Spiritualism, the popular movement to make contact with the spirits of the dead, preoccupied a wide array of nineteenth-century Americans and inspired a number of them to enter the field of journalism. Beginning with the famous ‘Rochester Rappings’ in 1848, the new religious movement quickly spread across the country. Emphasizing freedom of conscience and direct inspiration over religious authority, it became a magnet for social radicals, especially advocates of women’s rights and abolition. Many Spiritualists viewed the Bible, the clergy, and the churches who ordained them as so many roadblocks between the individual and spiritual truth. Instead, they sought knowledge of the world beyond through untrained spirit mediums, usually female, who served as vehicles for communication with deceased loved ones and family members. Not surprisingly, mainstream religious bodies met the heterodox innovation with unhesitating condem—

1. This checklist began as an outgrowth of research supported by the Frances Hiatt Fellowship, which culminated in the publication of Radical Spirits: Spiritualism and Women’s Rights in Nineteenth-Century America (Boston: Beacon Press, 1989). A preliminary version of the introduction was presented at the American Antiquarian Society’s Conference on Works in Progress in the History of the Book in American Culture, June 27, 1989. The author would like to thank John Hench, Joyce Ann Tracy, Sheila McAvey, Eric Lundgren, and Nikki Lamberty for their help with the project. She is also grateful to the countless librarians throughout the country who generously responded to her queries.

Ann Braude is assistant professor of religion at Carleton College.

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nation. The churches viewed the new movement as a threat as grave as that posed by the abolitionists, women's rights advocates, and the general nonconformists who made up its followers.

Spiritualism can be as problematic for the modern scholar as it was to nineteenth-century churchmen. While it is ubiquitous in the documents of nineteenth-century culture, its adherents' abhorrence of organization makes their movement difficult to chart in retrospect. Spiritualists were united only by their attempt to make contact with the spirits of the dead. Many pursued this common goal in isolation from other believers, through distinctive means accompanied by distinctive ideologies. Some espoused Christianity, some condemned it. Some placed faith in messages delivered through mediums that their co-religionists dismissed as frauds. The movement had no identifiable membership because it had no formal associations for believers to join. It had no official leaders because it had no offices for them to hold and no hierarchies to sanction them. It had no creed, no authoritative text. Spiritualist luminaries set forth visions of ultimate reality so unique that many had to invent new words to describe the universe as they saw it. How should the scholar approach such an amorphous movement with so many self-proclaimed prophets? In my own study of Spiritualism, the periodical press provided the most helpful sources.

Spiritualist periodicals provide information about the activities of their readers that cannot be gleaned from other sources. In addition to fiction and philosophy, the periodicals printed accounts of the progress of Spiritualism in specific communities, described the movements of speakers, provided lists of mediums, printed advertisements from mediums offering a variety of services, described séances, and printed messages received from spirits through specific mediums. Periodicals reported on local, regional, and national meetings and conventions, frequently printing the program, a list of elected officers, and a full account of the proceedings, including resolutions passed and the texts of supporting statements. These reports offer an opportunity to see
Spiritualists in action, to hear practicing Spiritualists describe their activities, to hear them talk about the reform issues about which they cared most passionately. Lists of convention delegates often include names familiar to students of nineteenth-century social reform. Perhaps most importantly, periodicals allow us to follow individuals over time, to witness their investigation of Spiritualism, to learn about changes in opinion resulting from new or different experiences. Most Spiritualist writing published in books is limited to philosophical accounts or to spirit messages; periodicals, in contrast, abound with information about Spiritualist practices and practitioners.

I came to the American Antiquarian Society in 1985 as a Frances Hiatt Fellow to read the Banner of Light, the best known and most widely read Spiritualist periodical, published in Boston from 1857 to 1907. The Banner’s columns frequently mentioned other Spiritualist periodicals, either in advertisements, exchanges, reviews, or correspondence. The Society’s extraordinary newspaper and periodical collection usually allowed me to see the new titles I found in the Banner, and these, in turn, referred me to other periodicals. Based on what I had read in secondary sources, I guessed that about two dozen Spiritualist periodicals were printed during the nineteenth century; by the end of that first summer, I had a list of seventy-five. The sheer number of titles seemed to be a useful piece of information about the scope of a movement that is very difficult to chart. I then began keeping a systematic list of titles. As the list expanded to include the holdings of other libraries and to cover the entire nineteenth century, it eventually reached 214 titles. I feel sure that the list is incomplete, and I hope others will add to it, but the number of titles it currently contains is so much greater than the number previously believed to exist, that it seems worthwhile to publish the list at this point.

When I arrived at AAS I regarded myself as someone interested solely in the content of printed materials. I began this list merely as a finding aid for myself. I hope it will now make the primary sources on Spiritualism more accessible to other scholars as well.
I continue to view the list's usefulness as a finding aid as its most important function. However, with some gentle prodding from the Society's library staff, I eventually realized that analysis of the list could yield evidence not only about the scope of the movement I was studying but also about its nature. Preliminary analysis of the list confirmed what I already knew about Spiritualism. For example, the names of forty-one women appear as editors and publishers. Although this represents a small percentage of the total number of editors and publishers, it is quite a large group of women to find in the newspaper business during this period. Clearly, the movement encouraged female leadership and an expanded public role for women. Likewise, the finding that only twelve of the titles came from Southern states emphasizes what other sources suggest: that Spiritualism was predominantly but not exclusively a Northern movement. The existence of even these twelve publications is significant evidence that Spiritualism did have Southern adherents, even though its association with abolition made it unpopular and sometimes illegal in the region. Periodicals from the earlier period tend to emanate from the Northeast while those later in the century come disproportionately from California and the West, paralleling the migration of Spiritualist leaders from religiously conservative areas to the more permissive religious and social climate of the West Coast.

The most striking and most suggestive finding resulting from my analysis of the list is that the vast majority of these publications can only be described as unsuccessful. Most of the periodicals in this list never found a secure footing and folded within a few months or years. Only thirty-one, or about 15 percent, survived for even five years. Of these, twelve lasted for ten years or longer, and only five out of the 206 saw their twentieth anniversary. In other words, Spiritualists persisted in starting new publications by the dozens decade after decade, when it should have been perfectly evident that these efforts could not succeed. What needs explanation is not why the papers failed but rather why publishers and editors began new ones as fast as their predecessors passed from
American Spiritualist Periodicals

