

*News from the Spirit World:
A Checklist of American Spiritualist
Periodicals, 1847-1900*

ANN BRAUDE

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.¹ 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

TABLE I

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

the scene. Table I 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-

If this suspicion is correct, it is possible that some features of this discussion may be generalized to apply to the special-interest journalism of other groups.

3. These concepts are developed in two essays by David Paul Nord: 'The Children of Isaiah Thomas: Notes on the Historiography of Journalism and of the Book in America,' *Occasional Papers in the History of the Book in American Culture*, American Antiquarian Society, 1987; 'Tocqueville, Garrison, and the Perfection of Journalism,' *Journalism History* 13 (1986): 56-63.

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.⁴ 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*.⁵ 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*.⁶ Spiritualism's radical individualism attracted social rad-

4. Elmer B. Loudon 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.

5. Nord, 'Tocqueville, Garrison, and the Perfection of Journalism.'

6. *Liberator*, Mar. 3, 1854. Garrison's *Liberator* account of the séance was reprinted as a pamphlet, *Modern Phenomena* (Boston: Liberal Tract Society, 1854). On Garrison's Spiritualism, see John L. Thomas, *The Liberator: William Lloyd Garrison* (Boston: Little Brown, 1963), p. 373. *Liberator*, Sept. 12, 1851, p. 148; Jan. 23, 1852, p. 16; July 16, 1852, p. 110; Mar. 3, 1853.

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.⁷

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.'⁸ 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-

7. Thomas Lake Harris, 'Salutory—To the Reader,' *Herald of Light*, 1 (1857), p. 1.

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.⁹

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.'¹⁰ Sentiments like Mrs. Daniel's suggest that Spiritualist editors viewed their work more as a ministry than as a secular occupation. Elmer B. Loudon 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.'¹¹

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

9. *Banner of Light*, Mar. 3, 1865, p. 3.

10. *Rising Tide*, July 25, 1860, p. 4.

11. Elmer B. Loudon to Achsa W. Sprague, Feb. 4, 1858, Achsa W. Sprague Papers.

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

publication must be regarded as uncertain, signifying only that no extant copy is known of an edition after that date. The abbreviations *ULS* and *OCLC* in brackets indicate that the title of an entry is listed in the *Union List of Serials* or the *OCLC Online Computer Library Center* database. Where indicated, these two sources include additional locations for an entry. If no location symbol appears, this indicates that no extant copy is known. Where this is the case, the best source of information about the periodical is provided.

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

Age of Freedom. Berlin Heights, Ohio. Weekly. 1857.

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.

OCIWHI

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

Note: Described in Emma Hardinge, *Modern American Spiritualism* (New York: Emma Hardinge, 1870), p. 155, which reprints excerpts on pp. 286-89, 314-20.

NNHi [*ULS*]

Age of Reason and Spirit Annunciator. Forming a complete record of the Practical facts exemplifying, and the Literature illustrating, the truth of Spiritualism. New York. Monthly. 1858.

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.'

Agitator. Devoted to Reform. Cleveland, Ohio. Semimonthly. July 1, 1858–Apr. 1, 1860.

Ed. Mrs. H. F. M. Brown

MWA NNHi OO OHi OCIWHi [ULS] [OCLC]

Alcyone. A journal devoted to the spread of the phenomena and philosophy of Spiritualism, without theological controversy. Springfield, Mass. 1888–1892.

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).

American Spiritual Magazine. Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings from a Christian Standpoint. Memphis, Tenn. Monthly. Jan. 1875–Dec. 1877.

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]

American Spiritualist. Organ of the Ohio and Wisconsin State Spiritualist Associations. Cleveland, Ohio, New York, Boston. Weekly. 1868–1872.

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.

Banner of Light. A journal of Romance, Literature, and general intelligence. Boston. Weekly. Apr. 11, 1857-1907.

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

DLC MWA WHi [other locations in ULS and OCLC]

Banner of Progress. San Francisco. Weekly. Jan. 12, 1867-1868.

Pub. and ed. Benjamin Todd

CU DLC MWA [ULS]

Beacon Light. New York. Weekly. 1885-1887.

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 OCIWHi

Bizarre, for Fireside and Wayside. See *Church's Bizarre*.

