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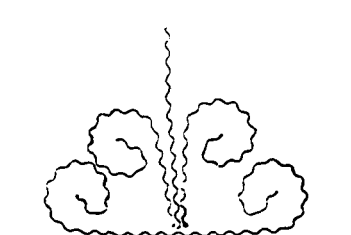
Ample Accommodations for Any Reasonable Number of Guests.

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—OF—



CASSADAGA
LAKE

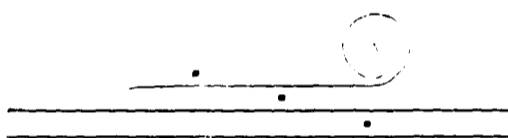
Free Association Camp Grounds.

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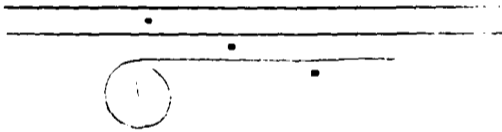
Containing Portraits and Biographical Sketches of Prominent Spiritualists,  
and Pen Pictures of Points of Interest and Beauty in and  
Around the Camp Grounds, and a History of  
its Origin and Growth.

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**THE PORTRAITS, VIEWS AND SKETCHES
IN THIS WORK WERE ALL EXECUTED BY
JOSH D. RAMSDALL, ERIE, PA.**



DESCRIPTIVE.



ILY DALE Station is situated on the D., A. V. & P. R. R., a few miles from the city of Dunkirk, N. Y., in the county of Chautauqua, and here the Spiritualists of Western New York, Eastern Ohio and Northeastern Pennsylvania meet year after year, together with a large number of people, skeptic, investigator and Christian. The meetings usually commence near the first of August and continue until the first of September. The first talent of the Spiritualistic world is engaged to lecture and large crowds attend the meetings and listen to the doctrines expounded from the platform. Below is a brief history of the grounds, from their infancy down to the present season and the figures show as complete and remarkable a success as one could well imagine.

The Cassadaga Lake Free Association held their first regular camp meeting on these grounds in 1880. The land was purchased of Mr. M. Fisher, the first purchase containing some 20½ acres, for which \$1,845.12 was paid. Since then the grounds have been enlarged to double their former size. The members of the first Board of Trustees were Linus Sage, M. R. Rouse G. C. Rood, O. G. Chase and D. S. Ramsdell. A. S. Cobb, of Dunkirk, was elected President; T. J. Skidmore, Treasurer; Joe W. Rood, Secretary; Mrs. Elizabeth Purple, Corresponding Secretary. At this first meeting the speakers occupied a platform made of hemlock boughs, adorned with flowers and beautified by the ladies. The grounds were in the heart of the virgin forest, the squirrels chattered among the branches and the birds hardly paused in their song to harken to the strange sound of man's merry making. Nature's master musician, the wind, struck the sounding diapason of the hemlock branches and made them sing their olden songs of summer skies and winter's storms, but this little band of earnest workers had their heart in the cause, and gradually, out of this crude material, beauty, symmetry, even elegance evolved. As the rough marble, under the sculptor's skillful fingers, takes form and comes forth a finished ideal, so this wild and tangled forest, under the less elegant, but no less effective stroke of the ax and scythe, wielded by hands whose aim was success and who had determined to have a place in which to worship in their own peculiar way, made the forest a park, the wilderness a dwelling place, out of chaos—order.

To these pioneers is due much of the credit for the success of this enterprise. Their names, many of them, are unknown, but their works are written indelibly upon Nature's face and may be read and known of all men at Cassadaga. They

burned the brush, they felled trees, they graded roads, they built houses, they drained the swampy places and laid the foundation for what is to-day one of the prettiest, most popular and successful summer resorts of its size and age in this section of the country. The work it has necessitated to bring the place up to its present standard of excellence is hardly realized. It has taken labor, money, time, and could only have been done, as it has, by a large amount of gratuitous aid and a great amount of faith and confidence by the projectors of the enterprise that the *scheme would work*.

The total receipts for their first regular meeting in 1880, including \$600 borrowed money, were \$1,978.58; the expenditures \$1,983.65. The Board met at the close of the meeting, which lasted through August, 1880, and the same Trustees were chosen, with the addition of Mrs. Marion H. Skidmore as Vice President.

Just before the meeting to be held for the season of 1881, Mr. A. O. Cobb, who had so worthily filled the office of President, resigned, and Mrs. Skidmore, as Vice President, took charge of the meetings. The gross receipts this season were \$1,440.20; expenditures \$1,448.26.

In 1882 the following Trustees were chosen: Thomas J. Skidmore, President and Treasurer; Mrs. M. H. Skidmore, Vice President; J. B. F. Champlain, Linus Sage, M. R. Rouse, G. C. Rood, O. G. Chase, D. S. Ramsdell. At the close of this meeting the receipts were found to be \$2,190.06 and the expenditures \$2,413.43.

In 1883 the Trustees were Linus Sage, O. G. Chase, C. B. Turner, G. C. Rood, M. R. Rouse, J. B. F. Champlain; T. J. Skidmore, President and Treasurer; Mrs. M. H. Skidmore, Vice President.

On the 8th of May, 1883, the Board of Trustees met at the "Sage Cottage," and on a motion made by O. G. Chase, after deliberation, decided to build an auditorium for the convenience of the crowds now rapidly increasing, the speakers and musicians heretofore having occupied a platform under a hemlock tree, and being rather exposed to the weather. Mr. J. B. F. Champlain originated the plan for this building, and by his energy and perseverance, giving the work his personal supervision, succeeded in having it ready for the regular August meeting in 1883. This year the receipts and expenses were as follows: Receipts, \$4,491.43; expenditures, \$4,766.41, the large amount of expenses being due to the fact of their having built the auditorium, in addition to the other work.

At a stockholder's meeting, August 30, 1884, the following Trustees were elected: M. R. Rouse, Mrs. M. H. Skidmore, C. B. Turner, A. Gaston, A. H. Frank; Thomas J. Skidmore, President and Treasurer; E. W. Bond, Vice President; Ida M. Lang, Secretary. Receipts, \$4,095.32; expenditures, \$4,190.25.

In 1885 the Board of Trustees were re-elected in toto. Receipts, \$4,093.14; expenditures, \$4,031.62.

In 1886, with the same Board of Trustees, at their Seventh Annual Camp-meeting the receipts were \$5,017.32, expenditures \$3,935.00, thus showing a steady gain and a remarkable increase. In 1887 the receipts were \$3,308.81, and in 1888 they increased at even greater ratio.

In 1887 Mr. Skidmore resigned the Presidency, which place he had filled so long and acceptably, and Mr. A. Gaston, of Meadville, Pa., now fills that position. The grounds are on a boom and the success of the enterprise goes to prove that, which ever has been held as true, what muscle, allied with brains and religious fervor, can't do, *can't be done*.

As a summer resort the place cannot be excelled. The chain of three lakes of purest water, in which quantities of fish are caught yearly, the lovely drives and walks, the even temperature, the high altitude, together with many natural and acquired advantages, render it a favorite resort for people of small means who wish to spend a month or two of quiet enjoyment away from the cares of business and the hurry and worry of every-day life. One need not be a Spiritualist to enjoy the beauties of Cassadaga; and once having been there, it has become a proverb that you will return. Nature is always lovely, here she has been lavish, and after passing a time amid the hills and valleys, on the bosom of her quiet lakes, under the canopy of her starlit skies, it seems very easy to believe that the spirits of the dead hover around us there, for the veil seems very thin between the knowable and the unknown, so that verily one can almost seem to hear their voices. After all—

“Can man confine his Maker’s sway
To Gothic piles of mouldering stone?
Thy temple is the face of day;
All earth and Heaven Thy boundless throne”

Nature and her mysteries can never be unraveled. Science may play with her phenomena in a spoonful of earth; art copy the shadows she throws at our feet with majestic scorn, as the flowers spring beneath her trailing robes; but the principles eternal and omnipresent that make and mold the destinies of nations and of worlds forever elude our finite minds and baffle analysis. But warm human hearts bruised and wounded souls throbbing with love and sympathy and endless longing for the dear ones that have passed the “silent portals,” with tearful eyes seeking the blue vault hung in silvery silence and matchless display above their heads may catch a word, a look, a message filled with comfort, hope and a promise of a meeting fraught with comfort by and by. And so to those who have gained this knowledge:

“There is no death, what seems so is transition,
This life of mortal breath is but the gateway to the life elysian
Whose portal we call death.”

J. D. RAMSDELL.



A. GASTON.

A GASTON was born in Castile, N. Y., April 24, 1838. Was the second child of a family of seven. Received a common school education. Worked at farming for several years, four years being spent in Iowa. At the age of 35 he began the manufacture of lumber, and has continued in that business since, becoming very successful. He became interested in Spiritualism when about eighteen years of age. He continued the investigation of its phenomena in the home of friends, until after about two years of careful study he became thoroughly convinced of the truth of spirit communion. At the age of 23 Mr. Gaston married Thankful C. Hammond, a lady of refinement and culture. There has been always the most intimate sympathy between their beliefs and sentiments and to his wife's insight and impressionability Mr. Gaston attributes the greater part of his success in life. To this union was born one child, a daughter, who passed to the spirit world at the early age of two-and-a-half years. Mr. Gaston has been peculiarly fortunate in having the truth of spirit-return demonstrated in his own household for many years past. Around the family altar communion has been held with departed ones, and the spirit world has touched the shores of this one so that in his family death has been but a temporary veil that could not hide the forms of the beloved ones gone before. To these communings with the spirit world Mr. Gaston owes much, not only in spiritual and moral, but also in temporal things. Mr. Gaston has always been an earnest and outspoken advocate of the cause of Spiritualism, and has ever aimed to embody its purest and best teachings in his daily life. Through his earnestness for the cause he became five years ago identified with the management of Cassadaga Camp, and has been president of the Association for the past two years. He has ever been the friend of honest mediums, encouraging every phase of the phenomena as foundation stones in the temple of the spiritual philosophy. In his relations with the Cassadaga Association Mr. Gaston has been earnest and zealous for the welfare of the camp, and by his business sagacity has made himself indispensable to his associates in the conduct of its affairs. He believes in the future of Spiritualism, and in the largest outlook for Cassadaga, and gives his time and money freely to the furthering of the interests of Spiritualism.



T. J. SKIDMORE.

TJ. SKIDMORE was born at Lewisville, now Morris, New York, and has been convinced of the truths of Spiritualism for nearly twenty-five years, finding in it alone comfort in deep sorrow. He investigated in a cool-headed business way, with Slade, Mansfield, and others of equal reputation as reliable mediums. He is what is known as a "self-made man," having gained a goodly share of this world's goods by his own energy and exertion and is now resting from his labors, having built an elegant home on the banks of Cassadaga Lake, and there he and his excellent wife entertain their friends and commune with those dear ones who have reached the spirit side of life.

In 1887 Mr. Skidmore resigned his position as President of the C. L. F. A., having served with great satisfaction to his associates and to the camp at large for many years. He has an elegant home on the grounds, remaining there throughout the year. He is a practical, cool-headed business man, not given to being carried away by his feelings. He has investigated the phenomena of spirit return in a manner as fully satisfactory to him as it is possible to be, and he is positive that our friends whom we call "dead" are ever with us, and that death is a circumstance in life and that eternal progress is the eternal law of the universe. Mr. Skidmore is a brave and true man, an honest friend and a generous advocate of the truths of Spiritualism. His time and money and labor have been expended freely to the up-building of his religious sentiments, and we owe much of the success of Cassadaga to-day to his generous help, and the full hand with which his means have been given to the furtherance of any scheme meeting with his approbation and tending toward the general good. Some years ago he lost his only child, and since that time he has found the greatest consolation in his belief, knowing, as he does, that death does not end all, but merely places a veil between the mortal and the spiritual so thin that we can often draw the curtain and look beyond into the brighter and more beautiful sphere beyond; that the dear ones hover near us, comfort and soothe us in time of trouble or heartache and ever crying, "look up higher," aid us and advise us, help us to better and nobler things, an earnest band, laying with cool and magnetic fingers the aching forehead of a blind and suffering world.