**Table 1**

*Lifespan of Some Spiritualist Periodicals*

<table>
<thead>
<tr>
<th>Years in Publication</th>
<th>Title</th>
</tr>
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<tbody>
<tr>
<td>50</td>
<td>Banner of Light 1857–1907</td>
</tr>
<tr>
<td>40–49</td>
<td>Religio-Philosophical Journal 1865–1907</td>
</tr>
<tr>
<td></td>
<td>World’s Advance Thought 1876–1918</td>
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<tr>
<td>20–39</td>
<td>Practical Christian 1840–1860</td>
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<tr>
<td></td>
<td>Star 1884–1921</td>
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<tr>
<td>10–19</td>
<td>Lucifer 1883–1896</td>
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<tr>
<td></td>
<td>New Thought (Chicago) 1892–1906</td>
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<tr>
<td></td>
<td>Olive Branch 1876–1889</td>
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<td></td>
<td>Progressive Thinker 1893–1908</td>
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<td></td>
<td>Sunflower 1890–1909</td>
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<td></td>
<td>Voice of Angels 1875–1885</td>
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<td></td>
<td>Watchman 1880–1891</td>
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<tr>
<td>5–9</td>
<td>Better Way 1886–1892</td>
</tr>
<tr>
<td></td>
<td>Buchanan’s Journal of Man 1849–1856</td>
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<tr>
<td></td>
<td>Carrier Dove 1884–1893</td>
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<tr>
<td></td>
<td>Cassadagan 1892–1897</td>
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<td></td>
<td>Crisis 1852–1857</td>
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<td></td>
<td>Golden Gate 1885–1890</td>
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<tr>
<td></td>
<td>Herald of Light 1857–1861</td>
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<td></td>
<td>Hull’s Crucible 1871–1877</td>
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<td></td>
<td>Facts 1882–1887</td>
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<td></td>
<td>Lichtstrahlen 1899–1907</td>
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<td></td>
<td>Light for Thinkers 1881–1886</td>
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<td></td>
<td>Lyceum Banner 1867–1872</td>
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<td></td>
<td>Miller’s Psychometric Circular 1880–1887</td>
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<tr>
<td></td>
<td>Mind and Matter 1878–1883</td>
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<tr>
<td></td>
<td>New Thought (Chicago) 1892–1906</td>
</tr>
<tr>
<td></td>
<td>Rising Tide 1860–1865</td>
</tr>
<tr>
<td></td>
<td>Spiritual Offering (Ottumwa, Iowa) 1880–1887</td>
</tr>
</tbody>
</table>

the scene. Table 1 lists, by number of years of publication, all titles that survived for five years or longer.²

² I have been unable to determine whether the short life-expectancy of Spiritualist publications was unusual among nineteenth-century periodicals. I suspect that it was not.
Lest there be any doubt, let me state unequivocally that editing a Spiritualist paper did not pay. An occasional publication had a wealthy backer; rubber magnate Horace Day supported the *Christian Spiritualist* and match manufacturer Charles Partridge sponsored the *Spiritual Telegraph* in partnership with Samuel Byron Brittan. But even these gentlemen tired of pouring resources into ventures that never became self-sustaining and allowed their pet projects to perish after three and five years, respectively. Most papers were financed by hard-working editors, frequently subsidized by the fees the editor received as a Spiritualist lecturer. The short life of newspapers usually resulted from the exhaustion of the editor's resources, both financial and personal.

How can we explain the Spiritualist passion for periodical publication? Two concepts developed by the historian of journalism David Nord suggest possible explanations. The first is the role of periodicals in the formation of 'reader communities,' groups of geographically separated but like-minded individuals who learn of each other's existence and maintain contact through the columns of newspapers. The second is the ideal of democratic journalism that Nord has identified in the thinking of abolitionist publisher William Lloyd Garrison. This ideal paralleled Spiritualist religious practice in many important aspects and may have provided an incentive to publish when more concrete considerations were less encouraging.3

Let us first explore the community-building function of Spiritualist periodicals. To do so, we must understand a few of the basic precepts of Spiritualism. Spiritualism rested on the assertion that contact with the spirits of the dead provided empirical proof of the immortality of the soul and that such contact could occur through human mediums. The faith was antithetical to institu-

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tional religion because it asserted that truth came directly to the individual without mediation by minister, Bible, or church. The ability of spirits to reveal the fate of the human soul directly to human beings at the time and place of the spirit's choosing obviated the need for scripture, sacrament, or sanctuary, or even for worship. Unlike church attendance, which reinforced the worshiper's identity as a member of a congregation, attending a séance was an intensely individual action. Spiritualism asserted that each individual could have direct knowledge of truth through spirit communication and through the observation of nature, without recourse to church, minister, or Bible. Spiritualists believed that creeds, churches, and hierarchies enslaved the human spirit to false structures and therefore impeded the progress of truth. The Spiritualist abhorrence for structure made it an inchoate movement. What sources of unity were available to a movement that shunned the forms of religious organization through which other American faiths fostered cohesion and spread information among co-religionists?

Newspapers and magazines helped fill the gap left by the lack of formal organization. Spiritualist periodicals linked isolated believers across America, providing a vehicle for communication and solidarity for those who shared a belief that, although widespread, could be extremely unpopular, and which had only a few adherents in a given locality. Because the leading mediums and advocates of the movement were itinerant and their movements were unpredictable, they could only be followed through the centralized information provided by newspapers. For example, speakers' lists included the engagements of the popular Vermont trance medium, Achsa W. Sprague, who toured throughout the Northeast and Midwest during the 1850s and 1860s. Her sister, Celia Steen, who lived on a farm in Ohio, knew when her sister might visit only by reading the Banner of Light and the Herald of Progress. She complained that sisters should have more direct knowledge of each other's movements than through the public press, but Sprague's unpredictable itinerary (determined by spirit guidance) and hun-
dreds of correspondents forced her to rely on the press to keep her friends and even her family informed of her whereabouts. The phrase 'I see by the papers that you . . .' recurs frequently in her personal correspondence. An Indiana Spiritualist began a correspondence with Sprague—including a proposal of marriage—because he admired her articles and what he read about her in several periodicals. The most widely read Spiritualist paper, the *Banner of Light*, had a truly national circulation, reporting on speakers and events and printing correspondence from every region of the country. Even the ambitiously titled *World's Paper*, published in the tiny village of Sandusky in the mountains of Vermont, had contributors from as far away as Philadelphia and Indiana. The Spiritualist press forged bonds between members of a non-geographic community of believers.

The second insight from the history of journalism that might help to explain the large number of short-lived periodicals concerns parallels between an ideal of democratic journalism and Spiritualist religious practice. The Spiritualist press continued the tradition of democratic journalism exemplified by William Lloyd Garrison’s *Liberator*. The belief that free inquiry would lead to truth formed the basis both of democratic perfectionist journalism and of Spiritualist religious practice. Spiritualists asked their co-religionists to believe nothing, they asked only that they come to the séance table and observe demonstrations of spirit presence. If they remained unconvinced, they were urged to continue investigation. William Lloyd Garrison himself followed his journalistic convictions to the séance table. Of course, once he received convincing evidence of spirit presence, he published an account in the *Liberator*. Spiritualism’s radical individualism attracted social rad-

4. Elmer B. Louden to Achsa W. Sprague, Feb. 4, 1858, Apr. 25, [1858?], May 27, 1858, Oct. 6, 1858, Achsa W. Sprague Papers, Vermont Historical Society, Montpelier, Vermont.
icals throughout the century. It provided a positive religious expression for people who felt compelled by their faith to ‘come out’ of the established churches. Many subscribers took the *Liberator* as well as various Spiritualist periodicals. Spiritualist journals shared with the *Liberator* a common mission to advance truth by promoting free inquiry.