Brittan's Journal of Spiritual Science, Literature, Art and Inspiration. New York. Quarterly. Jan. 1873–Oct. 1874.

Ed. Samuel Byron Brittan

DLC MWA NNHi [other locations in ULS and OCLC]

Buchanan's Journal of Man. Cincinnati, Ohio. Monthly. Jan. 1849–Aug. 1856; Boston, 1887–1890.

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]

Carrier Dove. An Illustrated journal devoted to Spiritualism and Reform. Oakland, Calif. Monthly, Sept. 1884–July 1887; weekly, July 30, 1887–?; monthly, 1892–June 1893. Sept. 1884–June 1893.

Pub. Julia Schlesinger and Dr. Louis Schlesinger. Ed. Elizabeth Lowe Watson, Julia Schlesinger

CU DLC [other locations in ULS and OCLC]

Cassadagan. Lily Dale, N.Y. 1892–1897.

Ed. Mr. Bemis succeeded by Mr. Washburn

Note: Mentioned in Merle W. Hersey, *Seventy-Fifth Anniversary of the Lily Dale Assembly, 1879–1954* (Lily Dale, N.Y., 1954), p. 24.

Champion. Chicago. Monthly. 1867.

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.'

Champion of Humanity. An exponent of spiritual unity, equal rights for man and woman, self-sovereignty and the principles of human life. New York. Weekly. 1874.

Ed. Lessie Goodell Steinmetz and John Brown Smith

Note: Advertised in *Banner of Light* (May 16, 1874, p. 7).

Chicagoan. See *Universe*.

Chief. 1858.

Ed. Elmer R. Loudon

Note: Mentioned in Elmer B. Loudon to Achsa W. Sprague, Feb. 4, 1858, Achsa W. Sprague Papers, Vermont Historical Society.

Christian Rationalist and Theological Reformer. No party but the world—no cause but human happiness. Boston. Weekly. Sept. 2–Nov. 18, 1848.

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.'

MWA [OCLC]

Christian Banker. Chicago. Weekly. 5 Jan.–23 Feb. 1853.

Ed. Seth Payne

ICHi

Christian Spiritualist. 'Every Plant Which My Heavenly Father Hath Not Planted Shall be Rooted Out.' New York. Weekly. May 13, 1854–May 2, 1857.

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.

MWA DLC [other locations in ULS]

Christian Spiritualist. Macon, Ga. Semimonthly. 1859–1860.

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.

Church's Bizarre. Philadelphia. Apr. 17, 1852–1855.

Ed. Joseph M. Church

Note: Described by Frank Luther Mott, in his *History of American Magazines*, 2 vols. (Cambridge, Mass.: Harvard University Press, 1967, vol. 2, p. 210), as 'a dollar monthly in octavo' that 'satirized spiritualism while under Church's editorship, but later gave much space to "Spiritual Manifestations."'

[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.'

Common Sense. A Journal of Live Ideas. San Francisco. Weekly. May 16, 1874-June 5, 1875.

Pub. Woman's Publishing Company, ed. W. N. Slocum and Amanda M. Slocum

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]

Convention Day Journal. St. Louis, Mo. Monthly. 1868.

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.'

Eastern Star. Glenburn, Maine. Fortnightly. 1886-1888.

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.'

Evolutionist. Devoted to the science, philosophy, phenomena and religion of the spiritualism of the twentieth century. Brooklyn, N.Y. Semi-monthly. 1897.

Ed. W. Wines Sargent

Note: Advertised in *World's Advance Thought* (Dec. 1897, p. 120).

Facts. Devoted to the Statements of Mental and Spiritual Phenomena. Boston. Quarterly, 1882-1883; monthly, 1884-1887. 1882-1887.

Ed. L.L. Whitlock

DLC MB MH WHi [other locations in ULS]

Faith and Hope Messenger. Practical, Philanthropic, Progressive. 1899-1900.

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]

Friend of Progress. New York. Monthly. Nov. 1864-Aug. 1865.

Pub. C. M. Plumb

Succeeded *Herald of Progress*.

Note: Concerned with antislavery and Spiritualism.