Mr. Skidmore is a friend to all honest mediums and a valuable aid to any one desiring to investigate. Strong, noble, generous, a warm friend and tender and loving husband. May he continue to do good on this side of life for many years.



MARION H. SKIDMORE.

MARION H. JOHNSON SKIDMORE was born at Gilbertsville, Otsego county, N. Y., and has been a Spiritualist for forty years. When the excitement first began on this new phase of human development, A. J. Davis's book, "Nature's Divine Revelations," was purchased, and a band of earnest souls listened to the reading of that remarkable work. Her father, Mr. William Johnson, a man of keen intellect and broad views, taking the initiative, a Spiritualist society was started at Laona, N. Y., and from that little circle at that obscure place—the impetus that gives us Cassadaga Lake Camp ground—was started. She was married to T. J. Skidmore in 1854.

Mrs. Skidmore has been a member of the Board of Trustees at Cassadaga since 1881, and her labor for the cause has been unceasing; nothing but divine love could ever lend itself so unselfishly to any cause. She has planted flowers so that the grounds in summer look like fairy land; she and Mrs. Judge Cook, of Jamestown, aided by the ladies of the Camp, have decorated the auditorium, year after year, till it fairly blossoms with beauty and fragrance. Her hand has smoothed over many a little piccadillo that seemed to threaten the common good and the common harmony, and her woman's tact has kept the machinery of the camp in smooth running order. A noble woman is Mrs. Skidmore. With wealth at her command, she is as plain, as friendly, as sympathetic and as modest and retiring as a Sister of Mercy. Her kind words of sympathy and friendship, her ready help, have smoothed the wrinkles from many a care-worn brow. Whenever we hear a sneer at Spiritualism; whenever we hear the jests of men who dishonor the name they bear by sneering coarsely at the women—God bless them—of Spiritualism, we think of Mrs. Skidmore and wonder if they could see her unselfish life, her unselfish work, could see what a noble friend, what a true wife; could see her unostentatiously going about doing good, if they would not stop and blush, with that sneer dead upon their lips. To her is due much of the credit for the success at Cassadaga Lake, and to her is due all the honor of a pure, noble and heroic life. May she long continue the good work here on earth, long continue to live a proof of the nobility and goodness of woman, until the angels call her to the better world that is so near to us, that reaching out our hands with love and supplication we can "Touch God's right hand in the darkness, and be lifted up and strengthened."

J. D. R.



PIERRE L. O. A. KEELER.

PIERRE L. O. A. KEELER, the subject of this sketch, and probably one of the most widely known slate-writing mediums of the present day, was during his early youth closely allied to the Orthodox Sabbath School, and when a very young man devoted thirteen months to theological study with a view to entering the Methodist Episcopal ministry. The inconsistencies of the Scriptures were so irreconcilable with his conceptions of truth and right that principle forced him to early sever his connection with the church. In 1878 Mr. Keeler discovered his mediumship and sought out its mysteries. The swiftness with which he developed one phase after another, and the wide popularity he attained as a medium, were simply phenomenal. He has labored assiduously through his mediumistic powers in the dissemination of Spiritual truths, and, like many other mediums, has fought his way through much persecution and abuse. His operations have extended to all sections of the world; and in his presentation of the phenomena to thousands of believers and unbelievers, has made many hundreds of converts to the facts of Spiritualism. During his visits to the Capitol at Washington, he has been before many representative people of the world, including Foreign Ministers, Judges of the Supreme Court, Senators, Cabinet Ministers, and ex-President of the United States, James A. Garfield. In addition to his mediumistic work, Mr. Keeler has published a Spiritualist newspaper in Brooklyn, and is at present an associate editor of the New York publication, *Celestial City*. An extended record of his career as a medium can be found in "Physical Proofs of Another Life," published by Brentano Bros., Washington. D. C.



EDGAR W. EMERSON.

EDGAR W. EMERSON—the subject of this sketch, is what is known as a Public Test Medium and Clairvoyant. He first saw the light and has passed most of his days in New Hampshire. Like many another, his educational advantages were limited, and he had to work for his living. At the age of thirteen young Emerson became identified with the Methodist Church, remained in its fold an active and earnest member until convinced of the truth of modern Spiritualism. For nearly three years he was held as a medium for spirit control and was often seen in the home seance at that time, as his guides did not wish him brought prominently before the public until they had a band formed suitable for the work and to protect him from undesirable influences. He was permitted to engage in public work about seven years ago, ever since which time he has been kept constantly engaged, having more calls than he could attend to. He has been engaged in the Eastern camps—Lake Pleasant, Onset Bay, Sunapee Lake and others, and last season (1888) he was engaged as Test Medium at the Camp in Oakland, Cal. He has filled a place on the rostrum of the Cassadaga Camp for the last five summers and he and his guide “Sunbeam” have brought consolation and sympathy to many bereaved hearts and a positive knowledge to many who were seeking for a proof of immortality.

Mr. Emerson has many friends wherever he is known. He is courteous and gentlemanly and his career is watched with interest by his host of friends.



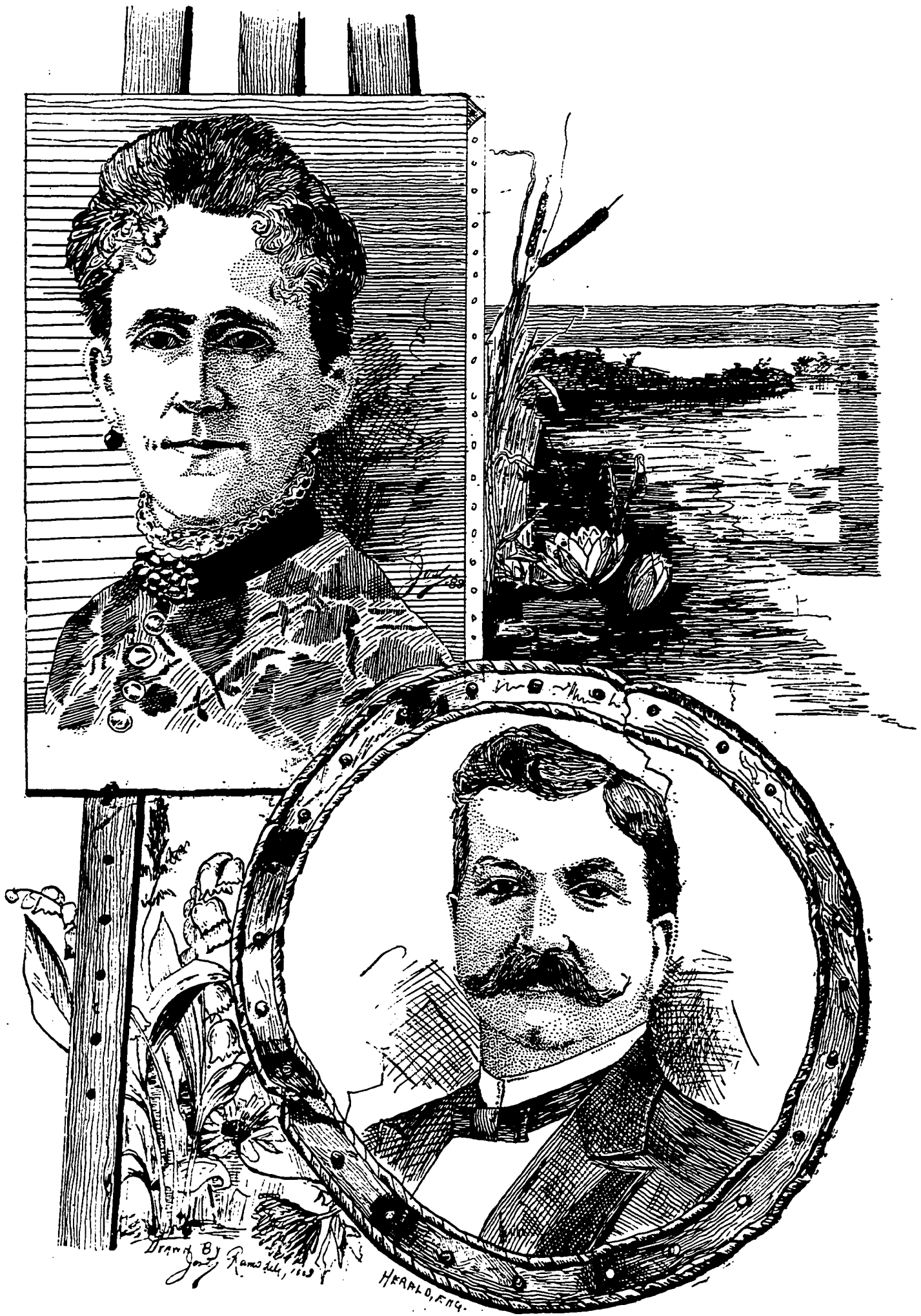
W. A. MANSFIELD.

W. A. MANSFIELD was born February 28, 1859, in the township of Ravenna, Muskegon county, Michigan, twenty miles northwest from Grand Rapids. He is the fourth child in a family of nine. His parents have always been too liberal to become church members. However, they are both profound Bible students, but their interpretations of the Good Book are entirely original. The subject of our sketch was set at work at a very early age, his labors alternating between his father's farm and saw mill. His father having peculiar

ideas about the education of children, would not send him to school, but at the age of seventeen young Mansfield, determining to learn something of books, left home. The first summer he worked for a neighboring farmer, earning money to buy clothes and books for the winter's term of school. During the first winter he did chores for his board while attending school. This was repeated for four years. Becoming dissatisfied with country life, he entered some of the lumbering towns in the northern part of Michigan, where he remained working until the year 1881. In the spring of 1881 he went to the city of Grand Rapids and obtained work in a furniture shop. After a few weeks in the new city, he was invited by a friend, Mr. John Lindsey, to attend a Spiritualistic lecture. Mr. Mansfield being religiously inclined, had always taken advantage of every opportunity of hearing sermons and lectures on religious subjects. He was deeply interested and attended other lectures by the same and other speakers. Soon a well-known medium, Mrs. Maud Lord, came to Grand Rapids, and Mansfield attended one of her evening seances. He was much impressed by the phenomena which occurred there. Mrs. Lord told the visitors that they could obtain phenomena in their own homes if they would form circles. Mansfield joined with some friends in such a circle, and soon various phenomena occurred. At last it was discovered that Mansfield's presence was necessary to the success of these circles, and it was seen that he was the "medium." Increased calls being made upon his time he found it necessary to give up his work in the furniture shop, and was soon well known as a medium for physical phenomena. He now began to understand many strange incidents of his early life, which had before been mysterious to him and his parents. When a mere child he used to hear strange noises in his bed-room at night. Raps were made on the head-board of his bed, the bed clothes were pulled by unseen hands, and many strange sounds conspired to keep him in a frightened condition. When he became familiar with Spiritualism he knew the cause of these hitherto mysterious occurrences.

After he had been a medium for physical phenomena a few months he was told that he might become a medium for independent slate-writing. He sat regularly with great patience for about six months, when he was rewarded by the writing of a name upon his slates. He developed rapidly until he received communications with ease. His services were sought far and wide, and he became known as one of the finest mediums for slate-writing in the world. Since that time Mr. Mansfield has traveled extensively, visiting many large cities and about thirteen States. He has converted thousands of skeptics by the wonderful phenomena which takes place in his presence, and is widely known among Spiritualists for his remarkable gifts. Mr. Mansfield has spent five seasons at Cassadaga Camp, and has gained the esteem of all who have come in contact with him. He has a frank, manly bearing, and his personal habits are of the best. He has high ideas of life, and his ambition to develop the best in himself has kept him surrounded by elevating and refining influences.

