

# THE CASSADAGA.

CASSADAGA LAKE MEETINGS.

LILY DALE, CHAUTAUQUA CO., N. Y.

FROM JULY 25 TO AUGUST 31, 1890.

## Historical Sketch of the C. L. F. Association.

BY LYMAN C. HOWE.

"Fern Island" has been a favorite resort for picnics and pleasure parties for many years. The Spiritual Camp meeting has given it a world-wide fame. In 1877 Dr. J. F. Carter, of Laona, N. Y., inspired by superior intelligences, inaugurated a five-day meeting on the grounds owned by the Aldens, known as Lily Dale. It was an experiment. A business committee was organized, and the success of the first meeting was thought sufficient to warrant a two weeks' meeting the following year. Accordingly the grounds were fenced, and a gate fee of ten cents was rebel on to meet the expenses of the meeting. The success of this more than exceeded expectations, and the third year the time was extended to four weeks. But some disagreements about the use of the grounds led to a dismemberment of the official board, and the entire management was voluntarily surrendered to Mr. F. C. Alden, with his mother and sister, and the society was practically abandoned. During the following August a new society was organized as a stock company, A. S. Cobb, president, and O. G. Chase, of Jamestown, N. Y., vice-president, and Thomas J. Skidmore for treasurer, and a meeting advertised for the next August, before the grounds were secured or the locality known. This was thought, by some, a little premature. But when the time arrived for the first meeting of this new company, the grounds were ready, though somewhat rough and primitive, and a liberal array of talent was secured to make it a fair success. There was no hotel, no pavilion, few, if any cottages; no developed roadways, no completed fence, and no certainty of the future for this enterprise.

Mr. Alden continued his meetings for three years with moderate success; and to the stimulus of this opposition Cassadaga, no doubt, owes much of its early advantage and permanent progress.

Personal influences always take a prominent part in human affairs and are weighty factors in deciding successes and failures. Prominent among these was Rev. O. P. Kellogg, who was the acting chairman and presiding genius at Cassadaga for several successive years. His remarkable gifts, business tact, and

wide acquaintance with the spiritualist public in Ohio and Pennsylvania, with his knowledge of the talent on the spiritual rostrum, gave him superior advantages. Added to all this he is an orator of commanding ability, overflowing with wit and humor and quick to see a need and ready to supply it. His presence inspired the people with good nature and courage for rainy days, and made speakers feel at home where he presided.

One of the most conspicuous and devoted workers for this new camp was the large-hearted companion of the treasurer—Mrs. Marion Skidmore. Her ideas of the elements of success did much to inspire confidence and secure the best talent on the spiritual platform (at whatever cost), and plenty of it. Any other course must have resulted in failure. Timid natures objected to taking so much risk, lest a heavy deficit involve the Association and impose a tax upon its members they could not afford to meet; but Mrs. Skidmore and other far-seeing and divinely-inspired workers insisted that the only way to succeed was to make the meetings in all respects first-class. Defeat would impose a heavier burden than a liberal policy could possibly require to meet all the demands necessary to success. The sequel has abundantly justified the wisdom of this policy. Mrs. Skidmore, with a zeal that would do credit to a frightened saint "fleeing from the wrath to come," was well nigh ubiquitous in her active efforts and generous sacrifices for the good of the cause, and especially for the C. L. F. Association. Zeal is contagious, and so is generosity; and we may never know the full value of such an inspiration, warming and cheering, and intensifying, all who participated in the struggles of the C. L. F. A. in its early life.

At the outset the prevailing purpose was to make Cassadaga a representative body. Spiritualism, in its broadest and highest character and aims, was the presiding genius; and to study and present it in a spirit of the largest freedom compatible with order and the highest morality was the object that inspired its councils. In view of the diversity of minds and pronounced individuality so conspicuous among spiritualists, and the many "side issues" always at hand and aggres-

sively asserting their claims to a hearing, and considering the conflicts which disrupted the first association and extended their influence over the succeeding years, the general harmony and fraternal vitality, and persistent liberality of thought and freedom of expression, decently and in order, that have prevailed through all the years of this camp meeting history, are something remarkable. From the beginning the most reliable mediumship was sought and reputable mediums of every phenomenal phase were welcomed and a cordial support and generous sympathy extended to them.