DLC NNHi [other locations in ULS and OCLC]

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]

Gnostic. Devoted to Theosophy, Spiritualism, Occult Phenomena and the Cultivation of the Higher Life. San Francisco. 1885–1888.

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

Golden Gate. Sacramento, Calif. Weekly. 1864.

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 MBAAt CU [ULS]

Golden Way. San Francisco. 1891.

Pubs. Mrs. Mattie P. Owen, Mrs. Rose L. Bushnell

CU

Good Time Coming. Berlin Heights, Ohio. Weekly. 1859.

OCIWHI

Green Mountain Sybil. 'He is a freeman whom the truth makes free.' Sandusky (Granville), Vt. Weekly. 1859.

Pub. A. C. Estabrook and W. Scott Abbott
Vermont State Library

Harbinger of Dawn. A review of occult, psychical, spiritual, and metaphysical reviews. San Francisco. Monthly. 1899-1900.

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]

Haslet Park Camp Meeting Bulletin. Haslet Park, Mich. 1887-?

Clarke Historical Library, Central Michigan University

Heat and Light. Boston. Sept. 1851-?

Pub O. Clapp

MB

Herald of Light. A journal of the Lord's New Church. New York. Monthly. May 1857-Aug. 1, 1861.

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]

Herald of Progress. Devoted to the Discovery and Application of Truth. New York. Weekly. Feb. 4, 1860-June 23, 1864.

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.'
Boston. Weekly. 1871-1877.

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.'

CtY MBA MWA [other locations in ULS]

Hull's New Monthly Clarion. Devoted to the cause of Reforms, Science, and Literature. Monthly. Decatur, Mich. 1866-1867.

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.

Impending Epoch. Augusta, Ga. Monthly. July 1866-1867?

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

WHi

Index. Devoted to Spiritual Philosophy and Practical Reform. Philadelphia. Monthly. Jan. 1855-?

Pub. Thomas Price

MWA

Journal of Progress. A Paper for the People. New York. Weekly. Apr. 30, 1853-?

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.'

NNHi

Kingdom of Heaven. Boston. Monthly. 1874.

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.*

Liberator. The truth shall make you free. San Francisco. Semimonthly. Sept. 1, 1898-Dec. 15, 1898.

Pub. Bishop S. Garrison, ed. Julia Schlesinger

DLC

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.'

Life and Health. Ayer, Mass. Monthly. 1895-1896.

Ed. Dr. C. E. Watkins

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

Light. Devoted to rational Spiritual Science and its practical application. New York. Monthly. 1889.

MH-AH

Light for All. Devoted to the Growth, Attainment, and Perfection of the Philosophy of Modern Spiritualism. San Francisco. Monthly. May 15, 1880-1883.

Pub. Mr. and Mrs. A. S. Winchester

CU

Light for Thinkers. The pioneer spiritual journal of the South. Atlanta, Ga. Weekly. 1881-1886.

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).

Light from the Spirit World. St. Louis, Mo. Weekly. 1852-1853.

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.

Light in the West. St. Louis., Mo. Semimonthly, Apr.-June 1886; weekly, July-Sept. 1886. Jan. 1, 1886-1887.

Pub. St. Louis Spiritual Association

Succeeds the *Coming Age*.

MoHi

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.'

Light on the Way. Devoted to the dissemination of Spiritual Knowledge. Dover, Mass. 1888.

Pub. and ed. George A. Fuller

Little Bouquet. Chicago. Monthly. May 1865-May 1867.

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*]

Little Bouquet. Chicago. Monthly. May 1872-1876.

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

Note: Richly illustrated.

ICHi MWA

Living Gospel. Devoted to Spiritualism, Free Thought, and the advancement of Truth, Morality and Human Progress. New Berlin, N. Y. Monthly. 1878.

Pub. and ed. Addison Ellsworth

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

Lucifer. The Lightbearer. Valley Falls, Topeka, Kans.; Chicago. 1883-1907.

Ed. Moses Harmon

Succeeds *Kansas Liberal*. Succeeded by *American Journal of Eugenics*.

KHi MH WHi [other locations in *ULS* and *OCLC*]

Lyceum. A liberal paper for the young. Toledo, Ohio. Monthly. 1874-1875.

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.'

