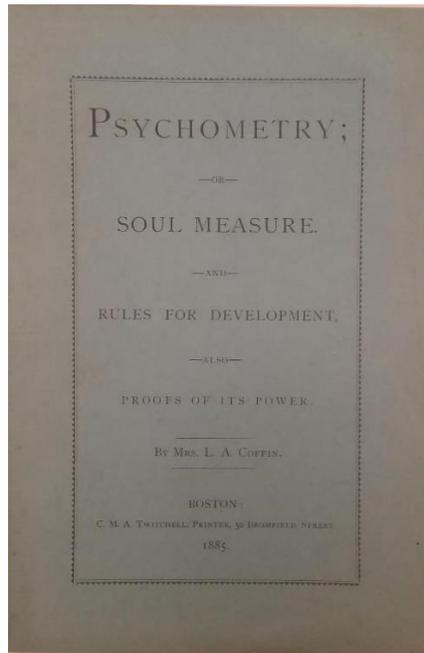


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## LIST 16, NEW SERIES

### 19<sup>TH</sup> CENTURY AMERICAN SPIRITUALISM & PATENT MEDICINE



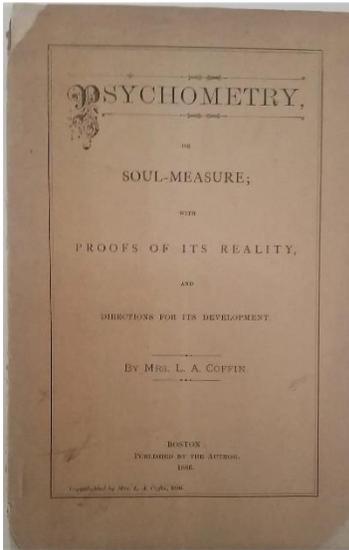
MRS. COFFIN, NOTED MEDIUM AND ACOLYTE OF JOSEPH RHODES BUCHANAN

1. Coffin, Mrs. L. A. *Psychometry; or Soul Measure, and Rules for Development. Also Proofs of its Power.* Boston: C. M. A. Twitchell, Printer, 1885. \$ 350.00  
8vo. 190 x 125 mm., (7 1/2 x 5 inches). 16 pp. Blue printed wrappers; a bit soiled but a good copy.

First edition. Mrs. Coffin, an acolyte of Joseph Rhodes Buchanan the originator of the field of research called Psychometry, published this little work describing the paranormal sensitivities that she had from childhood and how these powers developed as she matured. She describes how she became a medium, sensing fields of energy and transmitting information about inanimate objects and interactions with the physical world. Her acute sensitivities were revealed to followers through seance and performance.

This edition not in OCLC; it cites only two copies of the 1886 edition at the Library of Congress and Harvard.(400)

## THE SECOND EDITION PUBLISHED BY MRS. COFFIN



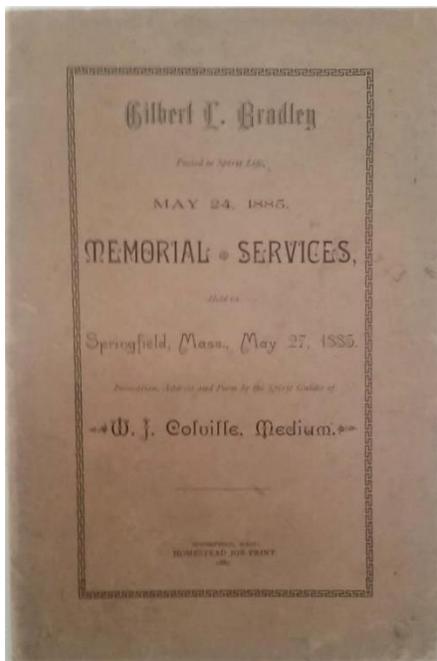
2. Coffin, Mrs. L. A. *Psychometry, or Soul Measure; with Proofs of its Reality and Directions and Development*. Boston: Published by the Author, 1886. \$ 250.00

8vo. 195 x 130 mm., (7/3/4 x 5 inches). 26 pp. Printed wrappers; wrappers a bit soiled and a few chips at corners; some light foxing throughout.