Of course the association did not vouch for any one, or encourage known imposters. But the public were invited to "try the spirits" and be their own judges of what they saw.

Conspicuous among the mediums who added to the fame of Cassadaga are J. Frank Baxter, J. W. Fletcher, Edgar W. Emerson, Wm. A. Mansfield, P. L. O. A. Keeler, the Bangs Sisters, Chas. E. Watkins and others too numerous to name. Among the speakers who did valuable service in the early days of the camp were O. P. Kellogg, Mrs. Amelia Colby, Mrs. S. A. Pearsoil, Giles B. Stubbins, Dr. A. B. Spinney, Mrs. R. S. Lillie, Mrs. E. S. Watson, Clara A. Field, Judge McCormick, J. W. Fletcher, J. W. Colville, Mrs. Clara Watson, J. Frank Baxter, A. B. French, Hudson and Emma Tuttle, Cora L. V. Richmond, Geo. W. Taylor, Hon. Warren Chase, and later came J. J. Morse, Walter Howell, Mrs. F. O. Hyzer, A. B. Richmond, Sydney Dean, Rev. Samuel Watson, J. Clegg Wright, Charles Danburn, Jennie B. Hagan, Dr. Street, Mrs. H. S. Lake, Prof. W. F. Peck, W. C. Warner, Rev. Henry Frank, Willard J. Hull, George H. Brooks and Jenny Leys.

About the third year the growth of the enterprise was so marked and the demand so large that a new pavilion was built that covers from sun or rain 1,500 to 2,000 people. At the time it was planned, at the instance of J. B. F. Champlin, the general impression was that it was too large and would never be filled, while the far-seeing sagacity of Mr. Champlin wanted to make it larger. Not three years passed before it was found quite too small to accommodate the constantly increasing audi-

ences; and the probabilities are that in the near future another pavilion will be added, on the new part, where other speakers can be employed at the same time. The hotel, too, at first thought to be large enough for all occasions, has been enlarged and improved, and still another is needed for great days.

Many of the cottages are as well built and as elegantly furnished as any village residence; and with post-office, telegraph office and school house, and depot at hand, the camp ground is thoroughly equipped, and compares favorably with the village a mile and a half away. For several years Damon's band was an attraction, and added much to the interest and cheer of the grounds. For the past few years the Meadville band has performed that important service. The library and reading room, where lyceums, lessons and lectures are held, is a growing branch of Cassadaga literature.

After the first two years Thomas J. Skidmore was elected president, and his large, generous nature and wide acquaintance with the world and deserved popularity made him a pillar of strength and inspired confidence in the movement. Some three years ago he resigned, and Mr. A. Gaston, of Meadville, was chosen in his place, and a fitting choice it was. His personal qualities and faithful devotion to the interests of Cassadaga are highly appreciated, and it is to be hoped he will continue for many years in the same sphere. The financial support has improved from year to year.

The annual camp meeting at Cassadaga is now anticipated by thousands of people, as the "feast of reason and flow of soul" indispensable to their spiritual needs; and thousands more seek it as the golden opportunity to settle their doubts and establish, upon scientific data, the continuous and progressive life of man in "worlds without end." The bitter prejudices and pious frowns that were conspicuous ten years ago, have rapidly melted away in the light of truth, verified by experience; and the impress of these annual gatherings is felt for good for a hundred miles around.

There are many other persons and events which the limits of this sketch exclude. For the first decade Cassadaga exhibits a phenomenal growth, from which a splendid future may be expected.

Welcome.

"The angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people."

In sending out our annual greeting and invitation of welcome to the Cassadaga Camp Meeting for 1890, we feel that we are but taking up, repeating and prolonging the melodious strains of this olden angelic message to the people of to-day. It was a message freighted with the new born hope of immortality to the world.

It seems to us that the mission of Jesus of Nazareth is the earnest and prophecy of modern Spiritualism. Romance and poetic imagery may have embellished the narrative and thrown around the circumstances attending his birth, a seemingly unreal halo of sanctity; but subsequent events give force and significance to the record. There is nothing in the burden of that ancient song, which we may not take up and repeat, to-day:

"It came upon the midnight clear,  
That glorious song of old;  
From angels bending near the earth  
To touch their harps of gold."

And it comes to-day conveying the same message of "good tidings of great joy." For

"Still through the cloven skies they come  
With peaceful wings unfurled,  
And still their heavenly music floats  
O'er all the weary world."