He spent two years in Bryant & Stratton's Business College at Buffalo, and has just graduated from the Monroe College of Oratory, Boston, Mass., after a two years' course in what is considered the most thorough institution of its kind in the world. He has studied history and general literature, and has gained by persistent effort an excellent general education. The ambition displayed by Mr. Mansfield in rising out of conditions of poverty and limited education into the position he now occupies is worthy of imitation by all young men.



MRS. R. S. LILLIE.

J. T. LILLIE.

MRS. R. S. LILLIE, the subject of this sketch, was born in Western New York, Erie county, her father being a man of progressive thought, early in life a Presbyterian and later a Methodist and an able orator. When Mrs. Lillie was but an infant he moved his family to Kentucky, and when she was two-and-a-half years of age he was taken with a malignant southern fever, and passed to the higher life. At the age of seven the mother joined him and she was left an orphan. In her fifteenth year she united with the Methodist Church, and the following quotation is taken from the second chapter of the book of her life:

“Entering upon the duties of my new relation and believing in them with all my heart, I conscientiously tried to live in accord with their requirements.

“But the doctrine of the final loss of unconverted souls was one that to me brought an awful thought and great concern of mind. Those who were out of the church and whom I held especially dear, I carried as a burden upon my soul, often feeling how unutterably miserable even Heaven would be without the companionship of those I dearly loved; and it was this concern of mind which finally led me through the door of doubt out of the church entirely. No sophistry of skeptics, no arguments of friends, nor aught but my own soul’s questionings did this work for me.”

Later on, having among her friends a family of Spiritualists, she accepted an invitation to attend a circle, and soon found that she was possessed of wonderful mediumistic qualities and a variety of phases: Clairvoyant, clairaudient, writing and inspirational.

She commenced her first series of meetings at Minneapolis as inspirational speaker, and soon after traveled through the west lecturing at all important points, enduring the many hardships that belong to an itinerant life, ever following the light given her. A faithful, conscientious, noble, true woman is Mrs. R. Shepard Lillie; intelligent, modest, womanly in all her ways, and as an inspirational speaker to-day she stands among the highest—the queen of the Spiritualistic speakers and teachers—carrying conviction of the truth of what she believes to many minds, and holding the interests of larger audiences than any woman it has ever been our pleasure to hear.

MR. J. T. LILLIE, of Boston, Mass., was born in the city of Philadelphia, Pa. Early evincing a remarkable love for music and later an excellent voice, he was sent to a musical university in West Chester, Pa., where he received an excellent musical education, graduating with distinction. His voice had under the careful training of excellent masters developed into a remarkably fine baritone with a tenor quality, and determining to make music his profession at his graduation secured an excellent church engagement in the Episcopal Church in West Chester. His powers increasing, his field enlarged and he secured a concert engagement and traveled for six years, his route taking him mainly through the south and west. Becoming interested in Spiritualism he secured an opportunity to sing for one of their meetings; was impressed thereby; investigated, was convinced of its truth, and has since been identified with them for the past twelve years. On the 2d of September, 1880, he and Mrs. Lillie were united in wedlock and they have together continued their work, she lecturing and he lending the matchless charm of his exquisite voice to the other’s stirring eloquence. “Jack” is a great favorite everywhere, genial, generous, social to a fault, he numbers his friends by the score from Maine to California. Tender as a woman, full of good fellowship and good nature, handsome, manly, a veritable “*bon comrade*.” every one knows and admires “Jack.” An ardent admirer of music his voice softens now to the tender pathos of a mournful song, or tinkles with the happier sounds of mirth and laughter. He is a feature at Cassadaga, and his music and singing one of the attractions of the place.



LYMAN C. HOWE.

LYMAN C. HOWE was born in the town of Butternutts, Otsego County, N. Y., February 11, 1832. His mother died May 8, 1842, and the family was scattered. Lyman drifted about as fate decreed, living with Moses Thompson, Autstain Smith, Elisha Chase and Perry Aylsworth, consecutively, until 1847, when he moved with his brother Eli to Hornellsville, Steuben County, N. Y. Here he went to school winters and worked on the farm and in the lumber business summers until 1851, when he took a district school and taught successfully several terms—nearly all of his book education being obtained between 1848 and 1852. While teaching in Hornellsville, in 1853-4 he was developed as a Spiritual medium, and was soon found possessed of the power to answer mental questions in a manner far more remarkable than the famous "mind readers" who have created excitement among the ignorant.

These gifts rapidly changed phases until he commenced to speak—mostly in rhyme—always in a conscious state, but usually with closed eyes. In the fall of 1858 he commenced to speak to public audiences upon questions propounded by the audience. Laona, New Albion and Smith's Mills were the first three places which gave him public audiences.

During the first eight years of his public work he set no price upon his services nor ever asked for collections or contributions, accepting gratefully such reward as was voluntarily offered. He did not solicit calls or seek notoriety and for many years was seldom noticed in the Spiritual press; but always had more calls than he could answer.

In 1862 he married Sarah E. Horth, of New Albion, whose helpful influence has done much to shape his destiny and direct his public career. He regards her as his superior in many rare mental and Spiritual qualities. Their first and only child—now Mrs. Maude E. Cebb—was born July 5, 1867, the same year that they moved to Laona, and in the spring of 1868 to Liberty street, Fredonia, where they still reside.

During the thirty years since his public work began, Mr. Howe has been an unwavering devotee of Spiritualism in its broadest and highest interpretation, and a warm friend and advocate of all faithful mediums in every phase of phenomena. He has held three public discussions—all with ministers: in 1866, with Rev. Wm. Rogers, at Gowanda, N. Y.; in 1869, with Rev. J. Niles, at Corry, Pa., and in 1878, with Rev. Uriah Clark, at Nunda, N. Y.

Within the past twenty-five years he has written considerable for Spiritual and free-thought publications and for a number of secular papers. He is a radical advocate of equal rights for all, irrespective of sex or nationality, and of universal mental liberty.

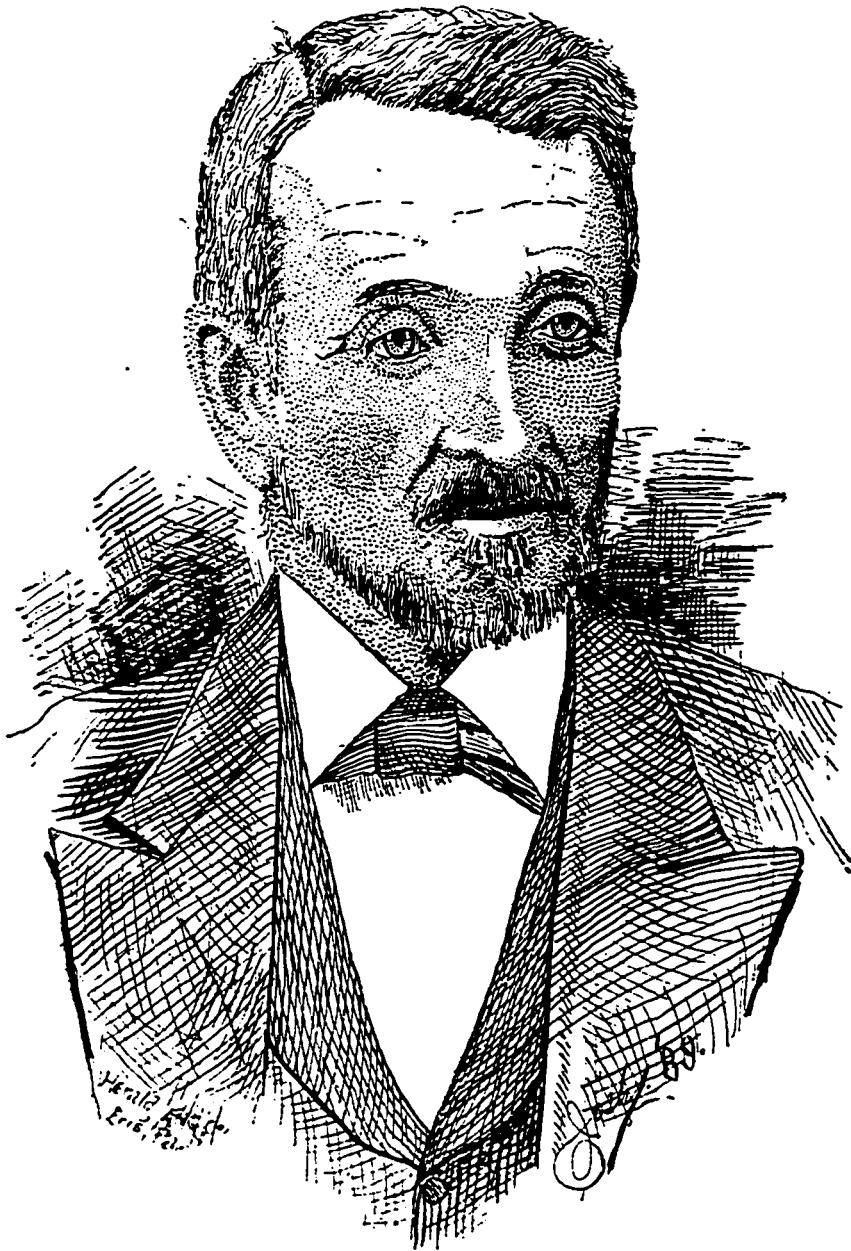


MRS. ELIZABETH LOWE WATSON.

MRS. ELIZABETH LOWE WATSON was born in Leon, Cattaraugus Co., N. Y. Her parents were members of the M. E. Church, and she was reared under this popular form of superstition.

When but 12 years of age manifestations such as table tipping, raps, etc., were had in the home when she was first developed or known to be a medium; when but 14 years of age while at a Methodist class meeting she became entranced and this mere child delivered a lecture so profound, so eloquent, so remarkable in point of scientific acumen, and withal so peculiar from an orthodox standpoint, that it completely paralyzed the hearers with astonishment. From that time she gave inspirational lectures principally through the towns and villages of Cattaraugus and Chautauqua counties, until, her fame and powers increasing, she received offers to lecture in our larger cities. For the past ten years she has made her home in California, lecturing, teaching, writing, occasionally making brief visits to the east. She it was who dedicated the grounds of the C. L. F. A., and her lecture on the "Ideal Home," delivered on the platform there will be remembered by many as one of the purest, sweetest, most practical efforts of her life, and yet so true and life-like that it dwells in many a memory like a glimpse of paradise. As a writer of verse, Mrs. Watson is a success, her poems breathing the same sweet, tender, yet rich and thrilling melody so noticeable in her lectures. A woman of strong individuality she makes many friends, and although her enemies are few she has been cruelly maligned. Each heart knoweth its own bitterness, and that is a very safe doctrine—"That ye judge not that ye be not judged."

In her distant home in the Golden Gate, with the fragrant waters of the Pacific reaching out to the far-off horizon, with the west wind whispering of that "land that is fairer than day," she lives her life and does her duty. A noble duty, a noble woman, and may the angels ever guard her, help her in her duties, console her in her sorrows, and share with her the joy of a happier lot, "There will be no partings there."



R. S. McCORMICK.

R. S. McCORMICK, aged 67, was born in Franklin, Pa., and admitted to the bar to practice law August 27, 1845. He practiced for many years and then engaged in oil business about 1866. He was appointed Associate Judge to fill an uncompleted term made vacant by the Hon. Joshua Davis who had resigned, and was elected for two consecutive terms thereafter of five years each. He is now the oldest member of the bar, or has been a member of the bar longer than any other resident lawyer of Franklin.

He was born under the influence of the M. E. Church, and when 17 years of age associated with that church and remained a member for over 30 years. In the meantime (being a man of liberal and progressive thought) his views underwent great changes. He became interested in the Spiritual philosophy, and by a *thorough investigation* became convinced of the truth of spirit intercourse, and is to-day deeply interested and busily engaged in the fertile but as yet uncultivated field of the higher Spiritual philosophy.