Second edition. (401)

## RARE INVOCATION BY A MEDIUM, FOR A MEDIUM

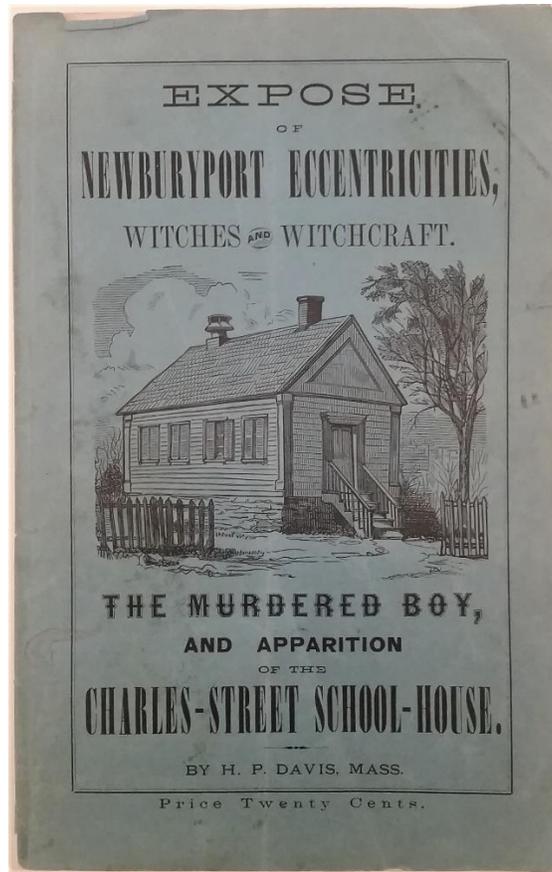
3. Colville, W. J. (Medium). *Gilbert L. Bradley Passed to Spirit Life, May 24, 1885. Memorial Services, Held in Springfield, Mass., May 27, 1885. Invocation, Address and Poem by the Spirit Guides of W. J. Colville, Medium*. Springfield, Mass.: Homestead Job Print, 1885. \$ 250.00



8vo. 195 x 130 mm., (7 3/4 x 5 1/4 inches). 24 pp. Printed wrappers, a bit soiled otherwise sound and attractive. Printed for Private Circulation.

Only edition, unrecorded. Colville (William Juvenal) an English author of numerous publications on the occult, spiritualism, self-healing, mediums, and channeling. References suggest that most of his publications were printed in only few copies. This pamphlet focuses on the life of Gilbert L. Bradley, a fellow spiritualist and medium, in which Colville presents a manifesto of spiritualism and the immortality of soul.

Not listed in OCLC or any of the on-line databases of books for sale. (398)



ACCOUNT OF THE SENSATIONAL MURDER IN NEWBURYPORT  
HAVEN OF WITCHES AND SPIRITS

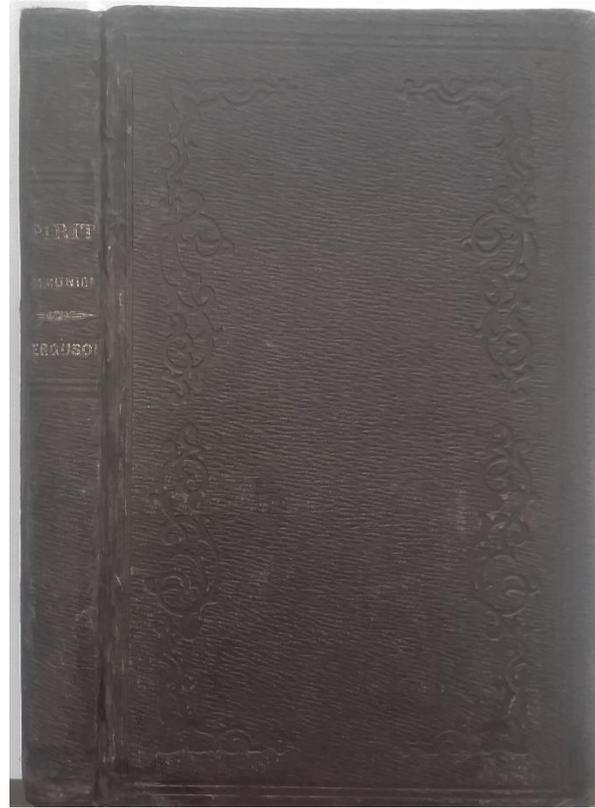
4. Davis: H. P. *Expose of Newburyport Eccentricities, Witches and Witchcraft. The Murdered Boy and Apparition of the Charles-St. School-House.* (Newburyport) Mass.: (1873).

\$ 175.00

8vo. 230 x 140 mm., (9 x 6 inches). 24 pp. Blue illustrated paper wrappers; a few small tears and chips to the wrappers, otherwise a very good copy.

