

SPIRITUALISTS

GENERAL STATEMENT

In 1906 the only organized Spiritualist body was the National Spiritualist Association. It was claimed by this association and by others that there were numbers of individuals, and even of small communities, that were not included in its enrollment, and later a new body was formed under the name "Progressive Spiritual Church." In 1913 another group was formed, the National Spiritual Alliance, holding doctrines so similar to the two older bodies that it has seemed appropriate to combine them all under one head. A general review of the history and doctrine of the Spiritualists as a religious body is given in connection with the older body.

The principal statistics as reported for 1926, 1916, and 1906, so far as available, are given below:

SUMMARY OF STATISTICS FOR THE SPIRITUALIST BODIES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	611	50,631	94	\$1,384,156	509	\$531,508	92	5,552
National Spiritualist Association.....	543	41,233	86	1,307,356	463	475,842	86	5,412
Progressive Spiritual Church.....	9	7,383	3	32,800	9	28,469	1	46
National Spiritual Alliance of the United States of America.....	59	2,015	5	44,000	37	27,197	5	94
1916								
Total for the group	354	29,028	78	492,455	289	195,682	76	3,230
National Spiritualist Association.....	343	23,197	75	440,955	278	173,048	75	3,180
Progressive Spiritual Church.....	11	5,831	3	51,500	11	22,634	1	50
1906								
Total for the group	454	35,056	100	958,048			75	2,699
National Spiritualist Association.....	454	35,056	100	958,048			75	2,699

NATIONAL SPIRITUALIST ASSOCIATION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the National Spiritualist Association for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

All persons who continue to keep inviolate their vows made during a fellowship service and who contribute to the financial support of the local churches are considered members in good standing.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NATIONAL SPIRITUALIST ASSOCIATION

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL ²	
				Urban	Rural
Churches (local organizations)	543	517	26	95.2	4.8
Members	41,233	37,708	3,530	91.4	8.6
Average per church.....	76	73	136		
Membership by sex:					
Male.....	10,207	9,570	637	93.8	6.2
Female.....	16,531	15,638	893	94.6	5.4
Sex not reported.....	14,495	12,495	2,000	86.2	13.8
Males per 100 females.....	61.7	61.2	71.3		
Membership by age:					
Under 13 years.....	470	452	18	96.2	3.8
13 years and over.....	30,042	26,718	3,324	88.9	11.1
Age not reported.....	10,721	10,533	188	98.2	1.8
Per cent under 13 years ³	1.5	1.7	0.5		
Church edifices:					
Number.....	87	75	12		
Value—Churches reporting.....	86	74	12		
Amount reported.....	\$1,307,356	\$1,118,656	\$188,700	85.6	14.4
Average per church.....	\$15,202	\$15,117	\$15,725		
Debt—Churches reporting.....	36	35	1		
Amount reported.....	\$146,180	\$145,700	\$480	99.7	0.3
Churches reporting "no debt" on church edifice.....	38	29	9		
Parsonages:					
Value—Churches reporting.....	5	4	1		
Amount reported.....	\$47,550	\$27,550	\$20,000	57.9	42.1
Expenditures during year:					
Churches reporting.....	463	444	19	95.9	4.1
Amount reported.....	\$475,842	\$443,025	\$32,817	93.1	6.9
Current expenses and improvements.....	\$344,668	\$330,376	\$14,292	95.9	4.1
Benevolences, missions, etc.....	\$74,003	\$70,901	\$3,102	95.8	4.2
Not classified.....	\$57,171	\$41,748	\$15,423	73.0	27.0
Average expenditure per church.....	\$1,028	\$998	\$1,727		
Sunday schools:					
Churches reporting.....	86	82	4		
Officers and teachers.....	430	409	21	95.1	4.9
Scholars.....	5,412	4,756	656	87.9	12.1

¹ Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

² Per cent not shown where base is less than 100.

³ Based on membership with age classification reported.

The data given for 1926 represent 543 active organizations of the National Spiritualist Association, with 41,233 members. The classification of membership by sex was reported by 469 churches and the classification by age was reported by 376 churches, including, however, only 54 which reported any members under 13 years of age. There was no debt on the five parsonages reported.