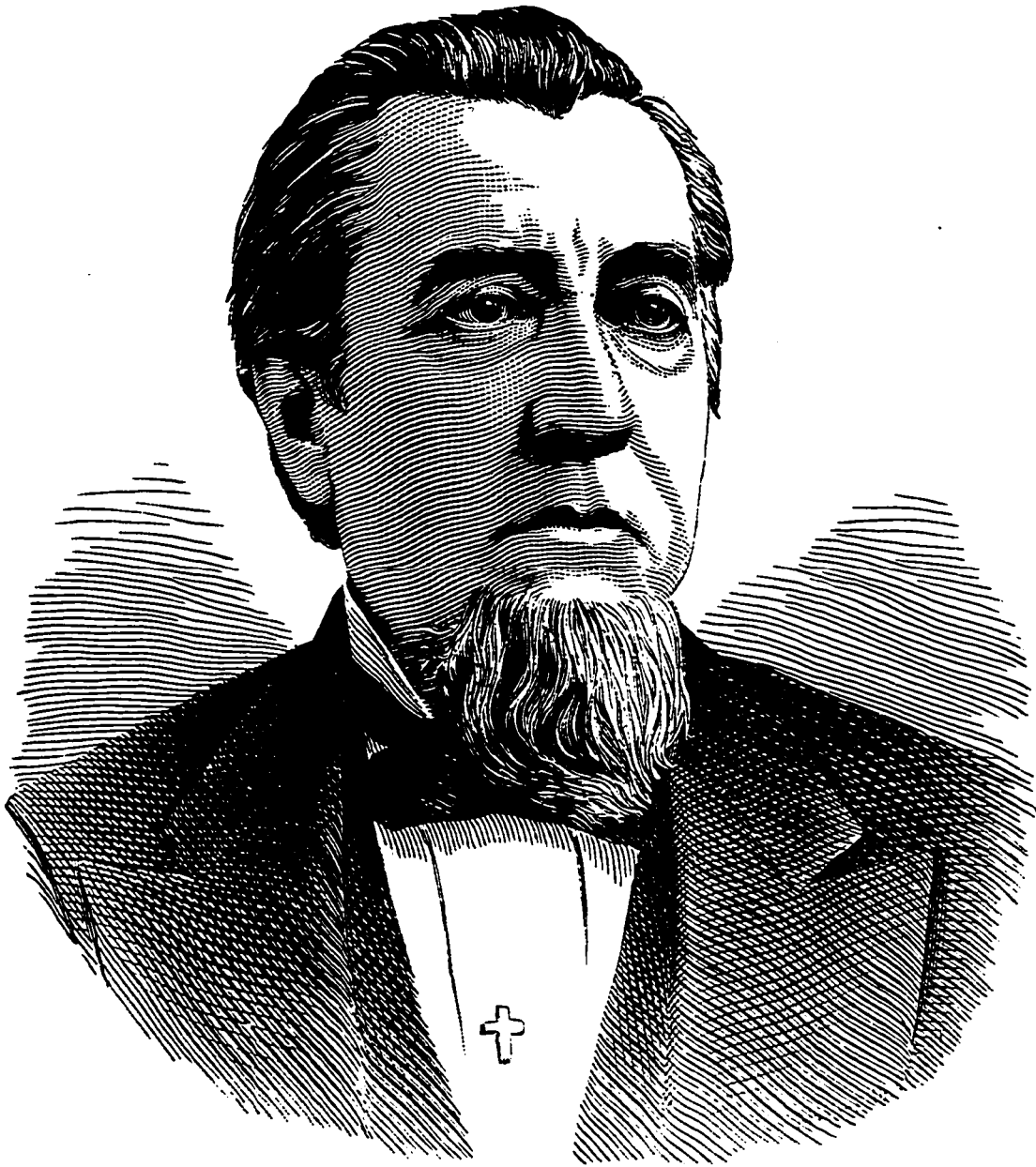
In the principles of evolution and continued progress of all human life, all governed by unchanging principles which underlie all life, rule with unchanging and unwavering law, all things he is an honest believer. He holds the most liberal of religious views, contending for the most thorough tolerance of all persons in their honest convictions.

That to be true to yourself and to your sense of truth and right is the duty of each and that tolerance of all others in its truest and broadest sense follow as a necessary corollary. He believes in the reign of universal law, that the doctrine of a "personal God" is a mistake; but that the being called God is an impersonal spirit or expressed force, governed by inherent law, or, to change the expression and use the terms of the materialistic scientists, that force and matter governed by inherent law underlies all that is; but that the same force and matter or spirit and matter, is constantly undergoing ceaseless refinement; that each individual human being is a microcosm of the One, or what is called God.

That "death" is but a simple circumstance in life, and that each person by the inherent forces of their own being throws off the physical body at death and claims a finer form.

And life goes on, step by step, no sudden change but just the same unfolding of the great majestic plan of Nature. The music grows more tuneful as the ages unroll in the march of time, the clouds that hang like a mysterious pall before the face of human understanding roll away, and in the army of eternal progress, giving expression to the inherent law of our own individualities, is found the true philosophy of the future life.

Judge McCormick is an earnest worker in the field of Spiritual philosophy; he goes quite into the depths of things, is logical, earnest, sincere and disinterested. Modest to a fault, he is ever ready to listen while others teach but when called upon to proclaim the glad tidings from the walls of Zion, his voice is strong, his logic unanswerable, his earnestness undoubted. An earnest friend, a loving father and husband, he is an ornament to Spiritualism and a patriarch at Cassadaga.

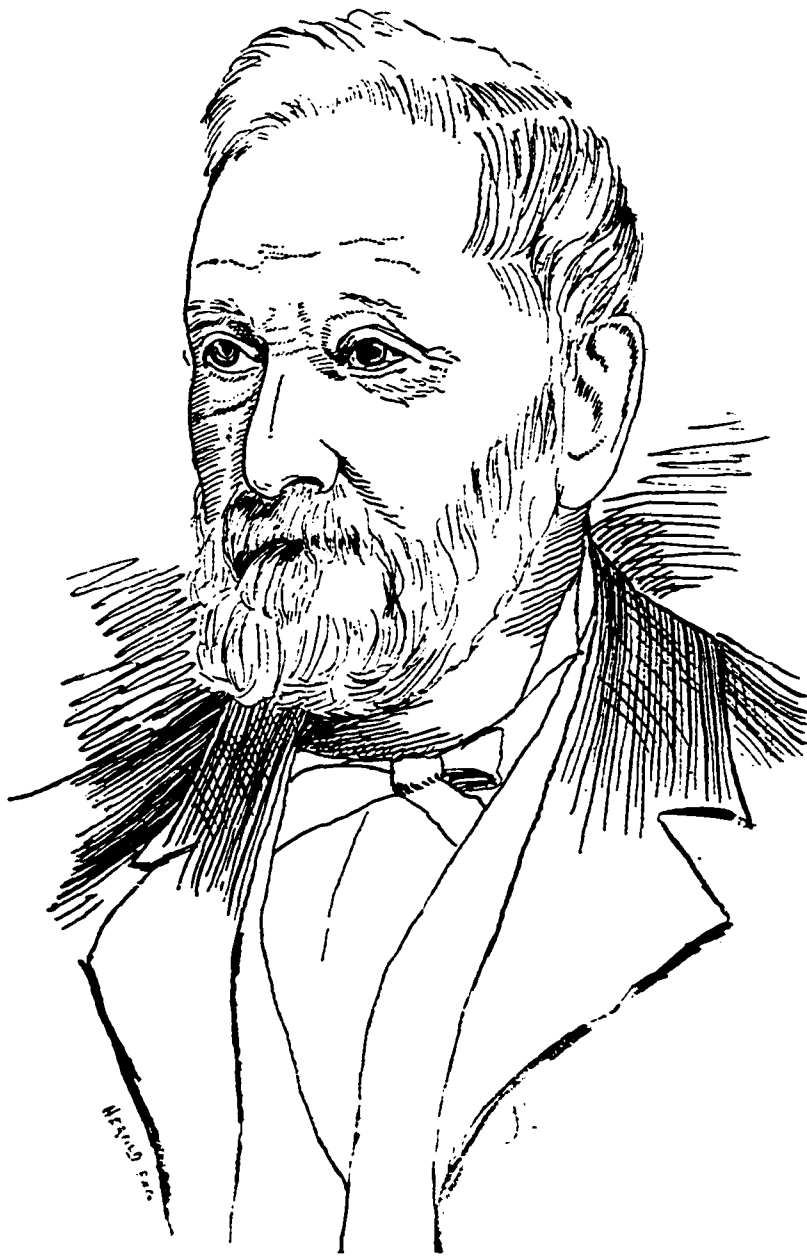


HON. A. B. RICHMOND.

HON. A. B. RICHMOND, attorney-at-law, of Meadville, Pa., was born in Switzerland county, Indiana, April 26th, 1825, and is a son of Lawton and Sarah (Townsend) Richmond, natives of New England. His parents were of English descent and his father was a direct descendant of John, the Puritan, who came over in the "Mayflower." William Richmond, grandfather of the subject of our sketch, was a soldier in the Revolutionary War, and his father, Lawton Richmond, was a practicing physician and surgeon in the war of 1812. Hon. A. B. Richmond had one brother, the late Hon. H. L. Richmond, Sr., and three sisters, all four of whom are dead. He settled in Meadville, Crawford county, Pa., in 1834, with his parents, where he attended Allegheny College and afterward took a medical course, in which he graduated. During his three years of medical practice in Meadville, Mr. Richmond found time to study law, and in 1848 was admitted to practice before the courts of Crawford county.

From the date of entering on his legal practice Mr. Richmond's success in life seemed assured, and his keen aptitude in solving knotty law problems soon brought him into notice. His knowledge of medicine proved of great value, as did also his familiarity with mechanics, in which he has since become a recognized expert. For a good many years past Mr. Richmond has been noted as one of the leading criminal lawyers of the country and his eloquence in court in pleading for a defendant has more than once brought tears to the eyes of a sympathetic jury. In 1853 he was appointed Assistant Director of Machinery at the Crystal Palace and was State Commissioner at the World's Fair. Mr. Richmond has delivered many lectures on natural philosophy, physiology and chemistry, making his own apparatus for illustrations. He has given much attention to the subject of temperance, on which subject he has delivered many lectures to crowded audiences. As an author, Mr. Richmond has taken a prominent place, and his books have been read with interest by thousands. Among his works are the great temperance books, "Leaves From the Diary of an Old Lawyer," containing "Intemperance and Crime," and "Court and Prison"; also, "A Hawk in an Eagle's Nest." His latest work is his "Review of the Seybert Commissioners' Report," in which he critically dissects the report of the commissioners appointed by the University of Pennsylvania, in accordance with the bequest of the late Henry Seybert, to investigate the phenomena of Spiritualism. Mr. Richmond was married September 7th, 1848, to Mary, daughter of Levi Morris, of Crawford county, Pa., to which union were born three sons, Lewis L., jeweler, of Meadville; Hiram M., deceased, and Major Charles E., now practicing law with his father.