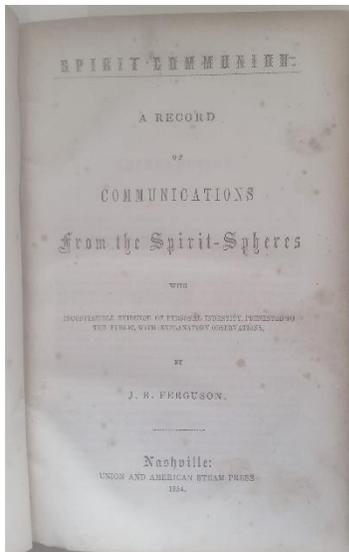
Davis organizes his expose in three chapters: The first chapter describes the town of Newburyport, including information about the early settlement, legal organization of the town, Quakers, King Philip's War and the early manifestation of eccentric behavior by towns people. The second chapter is more lively, with a discussion of witches and witchcraft in Newburyport including descriptions of hogs, cattle, and pigs being bewitched, the Morse family and the indictment and arrest of Goody Morse for casting spells, and an account of Madam Hooper a witch and fortuneteller. The final chapter takes a close look at contemporary acts of witchcraft, the manifestation of spirits in the town in 1873 and the Boy-Ghost of Charles St. School House, Newburyport. (395)

Spiritualism, Channeling, Witchcraft.



#### NASHVILLE, TENNESSEE IN THE EARLY DAYS OF THE SPIRITUALIST MOVEMENT

5. Ferguson, J. B. *Spirit Communion: A Record of Communications from the Spirit-Spheres. With incontestable Evidence of Personal Identity, Presented to the Public, with Explanatory Observations.* Nashville: Union and America Steam Press, 1854. \$ 350.00



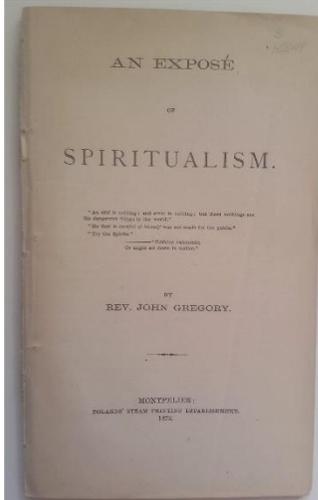
8vo. 220 x 135 mm., (8 1/2 x 5 1/4 inches). 276 pp. Original brown cloth; joints and hinges strengthen with expert paper repair.; foxed but sound and not unattractive.

First edition. Ferguson a noted minister in Nashville, Tennessee with a congregation of over 1500 souls, found through experience the way to spiritualism. His text recounts his evolution from establishment minister with a significant following to his communication with the spirit world and the change in thought about an individuals' relation with God and salvation. The text includes numerous narratives describing his transformation and later, the transformation of many of his followers. Communication with the spirit-sphere challenged almost many of the tenants of 19<sup>th</sup> century American Protestantism and as a result, Ferguson lost most of his flock and his standing in the community of ministers in Nashville. For biographical information on Ferguson see:

[http://www.therestorationmovement.com/\\_states/tennessee/ferguson\\_jessieb.htm](http://www.therestorationmovement.com/_states/tennessee/ferguson_jessieb.htm) (405)

RECITATION AGAINST SPIRITUALIST, FREE LOVE, AND OTHER DANGERS TO AMERICAN SOCIETY

6. Gregory, John. *An Expose of Spiritualism*. Montpelier, [Vt.]: Poland's Steam Printing Establishment, 1872. \$ 150.00



8vo. 210 x 130 mm., (8 1/2 x 5 1/4 inches). Removed from a pamphlet volume.

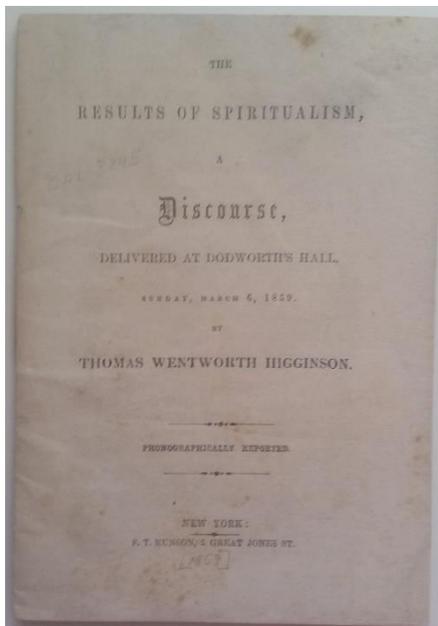
First edition. Fascinating expose and condemnation of spiritualist practitioners from A. J. Davis in the 1850's to Victoria Woodhull in the early 1870's, citing examples of behavior proving that spiritualism fostered free love, mental illness, and even murder. The work includes details of contemporary views of spiritualism and the dangers it posed to American society. (403)

“WORSE THAN THAT, A MAN MAY BECOME A ROMAN CATHOLIC . . .”