After the Civil War, many American reform movements drifted from their pre-war individualist origins. Spiritualism was tied to individualism by its religious practice, so it became a haven for aging abolitionists as well as radicals after the war. Just as Spiritualists insisted on the extreme individualism of radical abolition after the Civil War, so they maintained a perfectionist ideal of participatory journalism long after the *Liberator* had folded and after commercialism had become the dominant force in American newspapers. Spiritualism could be commercially salable: the commercial press took advantage of Spiritualism’s sensational appeal to boost circulation. For example, the New York *Daily Graphic* printed illustrated reports of materialization séances twice a week during the summer and fall of 1874 and claimed that these articles trebled its circulation. Even today, tabloids continue to exploit the commercial potential of communication with the dead. However, the Spiritualist press refused to take a commercial approach. Rather, Spiritualist editors saw their publications as proponents of truth and distinguished their goals from those of commercial papers. The editor and poet Thomas Lake Harris gave poetic expression to this sentiment in his opening salutation to readers of the *Herald of Light*:

> Periodicals are like children. Some are still born; others barely gasp, and die; a few attain to manhood. Some are born of the lawful marriage of good and true affections; others the furtive product of unnatural lusts. Some are fretful from their birth; and others smile, as if, from the supreme repose of infancy, they saw through the open gates of Paradise, and beheld the blessed faces of their Guardian Angels there. Some grow up, foul and ugly, to scoff at virtue, and to sport with vice. They truckle to the strong that they may oppress the weak, but are as true to carnal self-interest as the weather-vane to the wind. Others are
heroic and gentle and beautiful, and grow continually in wisdom as in stature, and in favor with God and all good men. They are journals fragrant with love of all things holy, heavenly, and humane, and full of the treasures of affection as a young bride's heart. Would that all were such; then indeed the press would preach the everlasting gospel of heroism, purity and self-sacrifice, the Gospel of the soul's regeneration, in every language and to every race.  

Spiritualist editors harbored high hopes for the potential of their publications to spread the truth and to advance the cause of humanity.

The zeal of Spiritualist editors blazes from their mastheads. The Social Revolutionist, the Vanguard, and the Rising Tide flaunted their radicalism in their titles. The phrase 'Thine for agitation' preceded the signature of correspondents in the Agitator. Spiritualists' advocacy of unpopular causes as well as their individualism made them staunch advocates of a free press. They perpetuated the Garrisonian tradition of viewing the columns of newspapers as an open forum for discussion and free inquiry. The movement was determined to provide 'a Free Platform... for all those who desire to give utterance to the burning thoughts that well up in their inmost souls as the highest conception of the truth.' This zeal to allow all human thoughts to be aired, no matter how unconventional, encouraged editors to accommodate a broad range of political positions. In addition to abolition and woman's rights, various Spiritualist periodicals espoused free love, socialism, marriage reform, children's rights, health reform, dress reform, and vegetarianism. The advocacy of so many 'isms' made editors feel a certain urgency about the need for their publications, and getting out a paper in itself assumed the status of a reform activity. S. S. Jones, the editor of the Religio-Philosophical Journal, viewed the press as a powerful instrument of reform. He told Spiritualists that 'the most potent means in their power to accomplish... the eleva-

8. Banner of Light, July 26, 1862.
tion of human character and the alleviation of the downfallen and the oppressed everywhere... is found in the printing press."

Mrs. M. M. Daniel, who published the *Rising Tide* in Independence, Iowa, from 1860 to 1865 hoped that her paper would live up to Jones's expectations. She proclaimed in her prospectus: 'As the "Rising Tide" of Old Ocean sweeps away everything within its reach which has not a substantial foundation; so we intend the energies of our Paper shall be brought to bear in sweeping away all false Creeds, Theories, Dogmas, and whatever is not based upon the immutable principles of Eternal Truth.' Sentiments like Mrs. Daniel's suggest that Spiritualist editors viewed their work more as a ministry than as a secular occupation. Elmer B. Louden had barely extricated himself from editing the *Truth Seeker* when he took on the editorship of the *Chief*. He wrote to Achsa Sprague, 'When I disposed of the *Truth Seeker* I felt like a prisoner released. But the friends of spiritualism and reform here think I did not serve out my time, which they are determined I shall do yet.'

The editor's role as publisher of truth could be especially important for male Spiritualists whose presumed rationality, worldliness, and 'organized' mental capacities were believed to make them poor vehicles for spirit communication. Mediumship was closely associated with femininity, and Spiritualism defined no comparable public role for men. While many men became Spiritualist leaders, each had to find his own role, whether as manager for a female medium, conference organizer, or editor. While hundreds of women gained respect, admiration—and sometimes a living—as spirit mediums, publishing a newspaper was the closest thing to ministry that the new faith offered to male advocates. Serving as an editor could be an important element in establishing the reputation of a male leader in an anti-authoritarian religion.

Once bringing out a paper is seen as a religious vocation, a

reform activity, a vehicle for truth, and a source of cohesion in a nongeographic community, it is clear that it did not matter whether it paid or not. In many ways the most commercially successful Spiritualist periodical, the *Banner of Light*, is the least interesting, precisely because it did what was necessary to succeed: it shunned controversy, printed more romantic fiction than radical ideology, and could be read with interest by Americans of a wide array of opinions who wanted to talk to the dead. In contrast, some of the shortest-lived papers printed the most interesting opinions, eloquently articulating positions on the American political spectrum that can be found in few other sources. Surely the *Banner’s* large and loyal readership indicates that its content was palatable to more Americans than that of the less successful papers, but 200 short-lived titles suggest that many were not satisfied with its moderate views, and constantly sought more opinionated alternatives. The spirits inspired both editors and readers to remain, like the Baltimore *New Life*, ‘Free in thought—fearless in expression,’ throughout the century.

**NOTE ON THE CHECKLIST AND INDEXES**
The following list provides as much information as was available for each title, including the place, frequency, and dates of publication. Subtitles have been transcribed as they appeared on the original masthead or prospectus. Publication information is followed by the names of the publisher and editor. Frequently, the publisher was also the editor, and these titles were used interchangeably. Where successive editors published the same periodical, all available names are listed. The line below that of the names of publishers and editors provides alternate titles and periodicals that succeeded or preceded the title in the entry. In some cases, this line is followed by a note providing an excerpt from the prospectus or other information about the nature or content of the publication. The last line provides Library of Congress location symbols for libraries that hold examples of the title. Not all locations hold full runs of the title in question. In many cases, the last date of
The largest single collection of Spiritualist periodicals is found at the American Antiquarian Society, which holds forty-nine titles, although its collection extends only to 1876. Three indexes included here are designed to provide access to the information contained in the checklist from several different points of entrance: a geographical index arranged by state of publication, and by city within each state; an index of editors and publishers, arranged alphabetically by name; and an index by decade of publication.

**A Checklist of American Spiritualist Periodicals, 1847–1900**

Ed. Cordelia Barry, Francis Barry, C. M. Overton, John Patterson
Succeeded the *Social Revolutionist.*
Note: *Vanguard* (1 [1857], p. 359) notes that it has received the first issue.