Lyceum Banner. Devoted to the Culture and Amusement of the Young. Chicago. Biweekly. Sept. 1, 1867-Mar. 16, 1872.

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*]

Lyceum Herald. New York. 1865.

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

Medium's Friend. Terre Haute, Ind. Weekly. 1880–1882.

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.

Messenger. Westfield, N.Y. Monthly. Nov. 1876–1879?

Ed. S. G. McEwen

NNHi

Messenger of Light. New York. 1854.

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.'

Miller's Psychometric Circular. Brooklyn, N.Y. Monthly. 1882.

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.'

Mind and Matter. Spiritualism, science and free thought. Philadelphia. Weekly. Nov. 30, 1878–Nov. 13, 1883.

Pub. and ed. J. M. Roberts

MB

Modern Age. A journal of progressive thought and sentiment. Hopedale, Mass. Monthly. 1862–June 1866?

Pub. Bryan J. Butts, ed. Harriet N. Green

Succeeded the *Progressive Age* according to Lewis Perry, *Radical Abolition* (Ithaca, N.Y.: Cornell University Press, 1973), p. 275.

CtY MH MWA [other locations in ULS and OCLC]

Monthly Review. A liberal journal. Milan, Ohio. Monthly. 1882.

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

Mountain Cove Journal and Spiritual Harbinger. Mountain Cove, Va. [W. Va.] Weekly. Aug. 12, 1852–Oct. 30, 1853.

Ed. Thomas Lake Harris and James L. Scott

WvU [OCLC]

N.D.C. Axe and True Key Stone. Cincinnati, Ohio. Weekly. 1888.

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.'

National Spiritualist Association of the United States of America. Proceedings of the Annual Convention. Washington, D.C. Annual. 1893–1905?

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."

New Age. Free Religion, Labor Reform, Emancipation of Women, Spiritualism, Materialism, and Temperance. Boston. Nov. 6, 1875–June 9, 1877.

Ed. John M. L. Babcock

MH MWA [other locations in ULS]

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

OCIWHI

New England Spiritualist. A Journal of the Methods and Philosophy of Spirit-Manifestation, and its Uses to Mankind. Boston. Weekly. Apr. 7, 1855–Dec. 26, 1857.

Pub. and ed. Alonzo E. Newton

Succeeded by the *Spiritual Age*.

DLC MB MH MWA NN [ULS]

New Era of Heaven Opened to Man. Devoted to the New Dispensation. Boston. Weekly. 1852–1855.

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*.

New Thought. A Journal of Spiritualism in its Higher Aspects. Chicago. Monthly. July 1892–Dec. 1906.

Pub. and ed. Moses Hull

DLC [other locations in ULS]

New Thought. Devoted to Spiritualism and General and Political Reform. Des Moines, Iowa. 1885-1889.

Ed. Moses Hull

Note: Listed in Alan Schroder, *A Bibliography of Iowa Newspapers, 1836-1976* (Iowa City: Iowa State Historical Society, 1979), p. 115.

News From the Spirit World. Chicago. 1868?-1870.

Ed. Rev. Mrs. Adeline Buffum

Note: Listed in Franklin William Scott, *Newspapers and Periodicals of Illinois, 1814-1879* (Springfield, Ill.: Illinois State Historical Library, 1910), p. 92.

Nichols' Journal. Devoted to Health, Intelligence, Freedom; Individual Sovereignty and Social Harmony. New York. Monthly, Apr.-Dec. 1853; weekly, Jan.-? 1854. Apr. 1853-1854.

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]

Nichols' Monthly. Cincinnati, Ohio. 1855.

Ed. Thomas Low Nichols and Mary S. Gove Nichols

MWA

Northwestern Excelsior. Waukegan, Ill. 1856-1859.

Ed. Ira Porter and J. C. Smith, then by Pooler and Kribs

Succeeded the *Northwestern Orient*.

N

Nucleus. Boston. Monthly. 1857.

Pub. LeRoy Sunderland, ed. Charles H. White

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

Nya Tiden. See *Skandinaviske Spiritulisten*.

Olive Branch. Devoted to the Spiritual Elevation of Humanity. Utica, N.Y. Monthly. 1876-1889.

Ed. David Jones

WHi [other locations in ULS]

Olive Branch. Grand Rapids, Mich. 1890.