7. Higginson, Thomas Wentworth. *The Results of Spiritualism, a Discourse, Delivered at Dodworth's Hall Sunday, March 6, 1859*. New York: S. T. Munson, [1859]. \$ 350.00

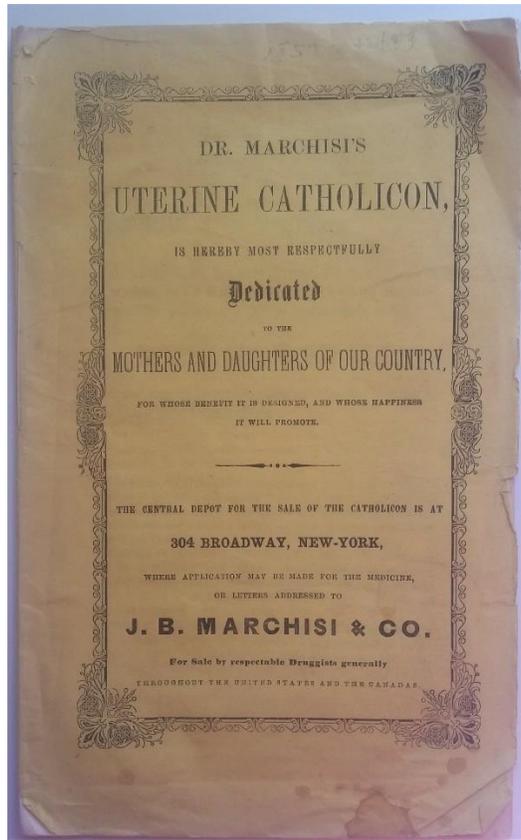
8vo. 180 x 125 mm., (7 x 5 inches). 21 pp. Stitched as issued.

First edition. The author begins his essay by citing the death of Socrates and suggests that it is not the body but the spirit that lives on and communicates with the present. He writes that throughout history the struggle between this world and the next has created a Christianity that places the structure before the spirit of the religion.



“We may be overtaken in our work, not be the slight evil of death, but by insanity, by paralysis, by softening of the brain, by worse than that – a man may become a Roman Catholic or a Mormon; worse than that, a man may become a drunkard, a slaveholder; there is no telling what may become of a man, until he may wreck all the hopes that his soul ever cherished.”

Higginson was a Unitarian minister, a soldier during the Civil War, a social reformer and an editor of Dickinson. In this pamphlet he endorses the tenets of Spiritualism, suggesting the evidence is ample for our existence as spirits after death. (404)



### CURES FOR THE BODY AND THE SOUL

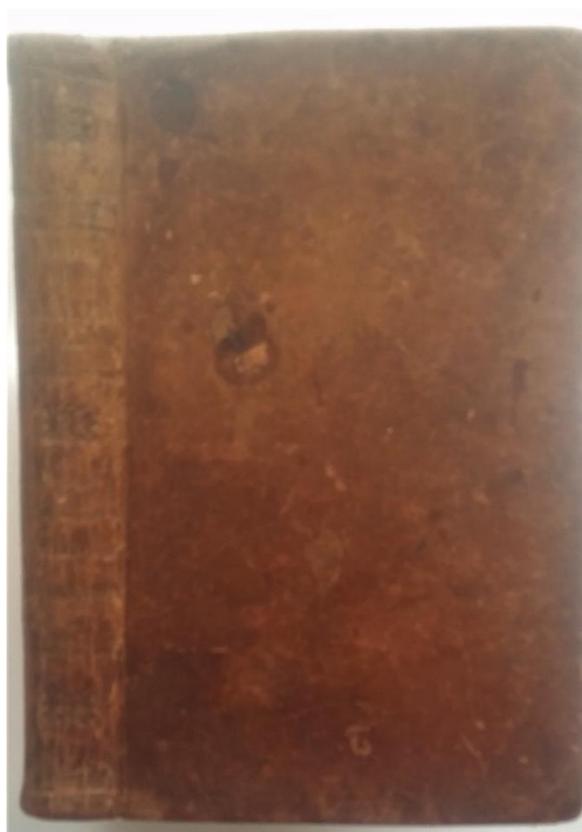
8. Marchisi, J. B. *Dr. Marchisi's Uterine Catholicon, is Hereby Most Respectfully Dedicated to the Mothers and Daughters of our Country, for whose Benefit it is Designed, and whose Happiness it will Promote.* New York: J. B. Marchisi & Co, ca. 1850. \$ 150.00