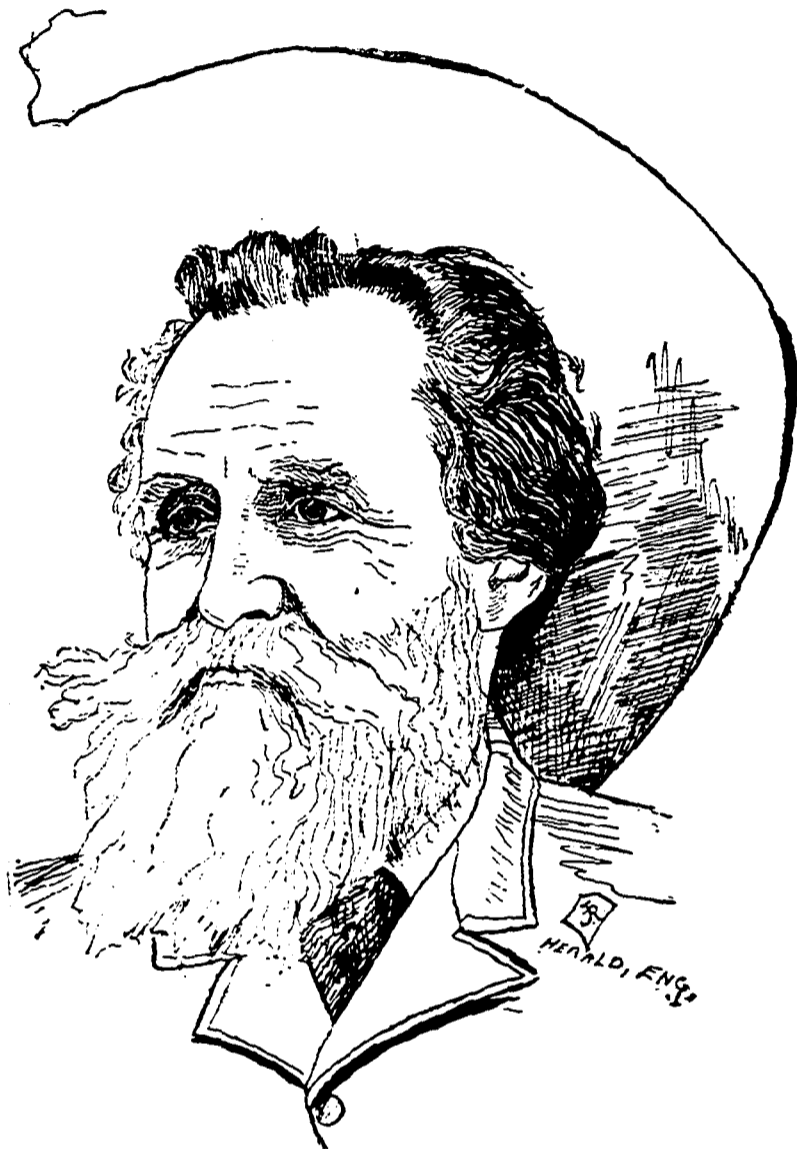
Mr. Richmond's aim in life seems to have been excellence and in all he has undertaken, he has "hit the mark." As a Spiritualist he is honest, earnest, sincere and an honor to the cause he has espoused.



A. S. COBB.

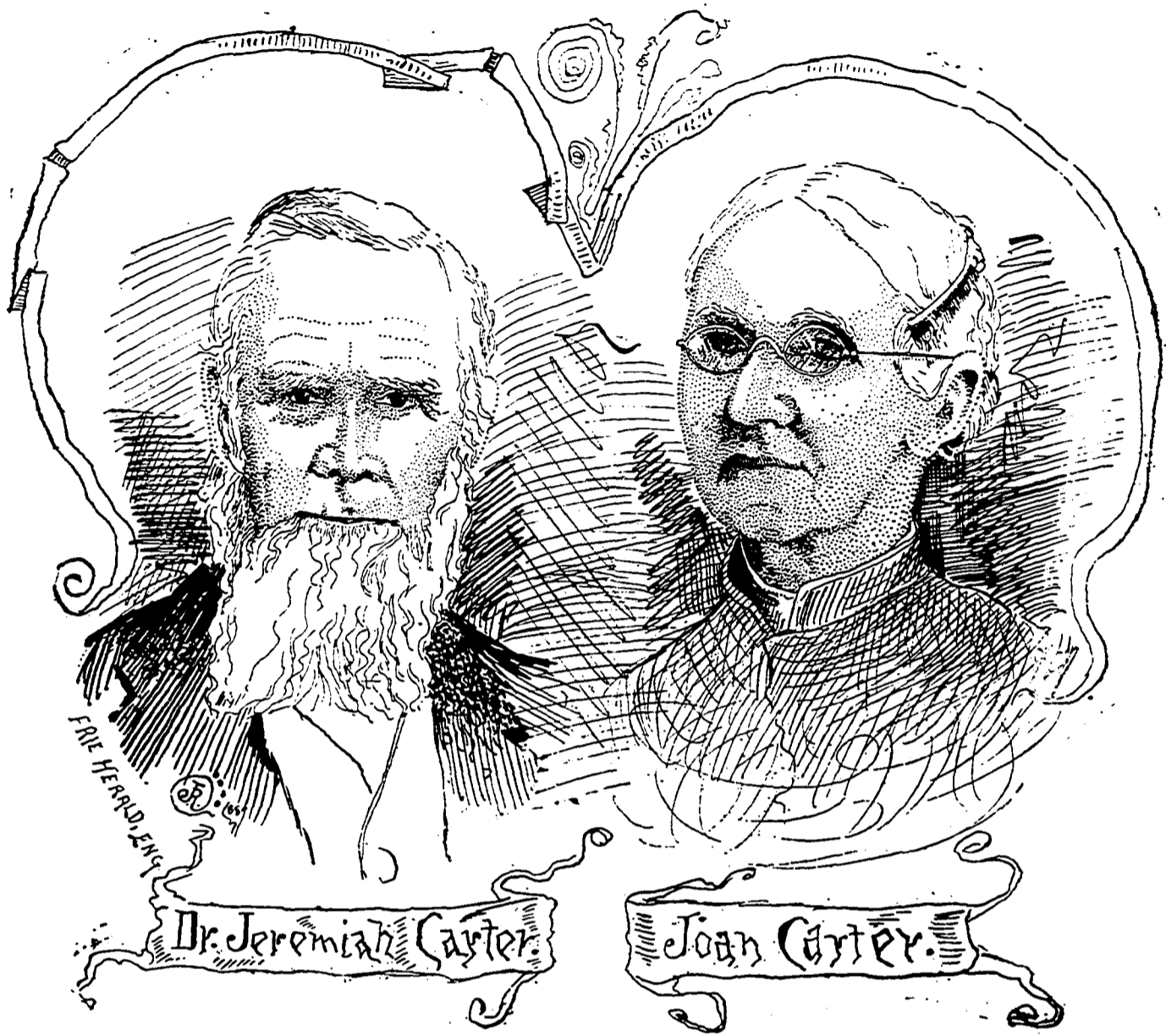
A. S. COBB, the first President of the Cassadaga Lake Free Association, was born in Cumberland County, Maine, in 1815. He came to Dunkirk, N. Y., thirty-nine years ago and is an honored resident of that city. Being asked by us what convinced him of the truth of Modern Spiritualism, Mr. Cobb replied : " When I came to Dunkirk I was an Infidel or Deist. In 1855 or 1856 I was taken sick and for six months all my friends thought I was going into consumption. Being somewhat acquainted with Joseph B. Hall, he a confirmed Spiritualist at the time, in the way of conversation one day he invited me to take a ride into the country with him. To make a long story short, on the first Sunday of June, 1856, we took this ride without my knowing where he was going. We brought up at the house of J. Carter, Laona. Previous to this I had consulted with some five or six doctors and no two of them agreed as to what was the trouble with me, but Carter so plainly and so correctly diagnosed my case and also giving me a history of my life, and he an entire stranger to me, I thought there was more of it, or to it, so, from that time, I commenced to investigate, and from that to the present I have been searching for the light to substantiate the truth of Spiritualism, and I have become satisfied of the truth of the whole matter. I could write volumes from my experience and investigations, but I will not weary you with my long story."

Mr. Cobb is a successful business man, practical and clear-headed ; he is much beloved by his townsmen and is an honest and earnest man. His belief in the phenomena of Spiritualism is a part of his life and he is an earnest worker for the cause, anxious to substantiate his belief by practical demonstrations. He has many friends at Cassadaga, and, although not identified with the management, he still comes often to the Camp to meet with his old friends, both in this world and on the spirit plane of existence. He and his excellent wife are hospitable and entertaining people, intelligent and full of love for their fellow creatures.



CHARLES DAWBORN.

MR. DAWBORN is an Englishman by birth, but has been in America a number of years. He is one of the many entertaining lecturers who occupy the platform at Cassadaga Lake. Peculiarly happy in his delivery, presenting a fine personal appearance and a choice vocabulary, his lectures are unusually remarkable for their scientific acumen, and he explains in a truly wonderful manner the relation of what is known as MEDIUM as distinct from the NEGATIVE in mankind. His theory of sound vibration is also creating much notice among scientists. Mr. Dawborn resides in New York City. We regret that space prevents us from giving an extended history of his life. He is an eloquent and worthy man and a very entertaining lecturer. Treating Spiritualism in its scientific sense he claims it to be the only religion that coincides with the secrets of nature, and that walks hand in hand with nature and the mighty secrets of the universe.



THE history of Cassadaga or even American Spiritualism would be incomplete without mention of Dr. Carter and his wife Joan. Dr. Carter was developed as a clairvoyant about the same time as A. J. Davis. His mediumship was in the direction of diagnosing diseases and prescribing remedies under control of a Dr. Hedges, known in Chautauqua county before his death as a skillful physician. Entranced and directed by Hedges, Dr. Carter made medical examinations and performed remarkable cures. This bringing him conspicuously before the public and in antagonism with "regulars," a persecution began, and an innocent, well-meaning man was hunted out and arrested as a vagrant, and when nothing could be substantiated against him he was hounded by spite and held up to ridicule in every way. But truth and worth could not be crushed out. He lived a life of usefulness, helping the helpless and sick, never thinking of self when called on to assist others. His wife, Mrs. Joan Carter, stood bravely by her husband. She was a woman of unusual intelligence and insight, and their humble home was always a refuge for heart-broken and discouraged ones. There wandering, homeless mediums found shelter and welcome. Joan Carter breathed an adieu to earth life last March, and a spirit whiter than the falling snow-flakes passed from earth's winter to the joys of summer land.

The Carters were among the first to become interested in building up a liberal camp-meeting, and worked for that with unflagging energy, giving time and labor. All honor to the unselfish lives of Jeremiah and Joan Carter.