*Age of Progress.* The development of spiritual truth is the achievement of human reform. Buffalo, N. Y. Weekly. 1854–1858.
Ed. Stephen Albro, under the patronage of the Buffalo Harmonial Association

NNHi [ULS]

Pub. John Scott

Note: Prospectus published in the Banner of Light (Mar. 27, 1858, p. 8), promising a first issue on March 15, describes the journal as providing accounts of cures performed by healing mediums. In the same column publisher Dr. John Scott also advertised the availability of his services at Scott College of Health for 'patients desirous to be treated by SPIRITUAL INFLUENCE.'


Ed. Mrs. H. F. M. Brown

MWA NNHi OO OHi OClWHi [ULS] [OCLC]


Star Publishing Co., ed. H. A. Budington

Note: Advertised in Banner of Light from 1889–1892.

American Journal of Spiritual Sciences. New York. 1870

Note: Advertised in the Religio-Philosophical Journal (June 25, 1870, p. 5).


Pub. Southern Baptist Publication Society, ed. Samuel Watson

Published in 1875 as Spiritual Magazine. Succeeded by Voice of Truth.

DLC MWA MH NNHi [other locations in ULS and OCLC]


Ed. Hudson Tuttle, H. O. Hammond, George A. Bacon, Joseph Baker, J. O. Barrett, J.M. Peebles
Published as *Ohio Spiritualist* in 1868, until consolidation with the *Spiritualist* (Janesville, Wis.).

Note: Statement explaining consolidation appears in vol. 1, no. 22, Jan. 30, 1869, the second issue following the consolidation.

*MWA WHi [other locations in ULS]*

*Anthropologist.* Milwaukee, Wis. Feb.-June 1851.
Ed. John Fox and Ambrose Pratt

*Banner of Life.* Newburgh, N.Y. 1860.
Ed. J. B. Moores

Note: Mentioned in *Radical Spiritualist*, 1 (1858), p. 94.

Pub. Isaac Rich, Luther Colby, ed. Luther Colby, John W. Day, Epes Sargent

*DLC MWA WHi [other locations in ULS and OCLC]*

Pub. and ed. Benjamin Todd

*CU DLC MWA [ULS]*

Pub. and ed. Mrs. M. E. Williams

Note: Advertised in the *Watchman* (Mar. 1887) as ‘giving messages from our loved ones in spirit life and containing matter of general interest connected with spiritual science.’

*MH*

*Better Way.* Devoted to Spiritualism and other Topics. Cincinnati, Ohio. Weekly. 1886–1892?

*OC OHi OClWHi*

*Bizarre, for Fireside and Wayside.* See *Church's Bizarre.*
Ed. Samuel Byron Brittan
DLC MWA NNHi [other locations in ULS and OCLC]

Ed. J. R. Buchanan, M.D.
Note: Devoted to phrenology and psychometry; the editor adopts Spiritualism in 1850.
MWA NNHi [ULS, other locations in OCLC]

CU DLC [other locations in ULS and OCLC]

Ed. Mr. Bemis succeeded by Mr. Washburn

Pub. H. H. Marsh and J. O. Barrett
Note: Banner of Light (Oct. 20, 1866, p. 4) reports receiving a circular announcing the publisher’s intention of issuing this journal the following January to ‘fight for the unity of science, politics and religion’ and to ‘open up a free investigation of whatever underlies the natural relation of man and man, man and woman, man and God, and of all to angels, and to the spiritual worlds.’

Ed. Lessie Goodell Steinmetz and John Brown Smith
Note: Advertised in Banner of Light (May 16, 1874, p. 7).
American Spiritualist Periodicals

Chicagoan. See Universe.

Chief. 1858.
Ed. Elmer R. Louden
Note: Mentioned in Elmer B. Louden to Achsa W. Sprague, Feb. 4, 1858, Achsa W. Sprague Papers, Vermont Historical Society.

Ed. Woodbury Melcher Fernald
Note: Described in the prospectus as ‘a free and unsectarian paper, devoted to all subjects connected with nature, religion, Christianity, spiritual and intellectual philosophy, mental freedom, and the reformation of society.’

Ed. Seth Payne

Published by the Society for the Diffusion of Spiritual Knowledge, ed. J. H. Toohey, Horace Day
Note: Described in Emma Hardinge, Modern American Spiritualism, pp. 140–41.

Ed. Mr. L. F. W. Andrews
Note: Described in the Herald of Progress (Apr. 7, 1860) as a paper published with ‘considerable ability,’ whose editor reported in the Mar. 10, 1860, issue that ‘the most we can now anticipate is to publish semi-occasionally, perhaps once a month, and oftener if possible.’ Extracts appear in Emma Hardinge, Modern American Spiritualism, p. 205, and a description appeared on p. 430.

Ed. Joseph M. Church
American Antiquarian Society


[locations in OCLC]

*Clairvoyant Journal*. Springfield, Mo. 1897.
Note: Described in *World's Advance Thought* (Dec. 1897, p. 117) as 'teaching healing, psychometry and clairvoyance.'

Note: Includes reports of the state woman's suffrage society and articles by Prof. W. N. Chaney.

CSmH CU NN [OCLC, other locations in ULS]

Pub. Children's Progressive Lyceum
Note: Mentioned in *Banner of Light* (Dec. 26, 1868).

*Crisis*. A semimonthly periodical devoted to the inner life of the New Church. La Porte, Ind. Semimonthly. Apr. 15, 1852–1857.
Ed. John S. and Henry Weller
Note: Devoted to New Church Spiritualism (Swedenborgian).
InU MWA [OCLC, other locations listed in ULS]

*Disclosures from the Interior and Superior Care for Mortals*. Auburn, N.Y., 1851.
Ed. James D. Scott and Thomas Lake Harris
Note: Described in Frank Podmore, *Modern Spiritualism: A History and a Criticism* (London: Methuen & Co., 1902, pp. 204, 295), as 'filled with messages signed “John the Divine,” “Daniel the Prophet,” etc., and with poetry inspired by the spirits of Shelley, Coleridge, and others.'
American Spiritualist Periodicals

Pub. and ed. C. M. Brown
Note: Advertised in the Watchman (Mar. 1887) as 'a live, wide-a-wake journal devoted to the exposition and dissemination of the spiritual philosophy.'

Ed. W. Wines Sargent
Note: Advertised in World's Advance Thought (Dec. 1897, p. 120).

Ed. L.L. Whitlock
DLC MB MH WHi [other locations in ULS]

Pub. and ed. W. J. Colville
Note: Advertised in Banner of Light (Jan. 28, 1899, p. 7).