8vo. 225 x 140 mm., (8 3/4 x 5 1/2 inches). 16 pp. Yellow printed wrappers. A bit of discoloration to the wrappers and folded corners, otherwise very good copy.

"Almost daily we are receiving the voluntary acknowledgments, in the most enthusiastic terms, from worthy and highly respected ladies, who have been cured; some of which were of the most extreme cases of misery, of five, seven, eleven, and fourteen years' standing, and of total disability, which are almost incredible."

Pamphlet describes what the Catholicon is. . . the diseases it cures, and then 8 pp. of testimonials from doctors and patients mostly from Utica, New York.

Rare pamphlet. OCLC cites one print copy at Rochester and numerous digital editions. (397)



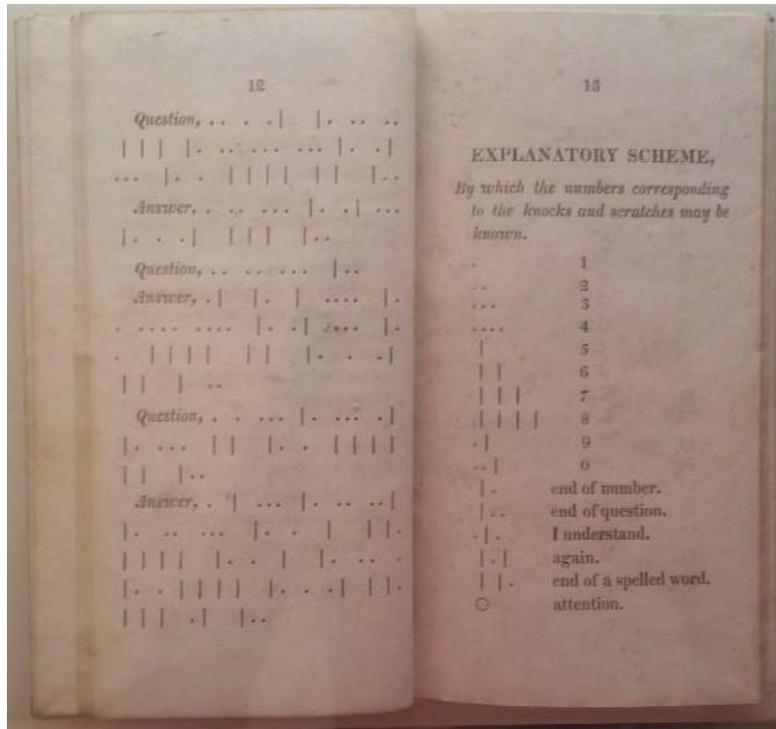
“TAKE CHARGE OF YOUR OWN BODY”

9. Robertson, F. K. *The Book of Health, or Thomsonian Theory and Practice of Medicine, Including the Latest Views of Physiology, Pathology, and Therapeutics. Also, Descriptions of Disease, Medical Practice and Materia Medica by Silas Wilcox.* Bennington (VT): Printed by J. I. C. & A. S. C. Cook, 1843. \$ 250.00

8vo. 180 x 10 mm., (7 x 4 1/4 inches). 304 pp. Full contemporary calf, a bit rubbed at spine but sound and attractive; some light foxing throughout. Ownership stamp of A. Robertson on front fly leaf and the signature of Frank Streeter of Glens Falls, New York on rear pastedown.

Quite a nice copy of the first edition of Robertson's *Book of Health*. The author, writing for a rural populations adopts the medical approach of Samuel Thomson, which emphasized the use of local botanical specimens and herbs to manage most medical issues. The book begins with a critique of modern medical practices, an interesting insight into diagnosis and prescriptions of mid-19<sup>th</sup> century medicine in America. He then describes in some detail remedies for hundreds of medical conditions using the Thomsonian theory.