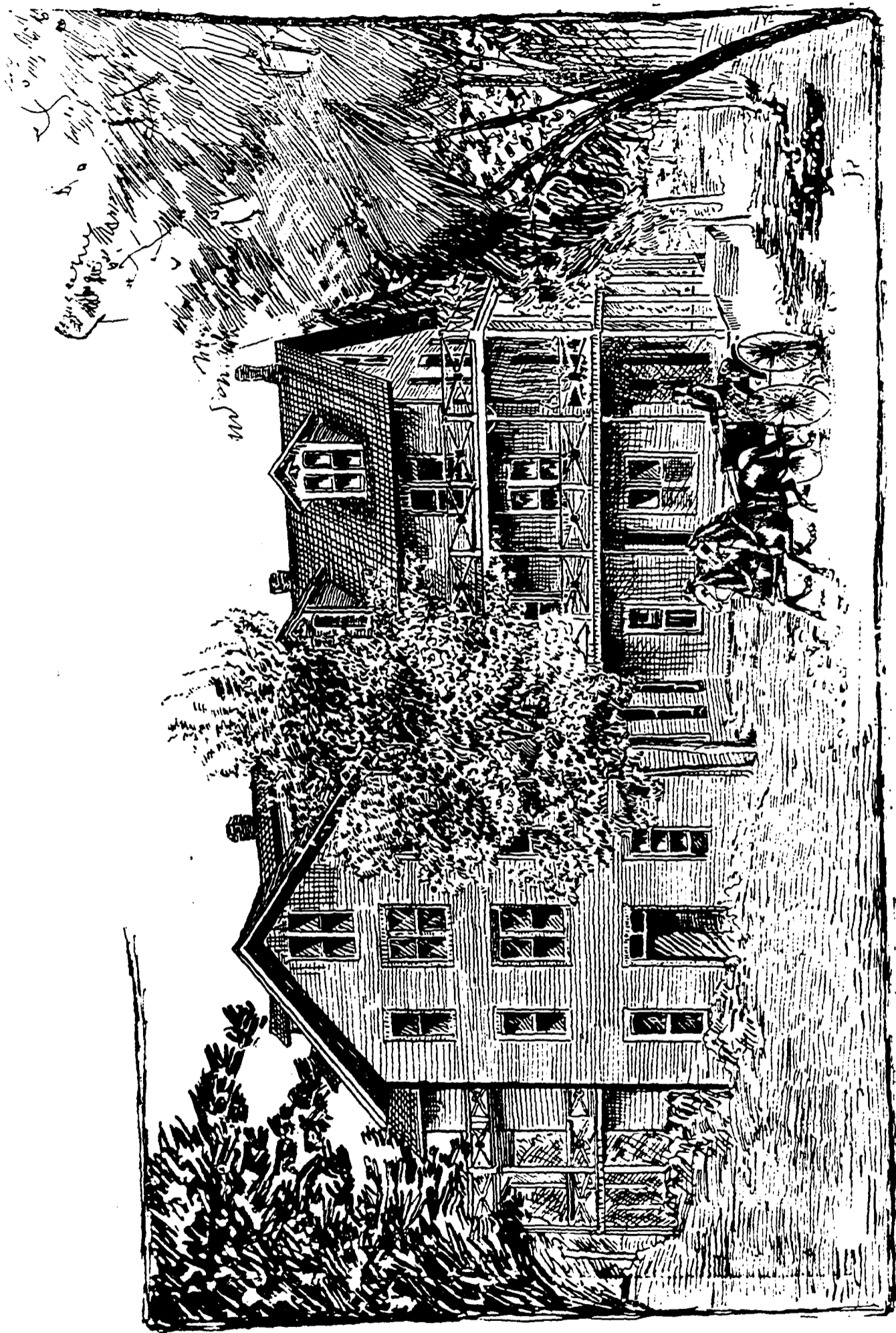
DAVID S. RAMSDELL.

DAVIDS. RAMSDELL first saw the light in Otsego Co., N. Y., in 1820. In 1828 his father removed to Laona, and he (David) has resided there ever since. He it was who first introduced Spiritualistic literature in Laona, and becoming an earnest believer he took an active part in the organization of a Spiritualistic society, and with others equally in earnest met and listened to the reading of Spiritualistic writings and teachings. Finally the camp grounds were founded and out of this acorn the mighty oak has evolved. He was a member of the board of trustees for three consecutive years, and his kind face can be seen beaming love and good-will on his fellowman from the veranda of his pleasant cottage home on "the Island." Mr. Ramsdell is not an easily "gulled" believer, but only accepts facts, being quick to detect fraud in the phenomena; still he is an earnest friend to all honest mediums. He and his excellent wife, Mrs. Calphirmia P. Ramsdell, are worthy entertainers and number among their friends all who have ever come in contact with them. "May they live long and prosper."

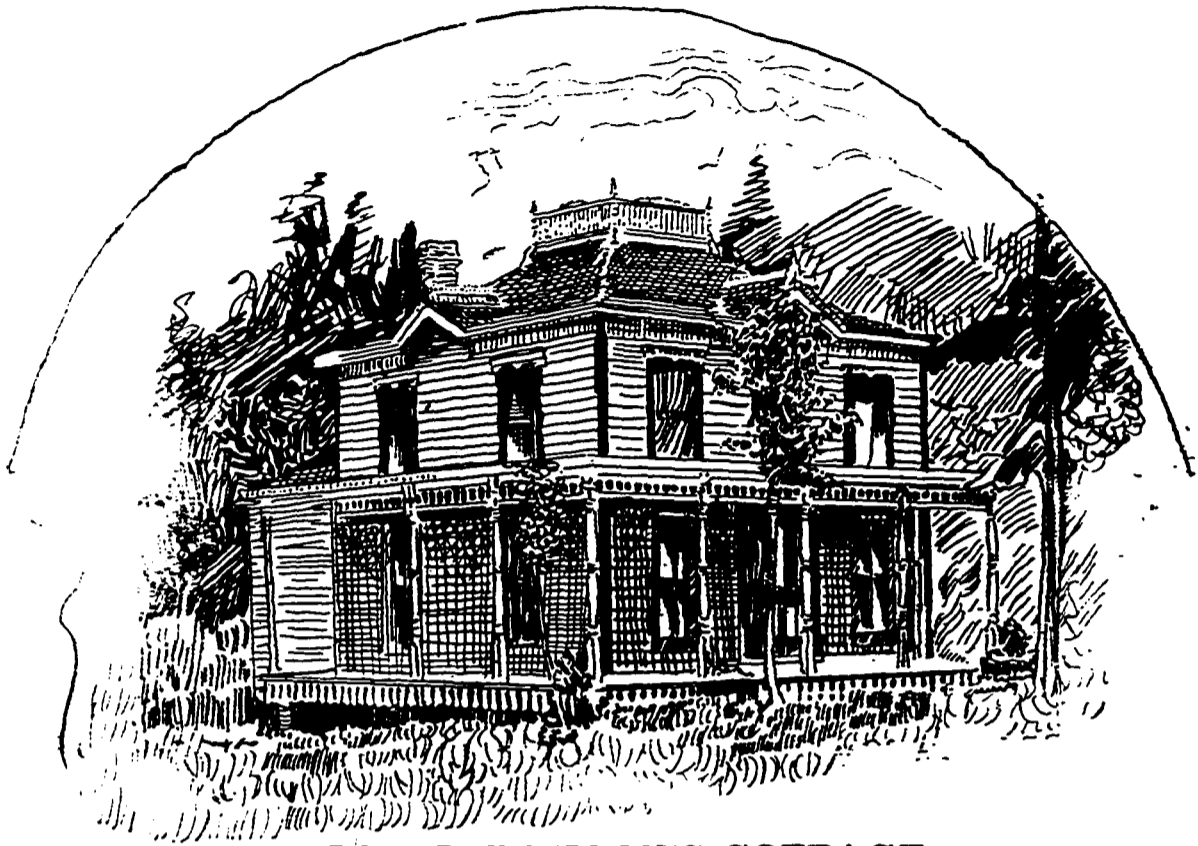


MRS. ELIZABETH PURPLE.

MRS. ELIZABETH PURPLE—One of the pioneers of Cassadaga and indeed one of the earliest to embrace the doctrine of modern Spiritualism is Mrs. Elizabeth Purple. “Aunt Betsy” as she is familiarly known to her many friends, is a woman of brains and energy, of sound judgment, possessing an inexhaustible fund of information; she is as companionable and happy a soul as walks the earth; a strong advocate of equal rights for all, irrespective of sex; an earnest Bible student with the Scriptures at her tongue’s end; a strong advocate of temperance; she is filled with charity for all, and her heart is as young and her step as light as a girl’s. Indeed, many a girl of sixteen might find cause to envy her trim figure and sparkling eyes. Time has touched her hair and it is whitened, and now and then a wrinkle winds its path across her forehead, but her soul, bright as a priceless diamond, glistens through the window of her eyes, goodness and humanity tinkle like a silver bell in every note of her laughter and her innate goodness sheds a delightful aroma around her wherever she goes. Long may she and her worthy husband live to do honor to Cassadaga Camp and the cause of Spiritualism.



THE GRAND HOTEL.



MRS. HENDRESON'S COTTAGE.



MRS. M. J. RAMSDELL'S COTTAGE.



JOSEPH W. DENNIS.

MR. JOSEPH W. DENNIS, of Buffalo, is a native of the State of New York, and was born in 1827 on the banks of the Hudson River.

Having traveled extensively and being a close observer of men and things, he is well posted on all topics in the day that are of interest and benefit to mankind and all humanity.

Mr. D.'s mother was a medium in the by-gone days when mediumship was a curse.

He has recollections of hearing and seeing as a medium at 10 years of age, at which time his father put him to hard and slavish work to cure him of such nonsense, *i. e.*, hearing and seeing through the spiritual senses.

Mr. Dennis is not a long-haired, cadaverous, nervous, Spiritualist or medium, as has often been remarked of mediums in times gone by, for he wears his hair and beard trimmed short, stands six feet and three inches and tips the scale at 230 pounds.

He has been a successful business man all his life, thus refuting the old-time accusation that mediums are not fit for the ordinary duties of life.

Mr. Dennis claims (as many other mediums do) to at times leave the body (in spirit) and travel in the realms of spirit life, and there view the grand and beautiful things of that realm.

He is an earnest advocate for the rights of man to think and act in regard to religious matters without the restraint of church, creeds or rules outside of natural law.

Mr. Dennis says that he never joined a church, never signed a temperance pledge, never used tobacco or alcoholic drinks, and never had a habit that bound him a moment in his life of over 60 years.

A staunch friend to all honest mediums, defending the truth and right whenever opportunity presents itself, he despises fraud and deception in any form, and is an honor to the cause he so valiantly represents.

His very presence is like a tower of strength to the weak, and his ever ready defense of the oppressed, denotes him one of nature's noblemen.

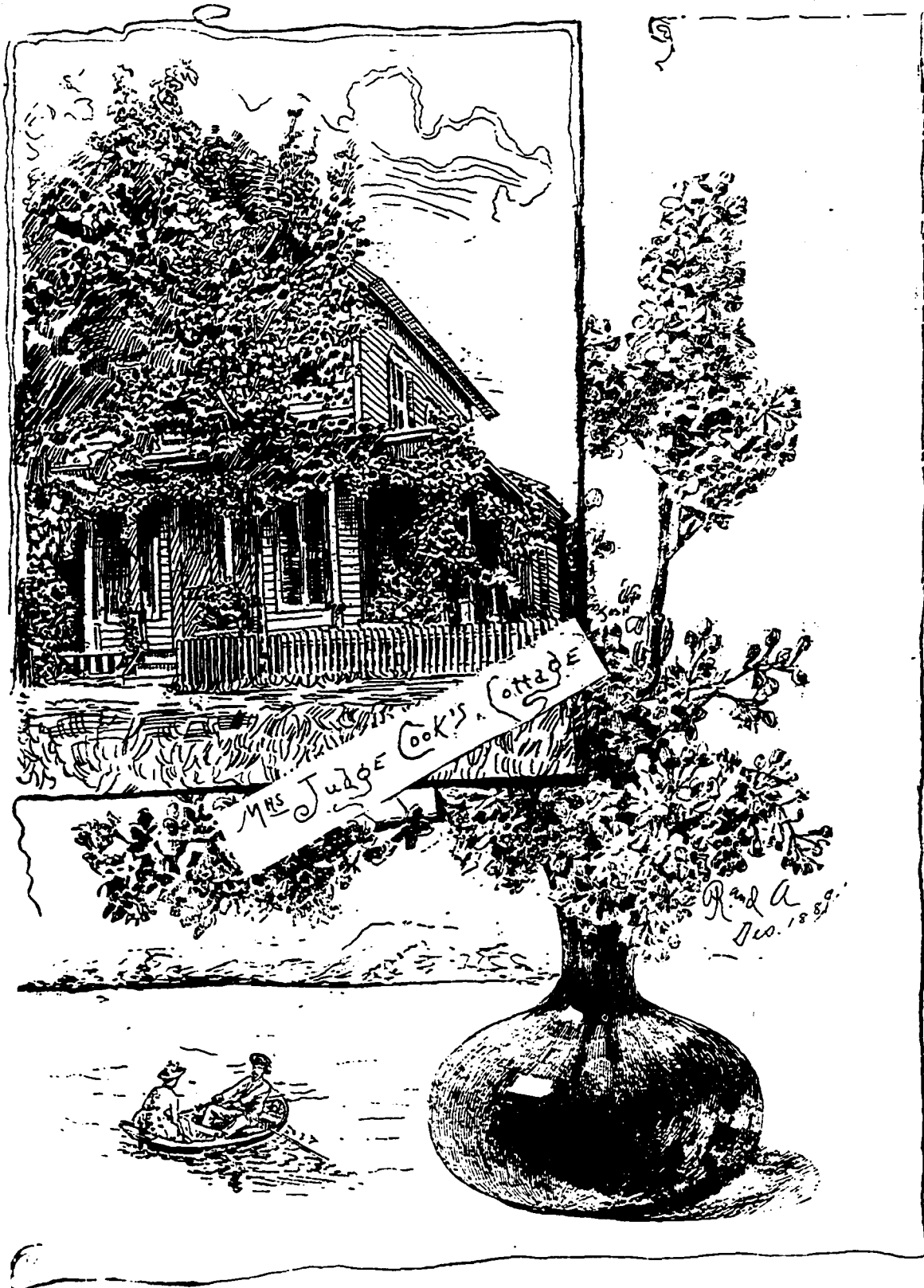
When such men embrace and advocate the cause of Spiritualism the world may well estimate the valiant service it will receive.