Comparative data, 1890-1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: NATIONAL SPIRITUALIST ASSOCIATION

ITEM	1926	1916	1906	1890
Churches (local organizations)	543	343	454	334
Increase ¹ over preceding census:				
Number.....	200	-111	120	-----
Per cent.....	58.3	-24.4	35.9	-----
Members	41,233	23,197	35,066	45,030
Increase ¹ over preceding census:				
Number.....	18,036	-11,859	-9,974	-----
Per cent.....	77.8	-33.8	-22.1	-----
Average membership per church.....	76	68	77	135
Church edifices:				
Number.....	87	75	100	30
Value—Churches reporting.....	86	75	100	-----
Amount reported.....	\$1,307,356	\$440,955	\$958,048	\$573,650
Average per church.....	\$15,202	\$5,879	\$9,580	-----
Debt—Churches reporting.....	36	34	38	-----
Amount reported.....	\$146,180	\$79,469	\$79,570	-----
Parsonages:				
Value—Churches reporting.....	5	3	4	-----
Amount reported.....	\$47,550	\$10,000	\$3,700	-----
Expenditures during year:				
Churches reporting.....	463	278	-----	-----
Amount reported.....	\$475,842	\$173,048	-----	-----
Current expenses and improvements.....	\$344,668	\$139,965	-----	-----
Benevolences, missions, etc.....	\$74,003	\$16,579	-----	-----
Not classified.....	\$57,171	\$16,504	-----	-----
Average expenditure per church.....	\$1,028	\$622	-----	-----
Sunday schools:				
Churches reporting.....	86	75	75	-----
Officers and teachers.....	430	450	436	-----
Scholars.....	5,412	3,180	2,699	-----

¹ A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the National Spiritualist Association by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NATIONAL SPIRITUALIST ASSOCIATION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Ur- ban	Ru- ral	Total	Urban	Rural	Male	Female	Sex not re- ported	Males per 100 females (¹)
United States.....	543	517	26	41,233	37,703	3,530	10,207	16,531	14,495	61.7
New England:										
New Hampshire.....	1	1		30	30		10	20		
Vermont.....	4	3	1	93	71	22	32	61		
Massachusetts.....	31	30	1	11,805	9,805	2,000	35	57	11,713	
Rhode Island.....	2	2		51	51		19	32		
Connecticut.....	6	6		332	332		126	206		61.2
Middle Atlantic:										
New York.....	83	82	1	6,244	6,114	130	1,846	3,852	546	47.9
New Jersey.....	13	13		420	420		115	240	65	47.9
Pennsylvania.....	46	44	2	2,791	2,705	86	924	1,392	475	66.4
East North Central:										
Ohio.....	45	40	5	2,554	2,256	298	1,053	1,439	62	73.2
Indiana.....	24	23	1	1,187	1,164	23	520	667		73.0
Illinois.....	57	56	1	4,040	4,033	7	1,358	2,617	65	51.9
Michigan.....	34	32	2	2,152	2,092	60	832	1,152	168	72.2
Wisconsin.....	15	13	2	881	602	279	367	514		71.4
West North Central:										
Minnesota.....	8	7	1	602	567	35	249	353		70.5
Iowa.....	8	7	1	602	179	423	245	357		68.6
Missouri.....	12	12		711	711		274	437		62.7
Nebraska.....	4	4		130	130		46	84		
Kansas.....	8	8		474	474		192	282		68.1
South Atlantic:										
Delaware.....	1	1		35	35		8	27		
Maryland.....	1	1		55	55				55	
District of Columbia.....	2	2		133	133		50	68	15	
West Virginia.....	1	1		140	140		57	83		
Florida.....	1	1		33	33		15	18		
East South Central:										
Kentucky.....	3	3		85	85		30	55		
Alabama.....	1	1		72	72				72	
West South Central:										
Arkansas.....	1	1		18	18		10	8		
Louisiana.....	1	1		96	96		30	66		
Oklahoma.....	10	10		786	786		298	356	132	83.7
Texas.....	18	18		1,123	1,123		384	439	300	87.5
Mountain:										
Wyoming.....	1	1		35	35		14	21		
Colorado.....	8	7	1	418	397	21	174	244		71.3
Arizona.....	2	2		45	45		14	31		
Pacific:										
Washington.....	26	26		719	719		29	36	654	
Oregon.....	4	4		230	230		53	67	110	
California.....	61	54	7	2,111	1,965	146	798	1,250	63	63.8

¹ Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION ¹

DENOMINATIONAL HISTORY

Spiritualism is popularly supposed to date from 1848, and the 31st of March of that year is assumed to be the day on which it was first made known. The present organization, however, traces its origin to the writings of Andrew Jackson Davis, the "Poughkeepsie Seer," whose work, *The Principles of Nature; Her Divine Revelation; A Voice to Mankind*, was published in 1845. Phenomena of an extraordinary character were observed all through the earlier years of the nineteenth century, but they did not hold the attention of the people. If there