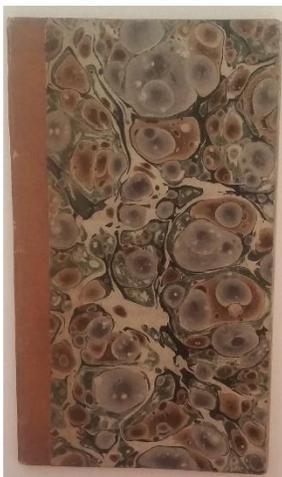
Cordasco 401133. "Take charge of your own bodies." OCLC cites six copies in American libraries. (394)



THESE RAPPERS HAD A DIFFERENT MESSAGE IN MIND

10. Swaim, James. *The Mural Diagraph, or the Art of Conversing Through a Wall*. Philadelphia: Printed by Clark & Raser, 1829. \$ 1,500.00

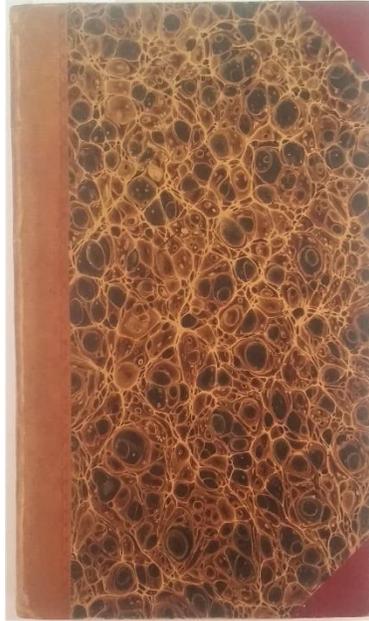
18 mo. 13 x 70 mm., (5 1/4 x 2 3/4 inches), 24 pp. Contemporary calf leather spine over marbled paper boards. Each leaf is interleaved with a blank for notes and additions.



This work described the process of rapping, a way of communicating through walls or in places where verbal communication is not possible. The system uses a numerical code to create equivalents for letters and phrases. It is a form of early information theory, and a forerunner of more complicated digital codes that were to become the foundation of modern computation. The act of 'rapping' as a method of conveying non-verbal communication can also be viewed as a form of 'cryptography', where messages are reduced to a numerical code understood only by someone who was privy to the code sequence.

James Swaim was the son of William Swaim of "Patent Medicine" fame. One wonders if the publication of this little guide to 'rapping' may not in itself be a code for mediums to communicate with the spiritual world, an activity that has credence in early 19<sup>th</sup> century America.

American Imprints 40580. NUC cites copies at Columbia and the Free Library of Philadelphia. OCLC only cites two copies at the British Library. (393)



#### EARLY SWINDLE THAT MADE SWAIM OF VERY RICH MAN

11. Swaim, William. *A Treatise on Swaim's Panacea: Being a Recent Discovery for the Cure of Scrofula or King's Evil, Mercurial Disease, Deep-Seated Syphilis, Rheumatism, and All Disorders Arising from a Contaminated and impure state of the Blood; with Cases Illustrating its Success.* Philadelphia: J. Maxwell, Printer, 1825. \$ 300.00

Tall 12mo. 190 x 110 mm., (7 1/4 x 4 1/4 inches). [i -xix], 20 - 161 pp. Contemporary calf-backed marbled paper boards and tips; some light foxing throughout. With a small printed notice pasted on front pastedown, "William Swaim has move from No. 13, Ninth Street, to 221 Chestnut Street, between Seventh and Eighth Street, near Masonic Hall, Philadelphia". Very good copy.

Treatise on Syphilis, with some information on the remedies, but mostly testimonials to the curative power of Swain's potion. "The 'Panacea' as a 'purifier of the blood' had no 'parallel. It was 'the most useful spring and autumn alterative ever known.' It was commended to all who were affected with 'scrofula or King's evil, scurvy, eruptions of the skin or any of these distressing diseases arising from impurity of the blood, also those who suffer from diseased liver or dyspeptic complaints, of from indiscretion of their youth, or those whose constitutions are broken down by mercurial, antimonial or arsenical medicines." Swaim's remedy was a swindle but one that made him rich and famous in Philadelphia and beyond.