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

Ohio Spiritualist. See *American Spiritualist*.

Optimist and Kingdom of Heaven. Anderson, Huntsville, Ind.; Berlin Heights, Ohio; Manmorton, N. J. 1864-1868.

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.

Our Age. Devoted to the Interests of Spiritualism in the Broad Sense of that Term: Free Press, Speech, and Has No Love to Sell. Battle Creek, Mich. Weekly. 1873-1874

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*.

Practical Christian. Hopedale, Mass. Weekly. 1840-1860.

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]

Present Age. Kalamazoo, Mich.; Chicago. Weekly. 1868–1872.

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]

Principle. 'Break from thy body's grasp—the Spirit-trance; Give thy soul room—thy Faculties expanse.' New York. Monthly. Dec. 1856–1859.

Ed. J. B. Conklin

DLC MWA [other locations in ULS]

Problem of Life. Devoted to Spiritual Science and Philosophy and all subjects pertaining to the welfare and progress of humanity. Boston. Monthly. 1893.

Pub. Frank Lovell, ed. W. J. Colville

Note: Advertised in *Banner of Light* (Feb. 11, 1893, p. 3).

Progressive Age. Free, Fraternal, Spiritual. Hopedale, Mass. 1862.

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.

Progressive Age. Kalamazoo, Mich. Weekly. 1864–May 20, 1865.

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.

Progressive Age. Atlanta, Ga. Monthly. 1881–1882.

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

Progressive Friend. Elgin, Ill. 1860.

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

Progressive Thinker; Spiritualism—Progress, the Universal Law of Nature. Chicago. Weekly. 1889-1912.

Pub. J. R. Francis, ed. Mrs. M. E. Cadwalller

KHi WHi [ULS and OCLC]

Psychical Review. Journal of Psychical Science and Organ of the American Psychical Society. Grafton, Mass. Quarterly. Aug. 1892-May 1894?

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

DLC

Radical Spiritualist. Hopedale, Mass. Monthly. May 1858-Apr. 1860.

Eds. Harriet N. Green and Bryan J. Butts

Succeeded by *Spiritual Reformer*.

Bancroft Memorial Library, Hopedale Mass. Available on microfilm at Berkeley and Columbia.

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

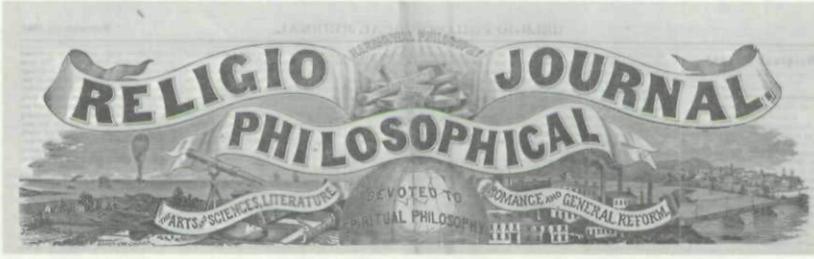
Moved to San Francisco and became *Philosophical Journal* in 1895.

Succeeded by the *Pine Mountain Journal*, Crystola, Calif.

CtY DLC ICHi MWA NN WHi [other locations in ULS and OCLC]

Religio-Politico Party. Chicago. 1872-1873.

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.

Note: Listed in Franklin William Scott, *Newspapers and Periodicals of Illinois, 1814-1879*, p. 113.

Ripley Herald. Ripley, Ohio. May 6-Sept. 16, 1852.

Ed. Tomlinson

OCIWHI [other locations in OCLC]

Rising Tide. Independence, Iowa. 1860-1865.

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

WHi

Rostrum. Devoted to the philosophy of spiritualism, liberalism, and the progress of humanity. Vineland, N.J. Weekly. Nov. 11, 1883-1887.

Ed. J. C. Wright

Available at Vineland Historical and Antiquarian Society.

Sacred Circle. The Truth against the World. New York. Monthly. May 1854-1856.

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]

Le Salut. (Salvation). New Orleans. Monthly. 1870.

Ed. E. T. Simmons

Printed in French.