"And man at war with man hears not  
The love song which they bring;  
Oh! hush the noise, ye men of strife,  
And hear the angels sing."

Christ's utterances regarding the future life, show it to be the pivotal doctrine of his ministry—the nucleus about which all his ideas seem to revolve, and upon which all else seems to hinge. It was this central and permeating idea that made his gospel a message of glad tidings to the poor.

At the time of the advent of Christianity, the prevailing theories, among philosophers and theologians, concerning immortality, were, as now, exclusive and oligarchic. It was not to be shared by the multitude.

"Their highest lore was for the few conceived,  
By schools discussed, but not by crowds believed.  
The angel ladder clomb the heavenly steep,  
But at its foot the priesthoods lay asleep.  
They did not preach to nations: Lo! your God!  
No thousands followed where their foot-steps trod;  
Not to the fishermen they said: arise,  
Not to the lowly, offered they the skies.  
Wisdom, was theirs, alas what men most need  
Is no sect's wisdom, but the people's creed."

But when the gospel came—its right hand touching angel fingers within the veil, and its left clasping a common humanity—it announced in the same breath, the life to come and the brotherhood of the race.

Then, not for schools, but for the human kind,  
The uncultured reason, the untutored mind,  
The poor, the oppressed, the laborer and the slave,  
God said: Let there be light! and light was on the grave.  
No more alone to sage and hero given,  
For all, wide open'd the impartial gates of heaven.

Alike comprehensive, embracing and inclusive is the message of modern spiritualism to a common humanity. It esteems the question: "If a man die shall he live again?" as the most momentous ever propounded to the inquiring mind of man. It believes, that upon the continuous living testimony, affirming it, rests the essential verities of all morality and all religions. It affirms, that without such continuous persistent living testimony, common to all nations, tongues and kindred, there is no abiding foundation for morals or religion and no vindication of the justice and impartiality of the Divine Being. It holds, and affirms with unflinching trust and confidence, that what was true in Judea over eighteen hundred years ago, is true in all ages, in all countries and among all people. It is to the calm consideration of this stupendous problem, of human life, that the visitor to Cassadaga in 1890 is invited. To the timid, the faltering and the faithless it says:

"Ye fearful souls fresh courage take,  
The clouds ye so much dread,  
Are big with mercy and shall break,  
In blessings on your head."

Cassadaga Lake Free Association and Its Teachings.

BY HON. A. B. RICHMOND.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—Matt. vii-16.

Visitors to Lily Dale cannot but be favorably impressed with what they will see and hear on the Assembly Grounds of the Cassadaga Lake Free Association.

First, they will observe the great beauty of the place and its surroundings—the grand old woods; the picturesque lake, with its shores of forest and meadow; the tasteful vine-clad cottages; the well-kept lawns, where bright-hued flowers mingle their perfume with the scent of woodland ferns; the large, well-seated auditorium, with its capacious platform, converted by flowers and evergreens into a very bower of fragrance and beauty. Then they will observe the concourse of well-dressed, orderly and intelligent people who throng its streets, lawns and cottage porticos; while music and song, and the mirthful voices of youth and happy childhood

"Make the foliage of the ancient grove  
Vibrate with the tones of joy and gladness."

As the visitors pass along and listen

to the subjects of conversation of the numerous *coteries* engaged in genial intercourse beneath the trees and porticos, they will hear no social scandal or invidious remarks on human fallibility. They will soon learn that this is no public resort where fashion and frailty are the subjects of thought and themes of converse; but that all are occupied with the one great, solemn, unsolved enigma—

"If a man die, shall he live again?"

Deep-thinking men and women—the learned and unlearned—young men and maidens, all find in this problem an all-absorbing subject of conversation; while the evidences that each has received of a future life and its conditions are narrated and discussed with an interest that cannot but have a beneficial influence on their lives and conduct.

If the visitors remain during the session, their favorable impressions will increase with each passing day. They will see no policemen, decked with the paraphernalia of the majesty of the law, parading the beautiful highways and byways of Lily Dale to enforce good conduct. They will witness no unseemly sports or pastimes; but only those innocent amusements approved by all, save those whose bigotry can hear sin in music, and see crime in youthful enjoyment. On the Sabbath day they will see nothing that would not become any religious congregation convened for the worship of the Most High; and should they attend the Sunday services at the Auditorium and listen to the beautiful invocations, songs of praise, and lectures on the philosophy of Spiritualism, with its glorious promises of future life, they cannot but feel a deeper sense of their duties to their fellow-men and their obligations to their Creator.

