholastic terms, and ritual magic (in its extreme form, overt necromancy), which could not. Image magic tended to be recopied faithfully; ritual magic tended to be adapted and reworked. These two forms of magic did not usually become intermingled in the manuscripts, but were presented separately. While image magic was often copied in the fourteenth and fifteenth centuries, The Transformations of Magic demonstrates that interest in it as an independent genre declined precipitously around 1500. Instead, what persisted was the other, more problematic form of magic: ritual magic. Klaassen shows that texts of medieval ritual magic were cherished in the sixteenth century, and writers of new magical treatises, such as Agrippa von Nettesheim and John Dee, were far more deeply indebted to medieval tradition—and specifically to the medieval tradition of ritual magic—than previous scholars have thought them to be.

Many characters from Shakespeare's works exhibit, as healthcare providers would currently recognize, deep-rooted psychological and sometimes physiological ailments. While the state of healthcare in Elizabethan England was not of the highest caliber compared to what we enjoy today, by examining specific characters and situations in Hamlet, Macbeth, and King Lear, we can recognize that Shakespeare had special insight into the human condition on both a mental and physical level. Composed at a time when rampant social change was taking place, the mixing of dramatic effects, supernatural influences, and scientific questioning shows the author to be someone expertly observant of nature and what it means to be human. By analyzing his works through what Presswood terms bioliterary humanist theory, a new world is opened to audiences where they can find meaning and truth about culture and society by engaging in dramatic narratives of illness. 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

Healy demonstrates how Renaissance alchemy shaped Shakespeare's bawdy but spiritual sonnets, transforming our understanding of Shakespeare's art and beliefs.
Folk Healing and Health Care Practices in Britain and Ireland
Embodied Empiricism in Early Modern Science
Magic and Masculinity

Medicine and Magic in Elizabethan London

The Body as Object and Instrument of Knowledge

Household Medicine in Seventeenth-Century England

"Explores two principal genres of illicit learned magic in late Medieval manuscripts: image magic, which could be interpreted and justified in scholastic terms, and ritual magic, which could not"--Provided by publisher.

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.

Medicine and Shakespeare in the English Renaissance

Stethoscopes, Wands, and Crystals

Richard Napier's Medical Practice