American Imprints 22406. NUC cites editions with various pagination printed in 1822, 1824, 1825, and 1828, all with fewer than four locations. Of the 1825 edition OCLC cites only 2 copies, at the American Antiquarian Society and the British Library. See John E. Kramer, *The First Century of the Philadelphia College of Pharmacy, 1821-1921*, Philadelphia, 1922, pp. 73-74. (391)

**SWAIM'S VERMIFUGE.  
PATENT.**

This valuable *Anti-dysenteric and Worm Medicine* has been used for these four years past, and its virtues are universally acknowledged by all who have tried it, to be far superior to any other medicine ever employed for most diseases children are subject to. It is perfectly safe, and no child will refuse to take it. It seldom fails curing Dysentery, Summer Complaint, Colic or Cholera Morbus, either in grown persons or children, and it gives appetite to almost all debilitated persons. Worms frequently infest children, aggravate their other diseases, and are the chief cause of most *fevers, bowel complaints*, and chronic and nervous diseases incident to childhood, which are so numerous and frequently fatal. It is much to be regretted that most vermifuges now in use are injurious, and thousands of children are swept off, or are rendered feeble, pale and emaciated through the first stage of life—which leads on to pulmonary complaints, &c. &c. &c.

Worms being especially apt to infest both grown persons and children of debilitated digestive organs and emaciated constitutions, much mischief is often done by the ordinary worm medicines, which generally consist of the strongest purgatives, mercurials, bitters, narcotics, pink root, or spirits of turpentine.

Articles of this kind may destroy worms, but they debilitate the stomach, and often materially injure the general health. SWAIM'S VERMIFUGE has the peculiar advantage of destroying and removing worms from the bowels without the weakening consequences of the stronger purgatives, &c. and it has a decided tendency to give vigour, both to the stomach and bowels, and organs of digestion—thereby relieving the general system from many troublesome complaints. It is by its tonic powers that so many grown persons have been relieved, by its use, of different complaints—supposing themselves to be in a decline, &c. &c. &c.

*This medicine will relieve Bowel complaint or Dysentery, Bilious Colic, vomiting, sickness, pain or weakness in the stomach or bowels, either in children or grown persons, in a few hours; and it seldom fails curing chills and fever, and most bilious complaints. No family ought, or ever will be without it, after a trial.*

Worms are capable of producing great disturbances in the system. Not only do they aggravate ordinary diseases when they are present, but they also give rise to a great variety of very alarming anomalous affections. The whole train of spasmodic and convulsive diseases may proceed from the irritation of worms in the alimentary canal. Cholera, epilepsy, catalepsy, tetanus, paralysis, mania, convulsions, as well as a variety of other nervous and convulsive affections, are not unfrequently the immediate effects of this cause. Besides these diseases, worms have also been known to produce pleuritic and rheumatic pains, dysentery, remitting fever, dropsy of the brain, chronic and spasmodic cough, &c. &c. &c.

Among the symptoms which indicate the presence of worms, the following are the most common and striking:—A pale, leaden-coloured, and occasionally flushed countenance; a bluish streak under the eyes, these are dull and heavy, the pupils are dilated and much contracted, the lower eyelids and upper lip swell, especially during the night while sleeping; great itching in the nostrils, which causes the patient to pick his nose; foul breath; disturbed sleep, during which the patient grinds his teeth, is apt to scream out and start up suddenly as if frightened; tingling in the ears; giddiness; interrupted speech; palpitation of the heart; a dry and spasmodic cough; irregular and depraved appetite, being sometimes entirely suppressed, and at others exceedingly voracious; abdomen swelled and hard; looseness of the bowels; costiveness; unnatural, and slimy stools; pains in the bowels; wasting of the flesh; convulsions; fits; palsy; and finally death.

**DIRECTIONS.**

*EACH DOSE MUST (IN ALL CASES) BE MIXED IN MOLASSES OR SUGAR AND WATER, OR IN GRUEL MADE VERY SWEET*, in proportion to the dose taken—say for the smallest dose, a table-spoonful of the sweet mixture, and so in proportion, and for the largest dose, two table-spoonfuls of the sweet mixture, as by this means the worms eat it, and generally die instantly, and are discharged in pieces, or in a slimy substance. By mixing the stools in water, they will be seen floating on the surface. A few days will be sufficient for a cure. ☞ *To be shaken before used.*

It will be best to give this medicine always on an empty stomach: no restrictions to diet need be observed—nor fear from taking cold. If it purges too much, lessen the dose accordingly. Give your children as much molasses or sweets of any kind as they wish, *but no acids whatever*. A mild purge will be necessary *only* where the patient is costive after using the medicine.

A Child under 1 year old may take half a tea-spoonful once a day, in the morning, fasting.

From 1 to 2 years old one tea-spoonful, morning and night.