In the teachings of Spiritualism, Christian hope finds positive evidence of its future gratification. True religious faith is there re-enforced by proof that its prophecies will be fulfilled; while infidelity is confounded by the demonstrations of physical facts and occult phenomena. The pernicious doctrine, that a long career of crime and sin can be atoned for by a few moments of prayer, uttered with the last dying breath, and the scaffold become the threshold of the portals of heaven, is never heard in the beautiful groves of Lily Dale; but from medium and platform, in song and invocation, men are taught that the effects of a sinful life reach beyond the tomb, and mould our conditions through all the long eons of eternity.

It is true the visitor will hear discussed many speculative theories that will not bear the crucial test of either science or logic, but not more than are weekly enunciated from orthodox press and pulpit; while he will see demonstrative evidence that there is an unseen intelligence around us that manifests itself so clearly and positively that none can doubt its presence who have witnessed its phenomena.

The ablest scientists of the world have acknowledged the existence of this intelligence, have vainly endeavored to trace it to its source, and to account for its manifestations, but as yet its mysteries are a sealed book, an unsolved problem, that invites the attention of the candid investigator and sincere searcher after truth. If the stories it tells of its own parentage, mission and destiny are true, there is no death, only development into a higher life; but if they are not true, sad indeed is the condition of our race, and the favorite infidel quotation of the Seybert commissioners most probably enunciates our future hopeless destiny:

"We are such stuff  
As dreams are made on, and our little life  
Is rounded with a sleep."

Lily Dale as a Health Resort.

Dr. E. C. Hyde says: Lily Dale is 700 feet above Lake Erie. The air is pure and dry; while the water is marvelously clear and cold, with sufficient mineral properties to cause it to act as a tonic upon those who remain long enough during the summer season to give it a thorough trial.

Four years ago, on account of the declining health of my wife, I left an extensive practice in Philadelphia, with the purpose of removing to California. But, feeling sure the air and water at Lily Dale would be beneficial, I decided to try this famous camp ground. We came. After a few months I noticed a marked and permanent improvement. At the end of the first year she had regained her usual health and strength. Before the close of the second year her cough had ceased. She now considers her general health to be fully established and in excellent condition. The Dr. says: Those who are forced to drink the impure water and breathe the unwholesome air of cities will find themselves immensely benefited by coming to the Cassadaga Camp—even for a few weeks.

There are on the Cassadaga camp grounds about 125 cottages and about 15 more building. Also, large hotel, store, auditorium, library, office, etc.



# THE ELEVENTH ANNUAL MEETING

OF THE

**Cassadaga Lake Free Association**

WILL BE HELD ON THEIR GROUNDS AT

## CASSADAGA LAKE,

Chautauqua Co., N. Y.

FROM JULY 25 TO AUGUST 31, 1890.