Foundation Principles. The rock upon which motherhood must rest. Search for them. Clinton, Iowa; Topeka, Kans. Monthly. 1885–June 20, 1894.
Ed. and pub. Lois Waisbrooker
Succeeded by Lucifer.
KHi [ULS, OCLC]

Pub. C. M. Plumb
Succeeded Herald of Progress.
Note: Concerned with antislavery and Spiritualism.
DLC NNHi [other locations in ULS and OCLC]
American Antiquarian Society

*Gallery of Spirit Art.* An Illustrated Magazine devoted to and Illustrative of Spirit Photography, Spirit Painting, the Photographing of Materialized Forms and Every Form of Spirit Art. Brooklyn, N.Y. Aug. 1882–Nov. 1883
Pub. Charles R. Miller

CtY DLC NNHi [ULS]

Ed. George Chainey and Anna Kimball.
Note: Identified on the masthead as the ‘Organ of the Delsarte Conservatory of Esthetic Gymnastics and Gnostic School of Psychic and Physical Culture.’

CU

Ed. Mrs. Francis H. McDougal
Note: *Banner of Light* (July 30, 1864, p. 4) notes that the first two copies have been received and that it is ‘a free paper, devoted to the investigation of spiritual science and the development of a progressive humanity.’

*Golden Gate.* A journal of practical reform ... devoted to the elevation of humanity in this life and a search for the evidences of life beyond. San Francisco. Weekly. July 18, 1885–1890.
Ed. J. J. Owen, Mattie P. Owen.
Note: Contributors include Georgianna Bruce Kirby.
DLC M-BaT CU [ULS]

*Golden Way.* San Francisco. 1891.
Pubs. Mrs. Mattie P. Owen, Mrs. Rose L. Bushnell

CU


OClWHi

*Green Mountain Sybil.* ‘He is a freeman whom the truth makes free.’ Sandusky (Granville), Vt. Weekly. 1859.
Published as the Psychical Science Review in 1900.
Ed. Ernest S. Green
Note: Mentioned in World's Advance Thought (Aug. 1899, p. 160).

Harmonia. A magazine devoted to Spiritualism. Waco, Tex. 1882.
Pub. and ed. P. A. Richards
TxU [ULS]

Clarke Historical Library, Central Michigan University

Heat and Light. Boston. Sept. 1851–?.
Pub O. Clapp
MB

Ed. Thomas Lake Harris
Note: Described by Frank Luther Mott in History of American Magazines (vol. 2, p. 210) as having 'printed a good deal of verse, including, in the number for July 1857, the spirit poems of Edgar Poe.'
MH MWA [other locations in ULS and OCLC]

Pub. and ed. Andrew Jackson Davis
Succeeds Spiritual Telegraph.
DLC MWA NN NNHi [other locations in ULS and OCLC]
**Home Gem.** A Progressive Juvenile Monthly. Cleveland, Ohio. 1858.
Ed. Anne Denton Cridge
Note: Prospectus printed in *Vanguard* (Dec. 18, 1858, p. 4).

**Hull’s Crucible.** ‘And the fire shall try every man’s work of what sort it is.’
Pub. and ed. Moses Hull and D. W. Hull
Note: Devoted to Spiritualism and free love. Described in the prospectus as ‘a wide awake journal devoted to the most radical reforms. Confined to no sect or party, and owing fidelity to nothing but truth and honor, *Hull’s Crucible* will ignore no thought on account of its unpopularity, its object being to enlighten and not to flatter the world.’

Ed. Moses Hull
Note: *Banner of Light* (Aug. 25, 1866, p. 5) reports receiving the Aug. 1866 issue.

**Illuminati.** Detroit, Mich. 1857?
Pub. Antoine V. Valentine
Note: A copy of a printed prospectus is in the Amy and Isaac Post Family Papers, NRU.

Ed. Henry J. Osborne
Note: *Banner of Light* (Apr. 6, 1867, p. 8) reports receiving the Mar. 8 issue and praises the spirit messages from medium Miss Lydia H. Baker.

**Independent Pulpit.** Lectures by George Chainey. Boston. Jan. 10, 1885–?
Pub. George Chainey

Pub. Thomas Price

MWA
Pub. the Harmonial Association, ed. by a committee including R. P. Ambler, W. S. Courtney, Frances H. Green, William Fishbough, and Annette Bishop
Note: Described in the prospectus as designed 'to advocate the rights of humanity, to present the true principles of reform, and to chronicle whatever may be useful and attractive in the developments of the present age.'

Ed. Thomas Cook and Sarah Cook
Note: Prospectus, printed in Banner of Light (Apr. 4, 1874, p. 5), states that it is 'devoted to the scientific or naturalistic explanation of Spirit or the God-power; first known as Christianity, and latterly as Spiritualism.'

Kingdom of Heaven or the Little Philosopher. See Optimist and Kingdom of Heaven.


Lichtstrahlen. (Rays of Light). West Point, Nebr. 1899–1907.
Ed. Max. Gentzke
Published in German.
Note: Advertised in Banner of Light (May 20, 1899, p. 7) as 'die einzige deutsche Zeitschrift fuer Spiritualismus und Occultism in den Ver. Staaten.'

Ed. Dr. C. E. Watkins
Note: Advertised in the Banner of Light (Jan. 5, 1895, p. 7) as 'the only Spiritual Health Paper published.'

MH-AH
Pub. Mr. and. Mrs. A. S. Winchester

Pub. A. C. Ladd, ed. G. W. Kates
Note: Mentioned by Emma Hardinge Britten in Nineteenth-Century Miracles (New York: William Britten, 1884), p. 451; advertised in Banner of Light (June 13, 1885, p. 7).

Pub. W. H. Manz., ed. Peter Bland
Note: Prospectus published in New Era (Feb. 2, 1853, p. 55) describes it as 'devoted to the dissemination and elucidation of the facts as they transpire in Circles of Spiritual investigation.' The prospectus also notes that the paper was published by a committee of six gentlemen selected by the Spiritualists of St. Louis and Alton.

Pub. St. Louis Spiritual Association
Succeeds the Coming Age.

Light of Truth. Cincinnati, Columbus, Ohio. 1887–1893.
Ed. C. C. Stowell
Note: Advertised in Carrier Dove (June 1893) as a '48 column journal ... one of the most vigorous and eclectic spiritualist publications.'

Pub. and ed. George A. Fuller

Published by the Religio-Philosophical Publishing Association, ed. Mrs. H. F. M. Brown

Succeeded by *Lyceum Banner*.

Note: Prospectus notes that the paper is ‘exclusively devoted to the interests of Children and Youth, and is an especial advocate of the Children's Progressive Lyceum.’

ICHi [other locations in ULS and OCLC]


Published by the Religio-Philosophical Publishing Association, Ed. S. S. Jones

Note: Richly illustrated.

ICHi MWA


Pub. and ed. Addison Ellsworth

Note: Prospectus noted in *Messenger 2* (1877), p. 56.


Ed. Moses Harmon


KHi MH WHi [other locations in ULS and OCLC]


Pub. P. H. Bateson, for the children of the Progressive Lyceum

Note: Mentioned in *Banner of Light* (Apr. 18, 1874, p. 5) as for sale at the *Banner of Light* office; advertised in *Banner of Light* (July 11, 1875, p. 7) as an illustrated journal for children advocating 'religion without superstition.'


Pub. Mrs. Lou H. Kimball, ed. Mrs. H. F. M. Brown
Succeeds *Little Bouquet.*
Note: Includes illustrations and music.
DLC ICHi MWA [other locations in *ULS* and OCLC]

Pub. Andrew Jackson Davis, ed. Mary Davis
Note: Prospectus issue was the sole publication issued.