¹ This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Harry P. Strack, secretary, National Spiritualist Association, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: NATIONAL SPIRITUALIST ASSOCIATION

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 ¹
United States.....	543	343	454	41,233	23,197	35,056	470	30,042	10,721	1.5
Maine.....		13	13		1,084	1,343				
New Hampshire.....	1	3	3	30	84	283		30		
Vermont.....	4	4	6	93	421	740		93		
Massachusetts.....	31	23	42	11,805	1,510	3,885	1	10,509	1,295	(?)
Rhode Island.....	2	5	2	51	160	70		51		
Connecticut.....	6	2	6	332	84	976		191	141	
New York.....	83	18	32	6,244	1,116	4,489	51	5,286	907	1.0
New Jersey.....	13	6	5	420	360	209	1	254	165	0.4
Pennsylvania.....	46	32	23	2,791	1,802	1,450	45	2,621	125	1.7
Ohio.....	45	35	44	2,554	2,320	2,633	27	1,494	1,033	1.8
Indiana.....	24	21	29	1,187	1,161	1,608	36	1,151		3.0
Illinois.....	57	23	32	4,040	2,031	4,547		75	3,965	
Michigan.....	34	16	35	2,152	1,450	1,667	74	1,910	168	3.7
Wisconsin.....	15	8	19	881	579	784	90	744	47	10.8
Minnesota.....	8	10	13	602	806	715	32	535	35	5.6
Iowa.....	8	8	11	602	467	505		585	17	
Missouri.....	12	13	16	711	732	874	3	708		0.4
Nebraska.....	4	1	2	130	1,200	387		130		
Kansas.....	8	3	14	474	232	1,496	28	396	50	6.6
West Virginia.....	1	4	2	140	261	145		140		
Florida.....	1	3	4	33	139	422		33		
Kentucky.....	3	5	6	85	316	419		85		
Oklahoma.....	10	7	6	786	382	202	61	574	151	9.6
Texas.....	18	2	16	1,123	57	957	16	772	335	2.0
Montana.....		3	3		82	237				
Colorado.....	8	5	5	418	210	406		418		
Washington.....	26	11	15	719	1,180	823		719		
Oregon.....	4	4	10	230	289	334	1	119	110	0.8
California.....	61	46	25	2,111	2,214	1,808		76	2,035	
Other States.....	10	9	15	489	468	642	4	343	142	1.2

¹ Based on membership with age classification reported.

² Less than one-tenth of 1 per cent.

had been nothing more than the "Hydesville raps" or "Rochester knockings" upon which to rest, Spiritualism as now known, it is claimed, would scarcely have come into being.

The writings of Davis aroused the attention of thinking men in all countries. Scholarly men, prominent among whom were the Rev. S. B. Brittan, Hon. John W. Edmonds, Dr. George Dexter, Prof. James J. Mapes, and others in the United States, took them up and, prompted by the phenomena that appeared in many places, began the propagandism of a cult which they named "Spiritualism," but which was held to be really little more than the presentation of old ideas in a new form.

In the first half of the nineteenth century almost no religious denomination taught or believed in the possibility of communion with those who had passed to the spirit world. Very little emphasis was laid upon the universal fatherhood of God and brotherhood of man. Furthermore, the idea of progression after death was entertained by very few. In view of these and other facts, Mr. Davis and his followers, representing nearly every religious denomination, as well as the Materialists, felt that it was necessary to go outside of the accepted orders of thought and establish an entirely new movement.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: NATIONAL SPIRITUALIST ASSOCIATION

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	543	87	86	\$1,307,356	36	\$146,180	5	\$47,550
Massachusetts.....	31	8	8	86,800				
New York.....	83	5	5	121,800	2	29,000		(1)
Pennsylvania.....	46	12	11	143,718	4	7,989		
Ohio.....	45	14	14	253,570	7	26,120		
Illinois.....	57	5	5	216,796				(1)
Michigan.....	34	3	3	23,000	2	13,817		
Wisconsin.....	15	6	6	58,500	4	17,575		(1)
Minnesota.....	8	3	3	40,000	2	4,800		
Oklahoma.....	10	3	3	4,700	1	34		
Washington.....	26	4	4	12,000	3	6,400		
California.....	61	8	8	130,590				
Other States ²	127	16	16	215,882	11	40,445	5	47,550

¹ Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

² The figures for value of parsonages include data for 3 churches in New York, Illinois, and Wisconsin.

