

## Special Collections: early modern books

*Coniuratio malignorum spirituum in corporibus hominum existentium prout in Sancto Petro*

Rome, ca. 1486-1487

BX2340.C66 1486

Exorcism manual; no t.p. or info. Marginalia. Ephemeral, unbound, probably meant to be carried around by priests.

Fundamental belief in the existence of an invisible, supernatural world, here including demons/malign spirits. Cites Scripture for authoritative accounts of demons and exorcism. (NB: rites for summoning and expelling demons not dissimilar; cf. Black Mass).

*Magica de spectris et apparitionibus spiritu[m]*

Leiden, 1656

BF1520.M34 1656

Magic of spectres, foretelling the future. Woman w/ cauldron, demons. List of *authorities* – really pulling on ancient works to validate idea that this exists. In Latin – not for “vulgar” audience, all about learnedness. P. 68 bottom, story via prognostication via the head of an infant.

de Vallemont, M.L.L.

*La physique occulte ou traité de la baguette divinatoire*

Amsterdam, 1683

Treatise on dowsing (using stick to find water, AND minerals, hidden treasure, thieves and murderers). Part of [natural] philosophy, i.e. science, it works because “particles” are given off by subterranean water, etc. Investigated by Royal Society, Robert Boyle expresses wish for research on topic. Reported in *Transactions of the*

*Royal Society*. Described not as demonic, but natural. People don’t believe there are unknown things in nature, and thus so many stupid fables re sorcerers, and belief those who knew a little Greek or Hebrew were magic, or that mathematical figures had magical force. Just because we haven’t understood the mechanism does not mean it is magic. Image: calculating correct time for cutting dowsing stick, in relation to movements of celestial bodies that influence the earth. Not superstition, but observations based on experience!

Newton, Isaac

*The book of Nicholas Flamel*

(Manuscript), ca. 1690-1699

QD25.F613 1690z

An alchemical book, published in Paris in 1613 as *Livre des figures hiéroglyphiques* and in London in 1624 as *Exposition of the Hieroglyphical Figures* was attributed to Flamel.[5] It is a collection of designs purportedly commissioned by Flamel for a tympanum at the Cimetière des Innocents in Paris, long disappeared at the time the work was published. In the publisher's introduction Flamel's search for the philosopher's stone was described. According to that introduction, Flamel had made it his life's work to understand the text of a mysterious 21-page book he had purchased. The introduction claims that, around 1378, he travelled to Spain for assistance with translation. On the way back, he reported that he met a sage, who identified Flamel's book as being a copy of the original Book of Abramelin the Mage. With this knowledge, over the next few years, Flamel and his wife allegedly decoded enough of the book to successfully replicate its recipe for the Philosopher's Stone, producing first silver in 1382, and then gold.

Baxter, Richard

*The certainty of the worlds of spirits*

London, 1691

BF1445.B39 1691

<http://library.mit.edu/item/001759652>

Proves immortality of souls *and* malices of devils (cp. Exorcism manual). Scriptural quotes on t.p. A3 seeing devils would not bring our Atheists to believe in God (on why they are normally invisible), and rest of us believe by faith anyway. Contents list: contemporary *and* classical instances of witchcraft, catholic frauds, devil worship, demons having sex with women, good angels, etc. “Multitudes” refuse to believe “fullest evidence” of spiritual world. See p. 42 IX. Re what counts as “certain and full” example of witchcraft (involving stones that could be seen and exactly described, testimony of Boyle and Earl of Shmptn, holograph narrative by minister).

Hauber, Eberhard David

*Bibliotheca, acta et scripta magica* (vol. 1 only)

Lemgo, Germany, 1739-1745

BF1547.H38 1739

Compendium of stuff. Witch undergoing trial by drowning; Dr. Faustus; Gorgon of Augsburg terrifies Attila’s army (fear of naked old woman).

Albert, Petit

*Secrets merveilleux de la magie naturelle & cabalistique*

Lyon, 1743

BF1602.A43 1743

“wonderful secrets of nature.” Distillation. Recipe for perfume for Saturday, under Saturn (use to seek minerals on that day). Also,

conciliate gnomes when looking for metal. Wear a talisman (instructions for preparing, image + words in Greek).

Barrett, Francis

*The magus, or, Celestial intelligencer*

London, 1801

BF1611.B37 1801

<http://library.mit.edu/item/001988325>

A grimoire, or book of how to *do* magic; note also involved with “science”, magnetism, theology (fall of man) – as well as alchemy, making talismans, conjuring spirits. Fruit of laborious research into “curious and rare” knowledge, includes “rare experiments.” Rhetoric of impartiality.

## Books on spiritualism

Cahagnet, Louis Alphonse

*The celestial telegraph, or, Secrets of the life to come revealed through magnetism*

London, ca. 1850

BF1292.C34 1850

Title says it all.

Hammond, Charles

*Philosophy of the spirit-world*

New York, 1853

BF1251.H36 1853

Text delivered to a minister acting as a medium.

Prichard, John

*A few sober words about table-talk and table-spirits, and the Rev. N.S.*

*Godfrey's incantations*

London, 1853

BF1375.P75 1853

Fellow, Royal College of Surgeons; a very amusing pamphlet by a skeptic. T.p. cites *Macbeth*. Also refers to the Franklin scéance described in pamphlet

Dods, John Bovee

*Spirit manifestations examined and explained*

New York, 1854

BF1042.D63 1854

Wilson, Robert P.

*Discourses from the spirit-world*

New York, 1855

BF1291.W55 1855

Also dictated to a minister medium. Part of P&B series re spiritualism.

Hare, Robert

*Experimental investigation of the spirit manifestations*

New York, 1856

BT961.H37 1856

By MD and professor of chemistry. "Doctrine of the spirit world" including heaven and hell. Apparatus for *testing* supposed manifestations.

Crosland, Mrs. Newton

*Light in the valley*

London, 1857

BF1251.C76 1857

Appeal to "just and dispassionate" audience who can look beyond "preconceived ideas and opinions" to consider evidence, which she has "rigidly" examined.

Zerffi, Gustavus George

*Spiritualism and animal magnetism*

London, 1871

BF1031.Z47 1871

Crookes, William

*Researches in the phenomena of spiritualism*

London, 1874

BF1371.C76 1874

Appendix contains accounts of séances; reprint from scientific journal. Excited re use of photography and electric light (new technologies) to test a supposed medium.

[Anonymous]

*Confessions of a medium*

London, 1882

BF1283.Z9.C66 1882

Zöllner, Johann Karl Friedrich

*Transcendental physics*

London, 1885

BF1383.Z66513 1885

Spiritualism must be regarded as “a simple question of evidence,” presented here by well-known German scientists and academics.

[Serial publication]:

Society for Psychical Research (Great Britain)

*Proceedings*

London, 1883-1907

BF1011.S63 (all volumes will be on display); but see vol. I re the aims (“objects”) of the SPR.

[Set of 5 pamphlets]:

1. "Letters on table-moving" by A.B. (1853)
2. "A practical investigation into the truth of clairvoyance" by An Unprejudiced Observer (1854). Medium produces information about the fate of the lost Arctic explorer, Sir John Franklin.
3. "Le spiritisme envisagé et réfuté ... " par P. Fumeaux S.J. (1865)

4. "Psychic force and modern spiritualism" by William Crookes (1871)

5. "Table moving, with directions how to experiment" by Nicholls (1873)

BF1272.C65 1833 (items 1-5)

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