Mr. Dennis is well fitted to be a leader among men, and especially in any work of reform that he may feel called upon to assist or advance.

The grand and noble of man's nature appeals to his highest sense of chivalry and praise, while the weak and depraved of life call forth his pity and compassion, and at the same time his rebuke for the lack of self-culture and self-redemption on their part.

Yet his powerful and benevolent mind is constantly exercised in behalf of the depraved and weak-minded.

His Spiritualism is a practical religion—a religion of deeds more than of words. And wherever he goes he is felt to be a powerful medium, a true Spiritualist, and a noble man.





E. A. HYDE, M. D.

THIS excellent physician and surgeon now makes his home at Lily Dale and enjoys a very remarkable practice and a success simply phenomenal. He has received diplomas from both "old school" and Homœopathic Universities, and is also a man of spotless character, sober, earnest, charitable. Volumes could be written about him and his kindness as a man and his ability as a physician, and still half remain untold. He has an office on the C. L. F. A. Grounds, and it is always filled with patients, many of them coming miles that they may be healed. He is up with the times and a born doctor. His talented wife, Mrs. Julia Watson Hyde, is an able assistant, a woman of remarkable ability, a well-read medical student, a successful teacher of music, a poetess of no small ability, an ardent advocate of temperance, a strong believer in and laborer for equal rights for all, irrespective of sex. Brave, womanly, outspoken. His home is always a cheerful, bright and refreshing oasis in a desert of common-place, for Mrs. Hyde is original and as full of sparkle as a mountain brook.



FRED B. NICHOLS.

THE MEADVILLE, or as it is best known—The Northwestern Band of Meadville, Pa.—is an organization of which any community might well find reason to feel proud—any musician would be glad to say, “I am its leader.” Mr. Nichols has this honor and has sustained his reputation as a first-class musician, as well as a polished gentleman, of refinement and education, for a goodly period of time. Fred is a social, genial soul and his friends are proud of him and his genius. An entertaining companion, with an inexhaustible store of anecdotes, his society is always in demand and he is much sought after as an entertainer, aside from the pleasure his music affords.

For three years he has dispensed the music at Cassadaga. He has been two years leader of the brass band and leader of the Meadville Orchestra for seven years, in fact ever since its organization. His handling of the most difficult of all instruments—the violin—is remarkable, and under his skillful touch the instrument seems to be a thing of life and the music swells forth, now soft, now tender, now fierce and wild and wierd, as the sobbing of a soul shut out from Paradise.

Mr. Nichols is a young man, and we predict a bright future for him, and a name and fame in the musical world. He is something of a mimic too, in a private way, and an excellent judge of a theatrical company, an unsparing critic of what he calls a “yellow show.” We have enjoyed his music at Cassadaga very much, having often watched the lads and lasses trip the “light fantastic” to his incomparable music, and have only regretted that our age prevented us from joining in the light and mazy dance. Good luck, Fred! May you long continue at Cassadaga, you and the jolly boys who help to form the finest orchestra in this section of the country.



C. B. TURNER.

CB. TURNER has been for a number of years superintendent of the C. L. F. A. Grounds and an efficient member of the Board of Trustees since 1888. He occupies one of the finest cottages on the grounds, and is a popular and worthy gentleman.



DR. H. M. TAYLOR.

DR. H. M. TAYLOR is a magnetic healer, treating under spirit control all kinds of diseases, and is meeting with great success. He is a handsome, affable gentleman and very popular at Cassadaga, where he has been during the summer months for a number of years.



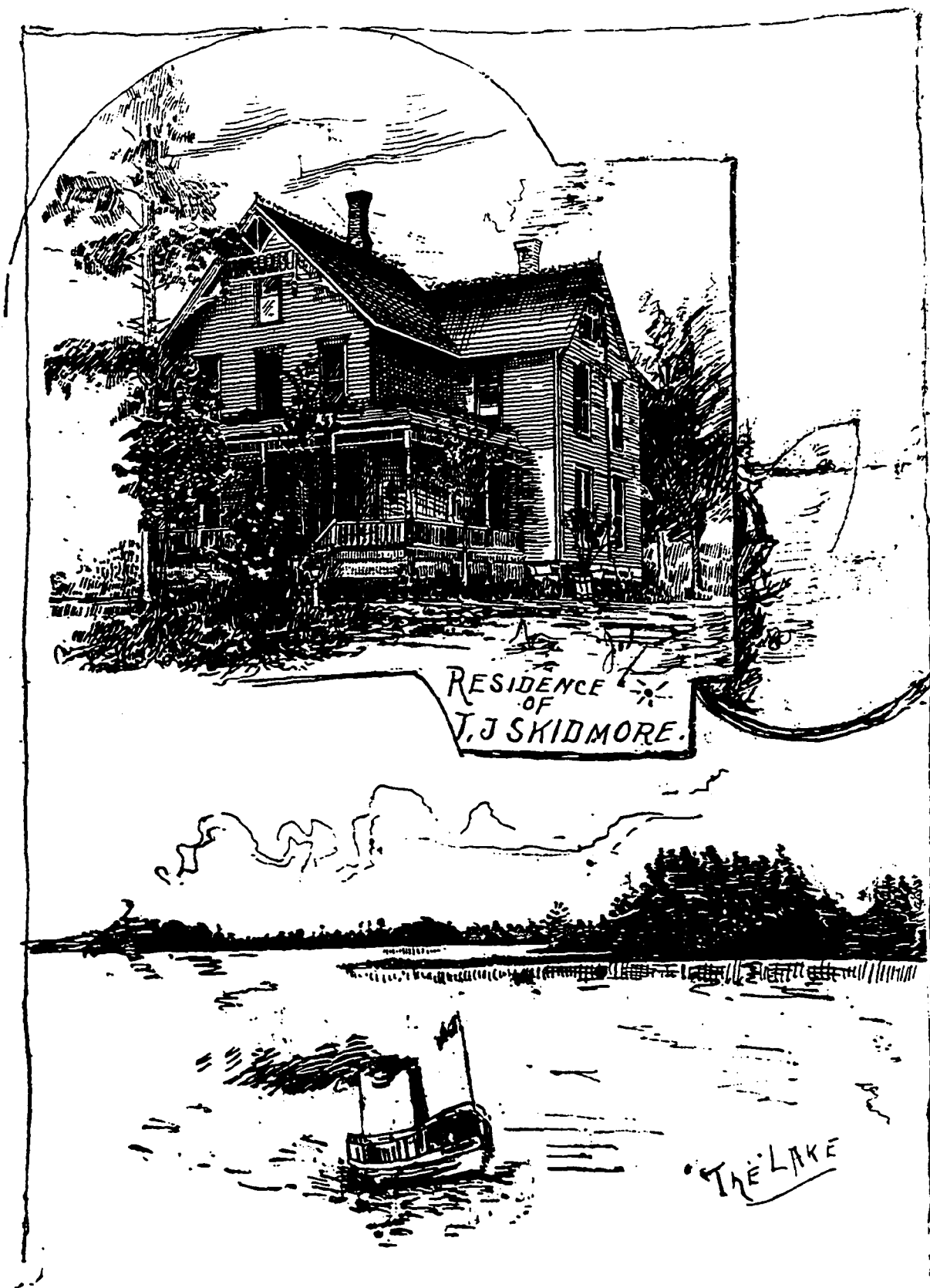
O. G. CHASE.

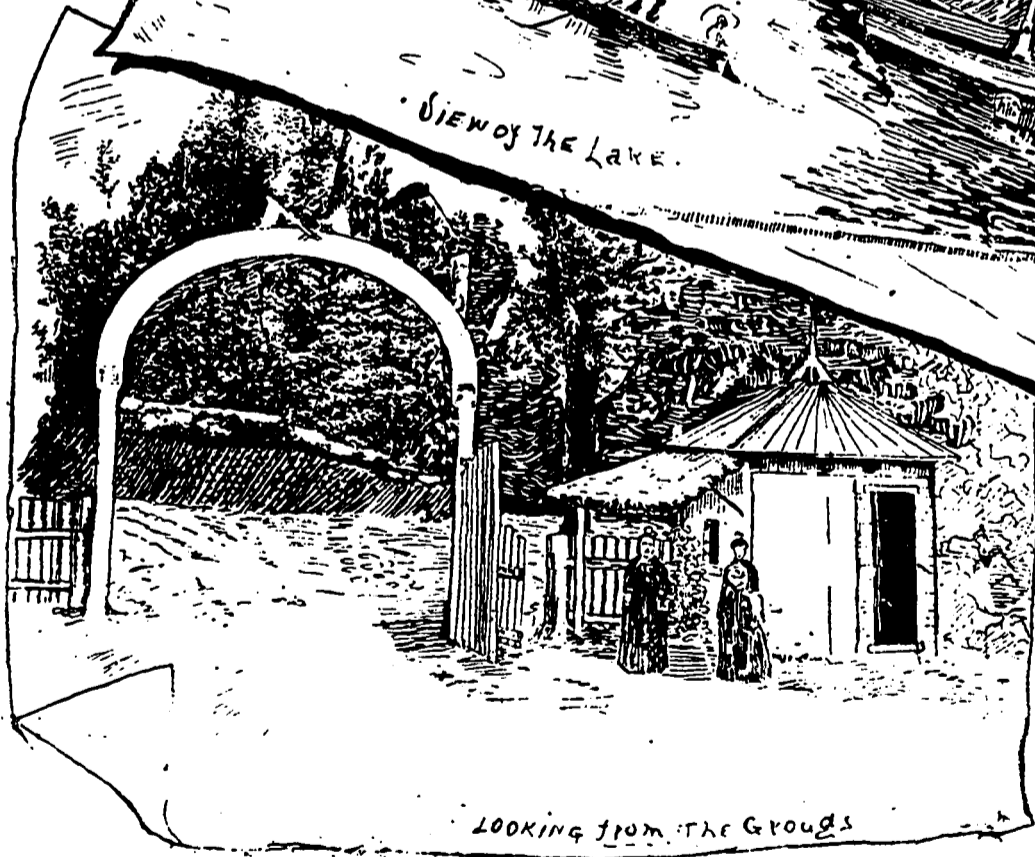
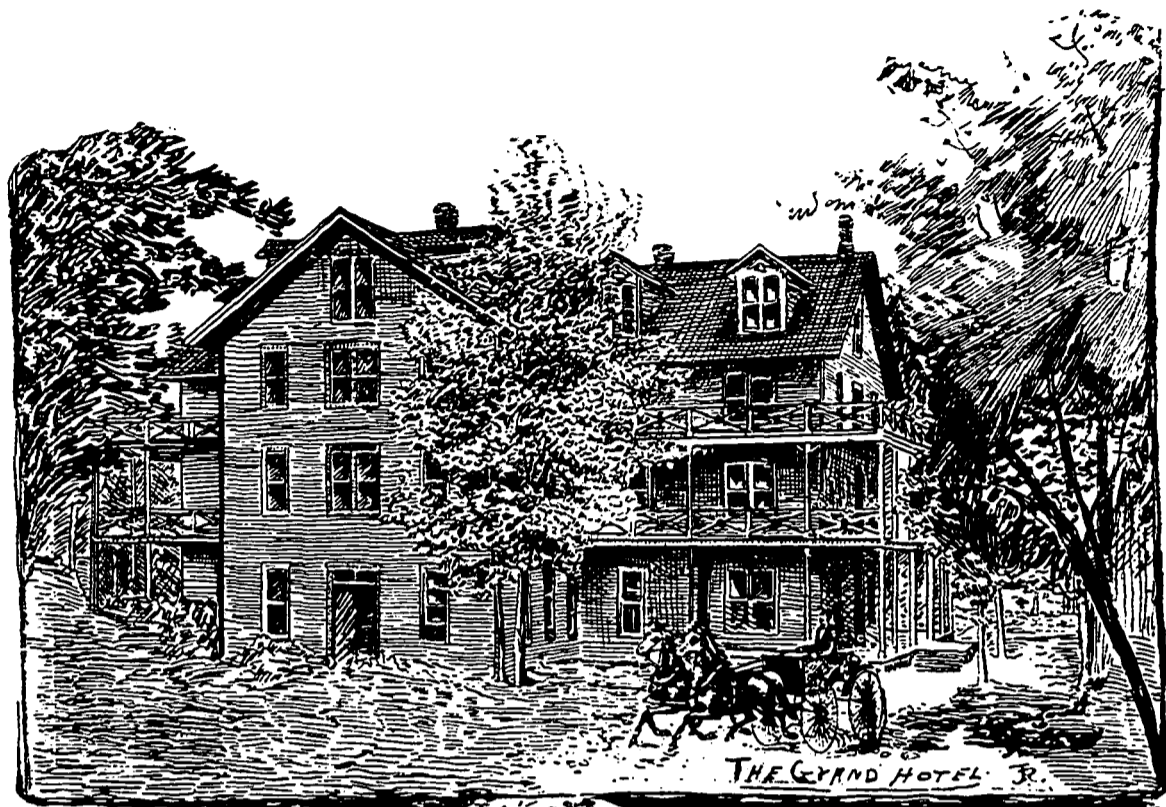
O. G. CHASE, (deceased), was one of the first trustees of the C. L. F. A. and a pioneer in modern Spiritualism. He was for many years a familiar figure at Lily Dale, and his kind and benevolent face was sadly missed by his host of friends when he passed on to spirit life.