Note: Mentioned in Hudson Tuttle and J. M. Peebles, *The Yearbook of Spiritualism for 1871* (Boston: Wm. White, 1871), p. 194.

Scientific Investigator. Devoted to Science, art, Spiritual Philosophy and radical Reform. Portland, Oreg. Monthly. 1881.

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

Semi-monthly Review. See *Monthly Review*.

Shekinah. Bridgeport, Conn., New York. Monthly. Oct. 1851–Oct. 1853.

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).

Social Revolutionist. A medium for the free discussion of General Principles and Practical Measures, pertaining to Human Progress. Greenville, Ohio. Monthly. Jan. 1856–Dec. 1857.

Published by the Rising Star Community

Ed. John Patterson and William Denton

DLC MWA [other locations in ULS and OCLC]

Soul. A Monthly Magazine, devoted to the Theories and Phenomena of Soul, Mind and Intelligence. Boston. Monthly. 1888.

MB [ULS]

Sower. The Medium's True Friend. Elmwood Place, Ohio; Detroit, Mich., Chicago. Monthly. 1889–1895.

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

Spirit Guardian. Bangor, Maine. 1860.

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).

Spirit Land. New Orleans. 1860.

Pub and ed. Wallace A. Brice

Note: One quarter of journal printed in French; noted in *Radical Spiritualist* 1 (1858), p. 94.

Spirit Messenger. 'Brethren, fear Not: for Error is mortal and cannot live, and Truth is immortal and cannot die.' Springfield, Mass. Weekly. Aug. 10, 1850-1852.

Ed. Apollus Munn, R. P. Ambler, Frances H. Green

Succeeded by *Spirit Messenger and Harmonial Guide*.

MWA NN [ULS]

Spirit Messenger and Harmonial Guide. 'Brethren, fear Not: for Error is mortal and cannot live, and Truth is immortal and cannot die.' New York. Weekly. Aug. 9, 1852-Apr. 9, 1853.

Ed. Apollus Munn, R. P. Ambler, Frances H. Green

Succeeded *Spirit Messenger*.

DLC MWA NNHi WHi [ULS]

Spirit Voices. Boston. Monthly. 1885.

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).

Spirit World. Boston. Jan. 4–June 7, 1851.

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. New York. May 2, 1857–Oct. 17, 1857.

Pub. and ed. Samuel Byron Brittan

Succeeded by *Spiritual Age* (Boston).

DLC

Spiritual Age. Devoted to rational Spiritualism and Practical Reform. Boston. Jan. 2, 1858–Feb. 11, 1860.

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]

Spiritual Analyst and Scientific Record. Boston. Monthly. 1871.

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).

Spiritual Clarion. Spiritualism, Its Tests, Harmonies, and Religion. Auburn, N.Y. Monthly. 1857–Jan. 14, 1860?

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

Note: Prospectus published in *Religio-Philosophical Journal* (Aug. 13, 1870, p. 5). 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. Cincinnati, 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).

Spiritual Monthly and Lyceum Record. Boston. Monthly. 1870.

Ed. J. H. Powell

Note: Described in *Banner of Light* (Oct. 15, 1870, p. 4).

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

OCIWHi

Spiritual Philosopher. Devoted to the Exposition of Nature, Physical, Spiritual, Divine. Boston. Monthly, July-Aug.; biweekly, Sept. 7–Oct. 19; weekly, Oct. 26–Dec. 28. July–Dec. 28, 1850.

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 MBAt [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.

Bancroft Memorial Library, Hopedale Mass. Available on microfilm at Berkeley and Columbia.

Spiritual Reporter. 1867.

Ed. W. F. Jamieson

Note: *Banner of Light* (Jan. 26, 1867, p. 4) reports receiving the first issue.

Spiritual Republic. Devoted to Radical Reform. Chicago. Weekly. Jan. 5-Aug. 24, 1867?

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.'

ICHi MWA [ULS]

Spiritual Rostrum. Devoted to the Harmonial Philosophy. Chicago. Monthly. June-? 1868.

Ed. Moses Hull & W. F. Jamieson

Absorbed into the *Universe*.

WHi [OCLC]

Spiritual Scientist. Devoted to the Science, History, Philosophy, and Teachings of Spiritualism. Boston. Weekly. Sept. 10, 1874-1878.