From 1850 to 1872 public interest in Spiritualism was widespread, and thousands of people attended the meetings held in all of the large cities and towns throughout the country. Local organizations sprang up throughout the United States, but no attempt was made to organize a national association until 1863. This first organization was loosely constructed and continued in existence for a period of only nine years. In 1893 the National Spiritualists' Association of the United States of America was organized and has since held yearly conventions.

As a class, Spiritualists are tolerant in their attitude toward other religious denominations. They fellowship with the ministers of all faiths, as well as those who have no faith, with the hope of presenting some thought that will benefit all alike. They maintain a free platform, and representatives of all denominations are welcome to express their convictions therefrom. They are in favor of every movement for the uplifting of humanity, and seek to establish peace and harmony among men.

DOCTRINE

With few exceptions, Spiritualists ignore doctrinal questions, such as are formulated in the creeds and confessions of the historic churches; and they seldom consider ecclesiastical topics, holding that these issues belong to past ages and that other topics are of greater moment at the present hour. They lay special emphasis on right living here upon earth, believing that their condition in the spirit life depends entirely upon what they do while in mortal form.

The Declaration of Principles contains the following:

We believe in Infinite Intelligence; and that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.

We affirm that a correct understanding of such expressions and living in accordance with them constitute the true religion; that the existence and personal

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:
NATIONAL SPIRITUALIST ASSOCIATION

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS			
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States..	543	463	\$475,842	\$344,668	\$74,003	\$57,171	86	430	5,412
Vermont.....	4	3	543	543					
Massachusetts.....	31	30	64,145	21,472	42,673		11	97	2,858
Connecticut.....	6	6	6,598	6,500	98		2	5	58
New York.....	83	65	73,326	61,176	10,284	1,866	9	31	267
New Jersey.....	13	12	11,875	11,145	730		2	12	58
Pennsylvania.....	46	42	41,877	30,648	5,318	5,911	5	40	267
Ohio.....	45	41	36,685	27,629	2,848	6,208	8	58	361
Indiana.....	24	24	13,407	12,758	649		4	4	116
Illinois.....	57	56	44,554	43,667	887		11	30	316
Michigan.....	34	31	25,641	23,143	1,620	878	6	34	195
Wisconsin.....	15	14	13,694	11,231	1,481	982	3	8	56
Minnesota.....	8	8	12,249	11,587	366	296	3	15	135
Iowa.....	8	8	17,896	1,536	165	16,195	1	2	50
Missouri.....	12	11	7,681	5,427	1,254	1,000	3	20	158
Nebraska.....	4	4	2,508	2,330	178				
Kansas.....	8	8	2,440	1,879	90	471			
Oklahoma.....	10	8	5,735	5,378	357		3	14	92
Texas.....	18	15	13,622	8,426	1,396	3,800	5	19	148
Colorado.....	8	7	5,785	4,406	1,379		1	5	15
Washington.....	26	26	11,787	2,797	887	8,103	1	6	32
Oregon.....	4	3	933	900	33		1	3	22
California.....	61	27	41,183	28,711	1,020	11,452	4	14	73
Other States.....	18	14	21,678	21,379	290	9	3	13	135

identity of the individual continue after the change called death; and that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.

We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

Spiritualists believe that the spirit world is a counterpart of the visible world, only more beautiful and perfect, and that those who enter it must be free from the impress of evil wrought while in the body. They are almost unanimous in their belief in progression after the death of the body, and in the final restoration of all souls to a state of happiness; and they hold that those who die in childhood grow to maturity in spirit life. They further believe that punishment for wrongdoing continues beyond the grave until every vestige of it has been cleared away through honest effort. They are opposed to war, to capital punishment, to restrictive medical laws, and to every form of tyranny, political or religious. They declare there is no forgiveness for sin and assert that every man must work out his own destiny. Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy.

No religious test is required of anyone desiring to become a member of a Spiritualist church; but he must present evidence of good character and be well recommended by members of the organization. Some local societies have public services for acceptance of members and require all candidates to give public assent to belief in Spiritualism and to the principles upon which it rests.

ORGANIZATION

The organization of the Spiritualists is congregational. Local societies are associated in State organizations and these again in the national organization. It is true, however, that many Spiritualists decline to affiliate with any organized society, lest their freedom as individuals might be abridged thereby. Others live at remote points or in States which have neither local nor State organizations. It therefore follows that the State and local societies represent only a small percentage of the actual followers of this movement. On the other hand, it is not known what proportion of the people who attend independent meetings are believers in Spiritualism, the average attendance at every meeting of an active society being three times its membership.