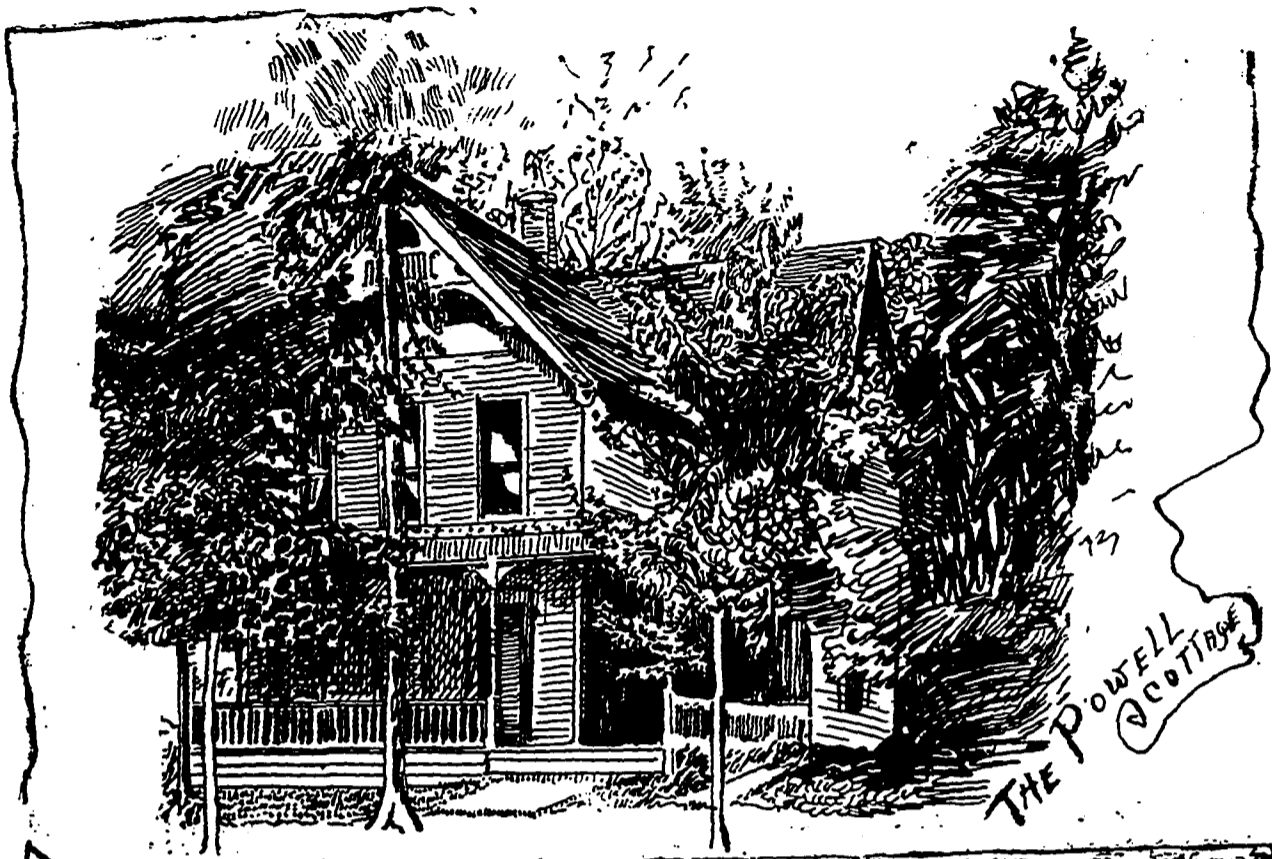


SARA ANTHONY BURTIS.

SARA ANTHONY BURTIS is one of the oldest surviving pioneers in Spiritualism, commencing her investigations in 1848. She became an earnest advocate and devoted worker. She has a cosy summer home on the grounds and devotes much of her time to working for the beloved cause of Spiritualism, as also in the reform coeval with it—that of equal rights for all.









The Todd House

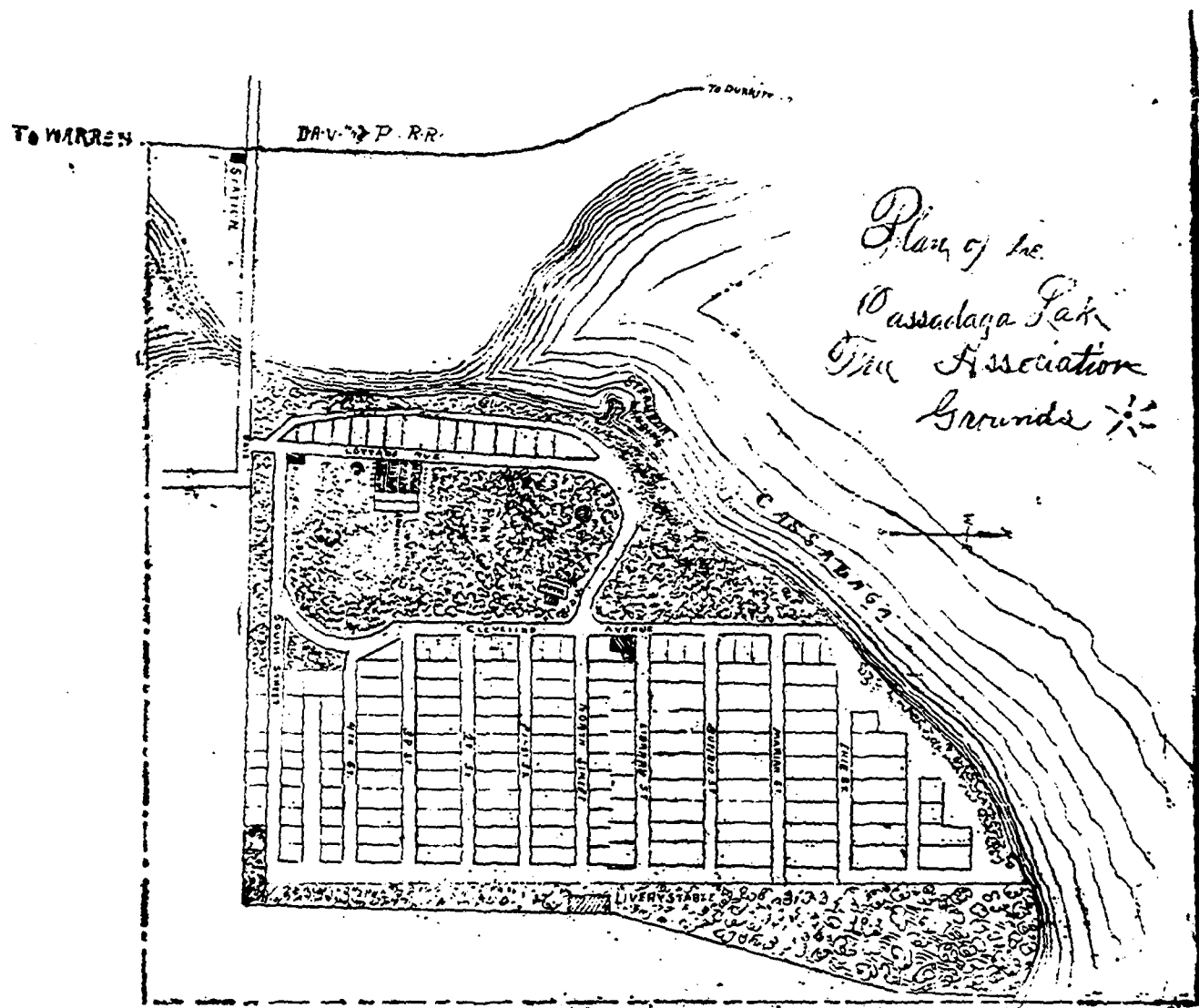


MR. CALEB TODD

MRS. TODD.



BITS FROM THE ARTIST'S SKETCH BOOK.



M. M. TOUSEY

AMONG those that Spiritualism have brought to notice may be mentioned Mr. M. M. Tousey, who has been identified with it for over thirty years as a medium and advocate of its principles in public as well as private, and has upheld its doctrines in all weather and many conditions of opposition and discouragement at one time holding a discussion with the Rev. A. N. Craft, who held a prominent position in the Erie Conference of the M. E. Church, which did not terminate satisfactorily to the friends and backers of Mr. Craft, as they were not slow to testify.

Born and raised on a farm, inured to its hardships and made familiar with nature by constant contact therewith, he was enabled to gather and store the elements of vital power that constitutes the true healer, and under the law of mediumship it has been to a large extent utilized. He devoting many years of his life almost exclusively to that work with satisfactory results.

With only the most meagre educational advantages he has been able to take a position of considerable prominence in the pioneer work of Spiritualism, taking up the burden of its work as a medium early in life and passing through many phases of mediumistic experience he stands to-day an acknowledged and honored factor in connection with its public work.

Three years ago he visited the camp for the first time, and two years ago in connection with his wife, Mrs. Orpha E. Tousey, he published the *Cassadagan*, a small daily, upon the camp grounds, since which time he has been closely identified with the work of the camp. making his permanent home on the grounds and acting in the capacity of healer, public speaker or psychometrist, as occasion may require. He was born in 1834, and is therefore 55 years old.