*Medium.* Conneaut, Ind. 1856–1857?
Ed. Barnes and Hulbert
Note: Exchanged with *Social Revolutionist,* May 1856.

*Medium.* Los Angeles, Calif. 1895–?
Ed. E. D. Lunt

Pub. George R. Moore
Note: Advertised in the *Watchman* as being published 'in the interest of honest and conscientious mediums' and including biographical sketches of mediums.

Ed. S. G. McEwen
NNHi

Note: *Nichol's Journal* (May 13, 1854, p. 3) reprints an article from it and describes it as a 'new spiritualist paper recently established in N.Y.'

Charles R. Miller
Note: Described by Charles Miller inside the back cover of his other magazine *Gallery of Spirit Art* (Aug. 1882) as 'one of our twin publications ... a 16 page monthly ... devoted to the young science of psychometry.'

American Spiritualist Periodicals

Pub. and ed. J. M. Roberts

CtY MH MWA [other locations in ULS and OCLC]

Also published as the Semi-monthly Review.
Ed. R. P. Wilcox
Note: Advertised in the Watchman (Sept. 1882) as 'a free thought paper—the Christian, Materialist and Spiritualist each being accorded a chance of presenting their peculiar views in its columns.'

Morning Star. Van Wert, Ohio. Weekly. 1873–1874?
Ed. Mrs. Adolphus Kline
WHi

Ed. Thomas Lake Harris and James L. Scott
WvU [OCLC]

Pub. James A. Bliss
Note: Advertised in the Banner of Light as the 'Organ of the National Developing Circle ... especially devoted to the development of mediumship.'

CtY NN [other locations in ULS]

Nebraska State Register. Lincoln, Neb. 1874.
Ed. Wm. C. Cloyd
Note: Advertised in the Banner of Light (Apr. 4, 1874, p. 5) as a ‘40 column paper ... full of Nebraska News including a section on Indian customs and a “Spiritualistic department, conducted by a Medium.”

Ed. John M. L. Babcock
MH MWA [other locations in ULS]

**New Campaign.** Berlin Heights, Ohio. Monthly. 1871.
OCIWHi

Pub. and ed. Alonzo E. Newton
Succeeded by the Spiritual Age.
DLC MB MH MWA NN [ULS]

Ed. S. Crosby Hewitt
Succeeded by New England Spiritualist
Note: Described in the prospectus as ‘a medium for the higher order of Spiritual communications ... free for the utterance of all worthy and useful thought. ... It will spontaneously avoid all sectarianism, (except to give it criticism,) and will be the unswerving advocate of Universal Truth.’
MWA

**New Life.** Free in thought—fearless in expression. Baltimore. 1870.
Note: Banner of Light (June 25, 1870, p.4) reports receiving the New Life.

Pub. and ed. Moses Hull
DLC [other locations in ULS]
American Spiritualist Periodicals

Ed. Moses Hull


Ed. Rev. Mrs. Adeline Buffum


Ed. Thomas Low Nichols and Mary S. Gove Nichols

Note: Begins as a water-cure journal. The editors report their investigation and adoption of Spiritualism beginning with the issue of Jan. 7, 1854.

MWA [ULS]

Ed. Thomas Low Nichols and Mary S. Gove Nichols

MWA

Ed. Ira Porter and J. C. Smith, then by Pooler and Kribs
Succeeded the Northwestern Orient.

N


Note: Described in the Vanguard (1 [1857], p. 358) as ‘a proposed monthly.’

Nya Tiden. See Skandinaviske Spiritualisten.

Ed. David Jones
WHi [other locations in ULS]

Note: Mentioned in *Banner of Light* (May 17, 1890, p. 3).

*Ohio Spiritualist*. See *American Spiritualist*.

Ed. Thomas Cook and Eliza Jane Robinson
Title varies, also published as *Kingdom of Heaven or the Little Philosopher*, and as *True Union or the Scientific Socialist*.
MB [ULS]

*Ouina's Basket*. Chicago. 1878.
Note: Messages through the mediumship of Cora Richmond.

Pub. and ed. Lois Waisbrooker
Note: Prospectus published in *Banner of Light* (July 26, 1873, p. 8).

*Pacific Coast Spiritualist*. San Francisco. 1893–1895
Ed. Julia Schlesinger
Note: Mentioned in *Banner of Light* (Dec. 16, 1893, p. 7).

*Philosophical Journal*. See *Religio-Philosophical Journal*.

Ed. Adin Ballou
Note: The *Practical Christian*, begun before the advent of Spiritualism, first noticed the Fox sisters on Feb. 3, 1849, p. 3, and, following the conversion of its editor, reported frequently on Spiritualism throughout the 1850s.
MWA [other locations in ULS and OCLC]
Pub. and ed., Dorus M. Fox
Note: Described in the prospectus as 'devoted to the spiritual philosophy, polite literature, and general intelligence, and all the reformatory movements of the day. Suffrage for women especially advocated.'
DLC MWA [ULS]

Ed. J. B. Conklin
DLC MWA [other locations in ULS]

Pub. Frank Lovell, ed. W. J. Colville
Note: Advertised in Banner of Light (Feb. 11, 1893, p. 3).

Eds. Harriet N. Green and Bryan J. Butts
Succeeded the Spiritual Reformer; succeeded by the Modern Age, according to Lewis Perry, Radical Abolition, p. 275.

Ed. Moses Hull
Note: Banner of Light (Sept. 3, 1864, p. 4) reports that it has received the first number and that the paper will be 'devoted to Spiritualism and general reform.' Editor Hull, in Banner of Light (Aug. 12, 1865, p. 4), apologized to his readers for the delay in the appearance of the new publication intended to replace this one. NNHi holds an extra of the Progressive Age, a broadside entitled 'A Discourse on the Death of President Lincoln' that was preached before the Friends of Progress in Stuart's Hall, Battle Creek, Michigan, on Apr. 19, 1865, by Moses Hull.

Note: Advertised in Banner of Light as devoted to 'phenomenal facts in every department of what is known as Spiritualism.'
TN
Progressive Annual. Comprising an Almanac, a Spiritualist Register, and a General Calendar of Reform. New York. 1862–1865
Pub. and ed. Andrew Jackson Davis
MH NN

Note: Mentioned in the Spiritual Clarion (Jan. 14, 1860).

Pub. J. R. Francis, ed. Mrs. M. E. Cadwaller
KHi WHi [ULS and OCLC]

Note: Contributors include Benjamin O. Flower, Minot J. Savage, Hamlin Garlin, Joseph Rodes Buchanan.
DLC

Eds. Harriet N. Green and Bryan J. Butts
Succeeded by Spiritual Reformer.