2 to 6 one tea-spoonful, morning, noon, and night.

6 to 10 a pap-spoonful, morning and night.

Grown persons, a small table-spoonful, morning and night.

**PRICE THIRTY-SEVEN AND A HALF CENTS PER VIAL.**

*Wm. Swaim,*

*No. 221 Chestnut Street, near the Masonic Hall.*

Philadelphia, November, 1826.

**SOLD BY ALL THE AGENTS FOR SWAIM'S PANACEA.**

**UNRECORDED BROADSIDE ADVERTISEMENT FOR SWAIM'S PURGING POWDER**

12. Swain, William. *Swaim's Vermifuge. Patent.* Philadelphia: Wm. Swaim: November, 1826.

\$ 350.00

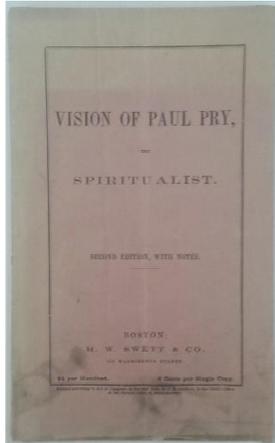
Printed Broadside. 230 x 180 mm., (9 x 7 1/4 inches). Folded, with some browning to a margin and a few spots of foxing, otherwise very good.

Broadside advertisement describing the power of this anti-worming drug, testifying to its potency, with directions for its use.

Not cited in American Imprints. Not in OCLC or NUC; but OCLC does list another broadside advertisement printed in 1825 describing the benefits of Swaim's *Panacea*, at American Antiquarian Society. (392)

SALLY'S EXPERIENCE ENTERING THE GATES OF HEAVEN AND RETURNING TO EARTH AS  
MEDIUM

13. *Vision of Paul Pry, the Spiritualist. Second edition with Notes.* Boston: H. W. Swett & Co., 1859. \$ 150.00



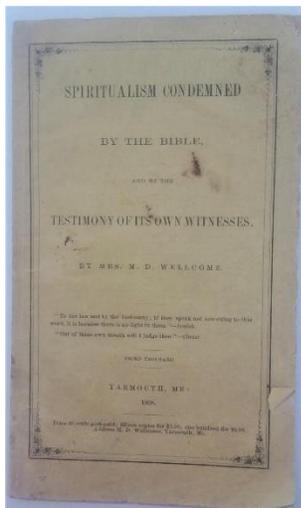
8vo. 230 x 140 mm., 9 x 5 1/2 inches). 12 pp. Printed wrappers; some light soiling to wrappers, paper stock in very good condition. Very good copy.

Story of a poor, uneducated woman who died and went to heaven. She was received at the gates of Heaven and to her surprised was embraced and received the spirit. She was enlisted to return to earth as a medium and to transmit to those she met the words of Christ, "feed my lambs." She encounter a minister, an orthodox member of the established church who preached the depravity of mankind and the selection of the few to salvation. Sally told her story of reception in Heaven and talked to the Parson about her responsibilities as a spirit talker. All with the hope that he may see that the spirit world is all around us and that it was through the act of "feeding my sheep" and not adhering to an orthodoxy that one enters the gates.

Not cited in OCLC but a copy was located at the American Antiquarian Society. (399)

MRS. WELLCOME'S CHARGE THAT SPIRITUALISTS FOSTERS ADULTERY, FORNICATION,  
ABORTION AND INSANITY

14. Wellcome, Mrs. M. D. *Spiritualism Condemned by the Bible, and by Testimony of its own Witnesses.* Yarmouth, ME: (Published by the Author), 1868. \$ 250.00



8vo. 190 x 110 mm., (7 1/2 x 4 1/4 inches). 36 pp. Printed paper wrappers, a few chipped to the edges; text and wrappers a bit soiled.

American editions were printed in 1853, 1855, 1856, 1860 and this edition in 1868. "Unclean spirits like frogs" (Rev. 16:13, 14) is one of the motto's that open her work and reflect her intense feelings against the idea that mankind, through mediums, can communicate with spirits without the intervention of the Christian faith. "Every crime in the calendar has been committed by mortals moved by viewless being! Adultery, fornication, abortion, insanity are not evil, I suppose! I charge all these to this "Scientific Spiritualism. . . Even the reformatory movement has dwindled down into prostitution nurseries. . ." (402)

All editions listed in OCLC are cited in only a very few copies. The 1868 edition is cited at Library of Congress only.