The National Association is incorporated under the laws of the District of Columbia, and has headquarters in the city of Washington; all of the State associations and a large majority of the local societies are affiliated with it. A board of nine trustees, elected annually by delegates from the chartered auxiliaries assembled in convention, exercises general supervision over the entire movement in America.

The Spiritualists have their manual of services providing for the ordination of ministers, and a regular ritual for use at public meetings, marriages, baptisms, and funerals. The ministry includes three classes—ordained clergymen, who hold papers as such from the National Association; lay ministers or licentiates, who have been appointed leaders of local societies in the absence of regular speakers, and who in time may be advanced to full ordination; and associate ministers, who are generally known as "mediums." These associate ministers are not eligible to full ordination.

Candidates for ordination are recommended by the local societies over which they are to preside as pastors; they are ordained by a State Spiritualist association, when authorized by the president of the National Association, or, where no State association exists, by an ordination commission of the National Spiritualist Association, and they receive certificates from the board of trustees of the National Association. Lay ministers, recommended by the local societies to which they belong, receive appointment from the State association or directly from the national body itself. All associate ministers must present evidence of membership in some local society for a period of two years before they are entitled to appointment. Special emphasis is laid upon the moral and educational qualifications of candidates for the ministry, and all possible care is exercised to prevent unworthy persons from being admitted into fellowship.

The local organizations have in great numbers adopted the name of "church," and incorporate as such. They have erected edifices they call "temples," of which there are 600 or more in the United States. The system of itinerant speakers serving a month or two in a place is passing away, and local ministers or mediums serving permanently are taking their place. Many local churches have called regular pastors, on yearly contracts.

The conventions of the National Association are held annually, these convales being movable and composed of delegates from subsidiary organizations.

The unification of Spiritualists in the one national body is rapidly being consummated; and with this its mental, moral, and spiritual influence is strengthened.³

WORK

The first Sunday school or "lyceum" was organized by Andrew Jackson Davis in 1863, and for a number of years it was a very popular feature, but of late interest in it has declined. The exercises were of a unique character, typifying some principle in everyday life, or some element in nature, and including calisthenic exercises and marching with music and flags. Bands of mercy, in behalf of dumb animals, and sunflower clubs, both largely of a social character, are organizations designed for children of different ages.

Many local societies received substantial aid from what are known as "women's unions" and "ladies' aid societies." Home circles are held for the purpose of investigating the phenomena that may be developed at such gatherings, with the hope that some intelligent message may be received from the spirit world. A few scientific organizations have been formed, for a number of years, for the purpose of sifting all reported psychical manifestations with the hope of ultimately being able to separate the genuine from the spurious.

During the last few years the missionary work has been carried on through the agency of a small number of missionaries at large, who are authorized to organize societies, solicit funds, etc. These are mostly itinerant ministers, who have charges of their own and spend only a part of their time in this work and receive no compensation for it. A fund, now amounting to about \$50,000, is being developed for the purpose of carrying on general propaganda work.

The camp meetings, or summer assemblies, lasting from 10 days to 10 weeks, employ from 4 to 20 speakers each season, each being a separate organization on its own financial basis. The association maintains a relief fund for the benefit of aged and indigent ministers and mediums, amounting in 1926 to about \$12,000.

The National Association has 1 school, the Morris Pratt Institute, established in Wisconsin in 1902, which in 1926 reported 3 teachers, 18 students, property valued at \$25,000, and an endowment of \$65,000. It also has a large circulating library at its headquarters, and sends out thousands of tracts annually to all quarters of the globe. A few of the churches of the denomination conduct during a part of each year a term of scholastic work, mainly for the education of workers. The literature of spiritualism, aside from the works of Andrew Jackson Davis, has been developed since 1852, and it is estimated that not less than 2,000 volumes bearing upon this subject have been published in the last half century. Five weekly journals and 3 monthly magazines are published in its interest in the United States.

Many of the societies which formerly met in halls are now erecting church edifices; 100 or more already own their places of meeting. The National Association has property in Washington, D. C., valued at \$65,000, and it is proposed to erect there a national temple with suitable lecture halls, class rooms, seance rooms, and laboratory for research work, to promote the scientific as well as the philosophical and religious aspects of Spiritualism.

³ It is to be noted that this statement relates simply to the National Spiritualist Association as a religious body and has no reference to the work of the Society for Psychical Research, that being a purely scientific body, though its members, as Professor Hyslop, Sir Oliver Lodge, Sir Conan Doyle, and others, affirm very strongly its intimate relation to religious belief and life.