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]

Spiritual Telegraph. Devoted to the illustration of Spiritual intercourse. New York. Weekly. 1852-1857.

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.

Note: Mentioned in *Vanguard*, 1 (1857), p. 267.

Spiritual Universe. Radical Advocate, and Journal of Reform. Cleveland, Ohio. 1854-1855?

Ed. L. S. Everett

OCIWHI

Spiritualist. Appleton, Wis. and Janesville, Ohio. Monthly, Mar.-Oct. 1868; weekly, Nov. 2, 1868-1872. Mar. 1868-1872.

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.

Spiritualist at Work. Devoted to the Best Interests of Humanity. Progression Here and Hereafter. New York. Biweekly. July 1, 1874-1876.

Ed. D. M. Bennett, E. V. Wilson

Note: Published alternate weeks with Bennett's *Truth Seeker*.

NNHi TxU WHi [OCLC]

Spiritualist Register. Facts, Philosophy, statistics of Spiritualism. Auburn, N.Y. Annual. 1857-1861.

Ed. Uriah Clark

DLC MBAAt MH MWA NN [ULS]

Spiritualiste de la Nouvelle-Orleans; écho-mensuel. New Orleans. Monthly. Jan. 1857-Dec. 1858.

Published in French.

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

Star. San Francisco. Weekly. 1884-Jan. 1921.

CU [other locations in ULS]

Star of Truth. Boston. 1852.

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.

Starling Progressive Papers. Philadelphia. 1868.

Pub. White Banner Press, ed. W. D. Reicher

WHi

Strong Words. Devoted to Progressive Thought. New Orleans. June 30, 1878-?

LNHT [other locations in OCLC]

Summerland. Summerland, Calif. Weekly. 1881-1883.

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

Note: Advertised in *Carrier Dove* (June 1893). A clipping may be seen in the John D. Powers Scrapbooks, vol. 11, p. 8, Vermont Historical Society.

Summerland Messenger. A journal of Art Literature and Science for the Progressive Lyceum and the family fireside. Boston. Monthly. June 1874-1875.

Ed. T. P. James

Note: Includes literature from the 'spirit pen' of Charles Dickens, received through the mediumship of the editor.

MWA

Sunbeam. Truth is Light. Batavia, N.Y. Weekly. 1859-1860.

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

Sunflower. An Exponent of the Spiritual Philosophy, its Science, and Allied Subjects. Lilly Dale, N.Y. Weekly. 1890-1909.

Pub. and ed. W.H. Bach

DLC [ULS]

Tafelrunde. (Round Table). Spiritualische Blätter für Fortschritt und Reform. Washington, D.C. Biweekly. July 1870–June 15, 1872.

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.

Telegraph Papers. New York. 1852–1857.

Ed. Charles Partridge and Samuel Byron Brittan

Note: 'Republication of articles selected from the *Spiritual Telegraph*.'

CtY DLC MH NN NNHi

Temple of Health. Devoted to Life, Health, and How to Live for a Century. San Diego, Calif. Monthly 1895–1896.

Pub. and ed. J. M. Peebles

Note: Advertised in *Banner of Light* (October 26, 1895, p. 7), as 'devoted to Psychic Treatment, Spiritual Hygeine and the Finer Forces.'

Texas Spiritualist. Hempstead, Tex. Monthly. 1876–1879.

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

TxU

Theocrat. A semimonthly Journal, Devoted to Spiritual, Mental, and Physical Reform. Harmony Springs, Ark. 1860.

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.

This World. Boston. Weekly. 1882.

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

York. Monthly. 1856–July 1859.

Ed. Joel Tiffany

MWA NN WATK WHi [other locations in ULS and OCLC]

True Life. Edenvale, Calif. Monthly. 1894–1903.

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. Loudon

Note: Mentioned in *Vanguard* 1 [1857], p. 7, and in Elmer B. Loudon to Achsa W. Sprague, Feb. 4, 1858, Achsa W. Sprague Papers, Vermont Historical Society.

Twilight. Devoted to Spirit Messages. Augusta, Maine. 1888–1890.

Pub. and ed. Dr. H. F. Merrill

Note: Advertised in *Banner of Light* 1888–1890 (e.g., Sept. 27, 1890, p. 3).