Religio-Philosophical Journal. Devoted to Spiritual Philosophy, the Arts and Sciences, Literature, Romance, and General Reform. Chicago, San Francisco. Weekly. 1865–1907.
Ed. S. S. Jones, John C. Bundy, Thomas G. Newman
Moved to San Francisco and became Philosophical Journal in 1895.
Succeeded by the Pine Mountain Journal, Crystola, Calif.
CtY DLC ICHi MWA NN WHi [other locations in ULS and OCLC]

Ed. Mrs. Adeline Buffum
The masthead of Religio-Philosophical Journal. This weekly periodical, which ran from 1865 until 1907, began in Chicago. When the publication was relocated to San Francisco in 1895, the title was changed to Philosophical Journal.


Ed. Tomlinson
OCLWHi [other locations in OCLC]

Pub. and ed. Mrs. M. M. Daniel
WHi

Ed. J. C. Wright
Available at Vineland Historical and Antiquarian Society.

Ed. Samuel Byron Brittan, Charles Partridge, John W. Edmunds, George W. Dexter, and Owen G. Warren

Note: Prospectus states that its goal is to 'advance Truth in every form and shape; to discuss Radical Moral Reform, Radical Intellectual Reform' and to print 'such communications from Spirits as may be intrinsically valuable.'
DLC MWA NN WHi [other locations in OCLC]
Ed. E. T. Simmons
Printed in French.

Note: Advertised in the *Banner of Light* (June 11, 1881, p. 7).

Semi-monthly Review. See Monthly Review.

Ed. Samuel Byron Brittan
Note: Includes music.
CTY MH MWA NNHi [other locations in ULS]

Skandinaviske Spiritulisten. Minneapolis, Minn. 1897.
Also published as *Nya Tiden* (New Tidings).
Ed. Carrie Swenson
Published in Swedish.
Note: Mentioned in *World's Advance Thought* (Dec. 1897, p. 124).

Published by the Rising Star Community
Ed. John Patterson and William Denton
DLC MWA [other locations in ULS and OCLC]

MB [ULS]

American Spiritualist Periodicals

Ed. James A. Bliss, Mrs. James A. Bliss
Note: Advertised in Banner of Light (Feb. 7, 1891, p. 3).

Spirit Advocate. Rockford, Ill. 1854–1856.
Ed. Dr. George Haskell
Note: Merged with the Orient, Waukegan.
Rockford Public Library

Ed. George W. Brown
Note: Listed among the exchanges of Radical Spiritualist 1 (1858), p. 86. An article was reprinted in the Herald of Progress (June 2, 1860, p. 5).

Pub. and ed. Wallace A. Brice
Note: One quarter of journal printed in French; noted in Radical Spiritualist 1 (1858), p. 94.

Ed. Apollus Munn, R. P. Ambler, Frances H. Green
Succeeded by Spirit Messenger and Harmonial Guide.
MWA NN [ULS]

Ed. Apollus Munn, R. P. Ambler, Frances H. Green
Succeeded Spirit Messenger.
DLC MWA NNHi WHi [ULS]

Pub. James A. Bliss, ed. George A. Fuller
Note: Published under the auspices of the National Developing Circle; mentioned in Banner of Light (Sept. 26, 1885, p. 7).
Ed. LaRoy Sunderland
Continuation of the Spiritual Philosopher.

Note: Described in the prospectus as ‘devoted to the Exposition of all questions respecting SPIRITS and the Future Progression of the Human Race. ... It acknowledges no AUTHORITY but the INFINITE HARMONIA, and takes for the scope of its Mission the universal diffusion of Goodness, Justice, and Truth.’

MH MWA WATK [other locations in ULS]

Spiritual Age. Devoted to rational Spiritualism and Practical Reform.
Pub. and ed. Samuel Byron Brittan
Succeeded by Spiritual Age (Boston).

DLC

Spiritual Age. Devoted to rational Spiritualism and Practical Reform.
Ed. Alonzo E. Newton and Samuel Byron Brittan
Succeeds New England Spiritualist and Spiritual Age (New York); succeeded by Spiritual Eclectic.

MH MWA [ULS and OCLC]

Ed. J. H. W. Toohey
Note: The June issue is reviewed in the Banner of Light (July 15, 1871, p. 8).

Spiritual and Moral Instructor. Auburn, N.Y. 1851.
Ed. T. S. Hiatt and Rev. William Fishbough
Note: Mentioned in Frank Podmore, Modern Spiritualism: A History and a Criticism, p. 204.

Spiritual Beacon. Cincinnati. 1853.
Pub. Charles E. King
Note: Prospectus published in the New Era (Feb. 16, 1853, p. 79).

American Spiritualist Periodicals

Ed. Mr. and Mrs. Uriah Clark
MWA [ULS]

_Spiritual Eclectic._ Prove all things; hold fast that which is good. Boston, Portland, Maine. Apr. 14–June 2, 1860.

‘Published by an Association of Gentlemen,’ ed. Alonzo E. Newton.
Succeeds _Spiritual Age_ (Boston).
MH MWA [OCLC]

_Spiritual Helper._ Lake Mills, Wis. Monthly. 1870.
Pub. and ed. M. M. Tousey
See also Hudson Tuttle and J. M. Peebles, _The Yearbook of Spiritualism for 1871_, p. 238.

_Spiritual Light._ Designed to promote the cause of Spiritualism. San Francisco. Nov. 8, 1868–1869.
Pub. and ed. George C. W. Morgan
CU [OCLC]

_Spiritual Light._ Devoted to the interest and progression of humanity, from a spiritual and liberal standpoint. Chattanooga, Tenn. Monthly. 1883.
Pub. and ed. J. D. Hagaman
Note: Advertised in _Banner of Light_ (June 14, 1883, p. 7).

_Spiritual Magazine._ See _American Spiritual Magazine._

_Spiritual Messenger._ Cincinatti, Ohio. 1856.
Pub. and ed. E. Mead
Note: ‘We have taken the subscription list and a portion of the printing materials of the above paper’ (_Vanguard_ 1 [1857], p. 6).

Ed. J. H. Powell
Note: Described in _Banner of Light_ (Oct. 15, 1870, p. 4).
*American Antiquarian Society*

**Spiritual Offering.** A scientific and Spiritualistic Magazine devoted to the interests of humanity. Springfield, Mo.; Rochester, N.Y. Monthly. 1877–May 1879?
Ed. Nettie Pease Fox
MBAt [other locations in *ULS* and OCLC]

**Spiritual Offering.** Ottumwa, Iowa. Weekly. 1880–1887.
Ed. Dorus Fox and E. V. Wilson
OClWHi

Ed. LaRoy Sunderland
Became *Spirit World* in 1851.
MWA NN N WHi [OCLC]

**Spiritual Reasoner.** San Francisco. Weekly. 1881.
Note: Mentioned in *Banner of Light* (Dec. 24, 1881, p. 10) as available for purchase at *Banner of Light* office.

**Spiritual Record.** Chicago. Weekly. 1879–June 12, 1880.
Pub. First Society of Spiritualists, Cora L. V. Richmond, medium
ICHi MBA [other locations in *ULS*]

**Spiritual Reformer.** Hopedale, Mass. 1860–1862.
Eds. Harriet N. Green and Bryan J. Butts
Succeeded the *Radical Spiritualist*; succeeded by the *Progressive Age*, according to Lewis Perry, *Radical Abolition*, p. 275.