Univercoelum and Spiritual Philosopher. New York. Weekly. Dec. 4, 1847–
June 30, 1849.

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.

Pub. H. N. F. Lewis, ed. J. M. Peebles

Consolidation of the *Chicagoan*, *Chicago Sorosis*, and *Advanced Guard*.
Issued in 1868 as the *Chicagoan*.

MWA [ULS]

Vanguard. Devoted to Spiritualism, Practical Reform, and Progressive Literature. Dayton, Ohio; Richmond, Ind.; Cleveland, Ohio. Weekly. Mar. 7, 1857–1859.

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

MWA

Voice of Angels. Somerville, Mass. Semimonthly. 1876-1887.

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*.

Watchman. Devoted to the Interests of Humanity and Spiritualism. Chicago. Monthly. 1880-1891.

Ed. Hattie A. Cate [Berry]

Mouthpiece of the American and Eastern Congress of Spirit Life. Watchman, spirit editor; H. A. Cate, amanuensis.

DLC

Weekly Discourse. Containing Spiritual Sermons by the Guides of Mrs. Cora L. V. Richmond. Chicago. 1886-1891.

Pub. William Richmond

ICHi WHi [other locations in ULS]

Weekly Spiritualist. Marysville, Calif. Feb.-May, 1857.

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).

Western Light. Devoted to Universal Liberty and Scientific Spiritualism. St. Louis, Mo. Weekly. 1881.

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

of the Communion between Spirits and Mortals. Boston. Monthly. July-Dec. 1872.

Ed. Emma Hardinge

Note: Description and excerpts appear in Emma Hardinge Britten, *Nineteenth-Century Miracles*, pp. 431-36.

CtY DLC MWA RPB

White Banner. A Literary Journal of Progressive Philosophy. Philadelphia. Semimonthly. Jan. 1869-?

Pub. W. D. Richner & Co.

MWA

Williamsburgh Spiritualist and Progressive Recorder. Brooklyn, N.Y. Triannual. 1866.

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

Winning Way. Industry, Education, Health, Spiritualism. Sacramento, Calif. Weekly. 1872.

Pub. Mrs. H. H. Clark & Co.

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

World's Advance Thought and the Universal Republic. Salem, Portland, Oreg. 1876-1918.

Pub. and ed. Lucy A. Mallory

DLC NN [other locations in ULS]

World's Friend. Dobbs Ferry, N.Y. 1885.

Ed. Olivia F. Shepard

World's Paper. For the discussion and Diffusion of Truth, and Exposure of Error. Sandusky (Granville), Vt. 1857-1866.

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

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Hawks, Annie C. Torrey, *Voice of Truth* (Memphis, Tenn.)

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Kates, G. W., *Light for Thinkers* (Atlanta, Ga.)

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Ketteringham, C. B., *Texas Spiritualist* (Hempstead, Tex.)

Kimball, Anna, *Gnostic* (San Francisco)

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Kribs, *Northwestern Excelsior* (Waukegan, Ill.)

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- Munn, Apollus, *Spirit Messenger* (Springfield, Mass.); *Spirit Messenger and Harmonial Guide* (New York)
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- Newman, Thomas G., *Religio-Philosophical Journal* (San Francisco)
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- Owen, Mrs. Mattie P., *Golden Gate* (San Francisco); *Golden Way* (San Francisco)
- Patterson, John, *Age of Freedom* (Berlin Heights, Ohio); *Social Revolutionist* (Greenville, Ohio)
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- Ransom, Mr. L. W., *Weekly Spiritualist* (Marysville, Calif.)
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 Savage, Minot J., *Psychical Review* (Grafton, Mass.)
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 Spencer, J. E., *Theocrat* (Harmony Springs, Ark.)
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- Todd, Benjamin, *Banner of Progress* (San Francisco)
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- Weller, John S., *Crisis* (La Porte, Ind.)
- Warren, *Sacred Circle* (New York)
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- White Banner Press, *Starling Progressive Papers* (Philadelphia)
- White, Charles H., *Nucleus* (Boston); *Star of Truth* (Boston)
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- Winchester, A. S., *Light for All* (San Francisco)
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