**Spiritual Reporter.** 1867.
Ed. W. F. Jamieson
Note: *Banner of Light* (Jan. 26, 1867, p. 4) reports receiving the first issue.
American Spiritualist Periodicals

Ed. F. L. Wadsworth, J. O. Barrett
Note: Prospectus describes it as ‘independent of sect and parties, criticizes men and their policies without compromise, demanding Equal Rights for all.’
ICH i MWA [ULS]

Ed. Moses Hull & W. F. Jamieson
Absorbed into the Universe.
WHi [OCLC]

Ed. E. Gerry Brown
Note: This journal became the first organ for the expression of the views of Helena Petrovna Blavatsky, the founder of Theosophy. Her articles from the Spiritual Scientist are reprinted in her Collected Writings: Volume One: 1874–1878 (Wheaton, Ill.: The Theosophical Press, 1966), pp. 85–162.
MB MBAt MWA [other locations in ULS]

Ed. Samuel Byron Brittan, Charles Partridge
Succeeded by Herald of Progress.
Note: Excerpts appear throughout Emma Hardinge, Modern American Spiritualism.
MWA NN [other locations in ULS]

Spiritual Tribune. Chicago. 1857.

Spiritual Universe. Radical Advocate, and Journal of Reform. Cleveland, Ohio. 1854–1855?
Ed. L. S. Everett
OCI WHi
Ed. Joseph Baker
Succeeded by American Spiritualist.
WHi

Spiritualist. Cleveland, Ohio. 1857.
Ed. L. S. Everett and J. S. Crampton
Succeeded the Spiritual Universe.
Note: Advertised in Spiritual Age (New York, Oct. 17, 1857, p. 100) as ‘the only paper in Northern Ohio devoted to Spiritualism ... filled with facts calculated to throw light on the new philosophy.’

Spiritualist. New York. 1860?
Note: An excerpt is printed in Emma Hardinge, Modern American Spiritualism, p. 302.

Ed. D. M. Bennett, E. V. Wilson
Note: Published alternate weeks with Bennett’s Truth Seeker.
NNHi TxU WHi [OCLC]

Ed. Uriah Clark
DLC MBAt MH MWA NN [ULS]

Published in French.
DLC MH MWA N NN [other locations in ULS and OCLC]

CU [other locations in ULS]
American Spiritualist Periodicals

Pub. Charles White
Note: Mentioned in Practical Christian, (July 17, 1852, p. 22).
A letter from editor White to Isaac Post (June 14, 1852), soliciting an article, is in the Amy and Isaac Post Family Papers, NRU.

WHi

LNHT [other locations in OCLC]

Pub. H. L. Williams, ed. Dwight Kempton

Ed. T. P. James
Note: Includes literature from the ‘spirit pen’ of Charles Dickens, received through the mediumship of the editor.
MWA

Ed. C. D. Griswold, M. D.
Note: Described in Emma Hardinge, Modern American Spiritualism, p. 156, as ‘a spiritual paper of an eminently religious tone.’
MWA

Pub. and ed. W.H. Bach
DLC [ULS]
Ed. Dr. P. L. Schucking
Published in German.

Note: A complete run is in the Publisher's Collection of the Washington Journal, according to Karl J. Arndt and Mary E. Olson, German-American Newspapers and Periodicals, 1732–1955, 2d. ed. (New York: Johnson Reprint Co., 1965), p. 16.

Ed. Charles Partridge and Samuel Byron Brittan
Note: 'Republication of articles selected from the Spiritual Telegraph.'

Pub. and ed. J. M. Peebles
Note: Advertised in Banner of Light (October 26, 1895, p. 7), as 'devoted to Psychic Treatment, Spiritual Hygiene and the Finer Forces.'

Pub. C. B. Ketteringham and Charles W. Newman

Ed. J. E. Spencer and Martha Spencer
Note: The editors are described by Emma Hardinge, Modern American Spiritualism, pp. 364–68, as the leaders and mediums of the Harmonial Society, a socialist community 'organized by angelic direction,' of which this paper is the organ. Advertised in Spiritual Reformer 2 (1860), p. 31.

Ed. George Chainey
Note: Advertised in Banner of Light (June 3, 1882, p. 11).

Tiffany's Monthly. Devoted to the investigation of Spiritual Science. New
American Spiritualist Periodicals

Ed. Joel Tiffany
MWA N NN WATK WHi [other locations in ULS and OCLC]

Ed. Mary Hayes Chenoweth
CU Stanford

_True Union or the Scientific Socialist._ See _Optimist and Kingdom of Heaven._

_Truth Seeker._ Angola, Ind. 1857.
Ed. A. P. Bowman and Elmer R. Louden
Note: Mentioned in _Vanguard_ 1 [1857], p. 7, and in Elmer B. Louden to Achsa W. Sprague, Feb. 4, 1858, Achsa W. Sprague Papers, Vermont Historical Society.

Pub. and ed. Dr. H. F. Merril
Note: Advertised in _Banner of Light_ 1888–1890 (e.g., Sept. 27, 1890, p. 3).

Pub. and ed. Samuel Byron Brittan
Succeeded by _Spirit of the Age._
CtY DLC MBAt MH MWA NNHi [other locations in ULS and OCLC]

_Universe._ A Journal of Literature, the Spiritual Philosophy, Woman’s Independence, etc. Chicago; New York. Weekly. 1868–1870.
Consolidation of the _Chicagoan_, Chicago Sorosis, and _Advanced Guard_.
Issued in 1868 as the _Chicagoan._
MWA [ULS]

American Antiquarian Society

Ed. William Denton, Elizabeth M. Foote Denton, Alfred Cridge, and Anne Denton Cridge
MWA

Ed. David C. Densmore
MB [ULS]

Voice of Truth. Memphis, Tenn. 1878.
Ed. Mary Dana Shindler and Annie C. Torrey Hawks
Succeeded American Spiritual Magazine.

Ed. Hattie A. Cate [Berry]
Mouthpiece of the American and Eastern Congress of Spirit Life. Watchman, spirit editor; H. A. Cate, amanuensis.
DLC

Pub. William Richmond
ICHi WHi [other locations in ULS]

Pub. and ed. Mr. L. W. Ransom
Note: The Banner of Light accused this paper of 'pirating' articles without permission (May 21, 1857, p. 6).

Pub. Mrs. Annie T. Anderson
Note: Advertised in the Banner of Light (Feb. 19, 1881, p. 7).

Western Star. Devoted to a Record of the Facts, Philosophy, and History
Ed. Emma Hardinge


*CtY DLC MWA RPB*


*MWA*


Note: *Banner of Light* (June 23, 1866, p. 5) reports receiving the first copy, which includes many articles from the *Banner of Light*.


Note: *Banner of Light* (Jan. 18, 1873, p. 4) reports that it receives the *Winning Way* regularly.

Pub. and ed. Lucy A. Mallory
DLC NN [other locations in ULS]

Ed. Olivia F. Shepard

Pub. A. C. Estabrook, ed. Daniel Tarbell
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