### PROGRAM—1890.

Friday,	July 25th—	Jennie B. Hagan, South Framingham, Mass.
Saturday,	" 26th—	Hon. Sidney Dean, Warren, R. I.
Sunday,	" 27th—	Miss Jennie B. Hagan and Hon. Sidney Dean.
Monday,	" 28th—	Conference.
Tuesday,	" 29th—	Lyman C. Howe, Fredonia, N. Y.
Wednesday,	" 30th—	Hon. Sidney Dean.
Thursday,	" 31st—	Lyman C. Howe.
Friday,	August 1st—	Willard J. Hull, Buffalo, N. Y.
Saturday,	" 2nd—	Hon. Sidney Dean.
Sunday,	" 3rd—	Lyman C. Howe and Walter Howell, London, Eng.
Monday,	" 4th—	Conference.
Tuesday,	" 5th—	Mrs. F. O. Hyzer, Ravenna, O.
Wednesday,	" 6th—	J. Frank Baxter, Chelsea, Mass.
Thursday,	" 7th—	Mrs. R. S. Lillie, Melrose, Mass.
Friday,	" 8th—	J. Frank Baxter.
Saturday,	" 9th—	Mrs. F. O. Hyzer and W. J. Colville, Boston, Mass.
Sunday,	" 10th—	Mrs. R. S. Lillie and J. Frank Baxter.
Monday,	" 11th—	Conference.
Tuesday,	" 12th—	W. J. Colville.
Wednesday,	" 13th—	Miss Jennie B. Hagan.
Thursday,	" 14th—	Walter Howell.
Friday,	" 15th—	Temperance Day.
Saturday,	" 16th—	Willard J. Hull and Jennie Leys, West Medford, Mass.
Sunday,	" 17th—	Mrs. Cora L. V. Richmond, Rogers Park, Ill., and W. J. Colville.
Monday,	" 18th—	Conference.
Tuesday,	" 19th—	W. C. Warner, Yorkshire, N. Y.
Wednesday,	" 20th—	Rev. Henry Frank, Jamestown, N. Y.
Thursday,	" 21st—	Mrs. Cora L. V. Richmond.
Friday,	" 22nd—	W. J. Colville.
Saturday,	" 23rd—	W. C. Warner and Jennie Leys.
Sunday,	" 24th—	Mrs. Cora L. V. Richmond and Hon. A. B. Richmond, Meadville, Pa.
Monday,	" 25th—	Conference.
Tuesday,	" 26th—	Mrs. Cora L. V. Richmond.
Wednesday,	" 27th—	Hon. A. B. Richmond.
Thursday,	" 28th—	Mrs. R. S. Lillie.
Friday,	" 29th—	Walter Howell.
Saturday,	" 30th—	Mrs. Elizabeth L. Watson, Santa Clara, Cal.
Sunday,	" 31st—	Mrs. R. S. Lillie and Mrs. E. L. Watson.

**Officers of the Association:**

PRESIDENT, A. GASTON, Meadville, Pa.  
 TREASURER, T. J. SKIDMORE, Lily Dale, N. Y.  
 SECRETARY, A. E. GASTON, Meadville, Pa.

BOARD OF TRUSTEES—T. J. Skidmore, Lily Dale, N. Y.; M. R. Rouse, Titusville, Pa.; C. B. Turner, Lily Dale, N. Y.; Mrs. M. H. Skidmore, Lily Dale, N. Y.; A. Gaston, Meadville, Pa.; J. W. Dennis, Buffalo, N. Y.; D. B. Merritt, Linden, N. Y.

**Location and Advantages.**

The Cassadaga Lake Camp Meeting Ground is eight miles from Lake Erie, and seven hundred feet above it. Situated midway between New York and Chicago, and convenient of access from all points. It lies on the shore of a beautiful chain of lakes, three in number, and at an elevation of nearly one thousand feet above the level of the sea. Here can be found the perfection of delightful water scenery and the purity of mountain air. Owing to the great altitude and the purity of the water and air, malarial, contagious and epidemic diseases are almost entirely unknown. The sanitary condition of the camp is carefully guarded, and to believers, and investigators of Spiritual Philosophy, we would say no better place can be found anywhere for res. and recreation, than at Cassadaga Lake.

**Hotel and Accommodations.**

The Grand Hotel is in fine condition, having been furnished, papered and painted throughout and fitted up with modern conveniences for the season of 1890. It will be open from July 20 to Sept. 1, and, as last year, under the genial and efficient management of C. H. Gregory.

The prices for board, with rooms, are \$1.00 to \$1.50 per day, according to room. Transient meals, 50 cents; lodging, 50 cents.

Campers and regular occupants of tents and cottages can get their meals at the hotel, by the week, at 25 cents each.

Lodging can be obtained at cottages at reasonable prices.

The daily admission to the grounds is 15 cents per day, and for campers inside the gates 10 cents per day.

**Lecturers and Mediums.**

As will be seen by reference to the program on this page, the platform will be occupied by the best talent attainable. The list embraces many old, and a number of names entirely new to our camp.

A great many phases of mediumship will be represented on the grounds—clairvoyance, slatewriting, healing, test, etc. Many mediums whose names do not appear on the program will be present, and better opportunities than ever will be offered to investigators.

W. J. COLVILLE, who is so widely and favorably known as an author and teacher of Spiritual Science, will conduct a class in Practical Metaphysics, or the Theory and Practice of Spiritual Healing, beginning Aug. 11 and closing Aug. 23. Each lecture will be followed by answers to questions bearing on the topic of the discourse; every effort will be made to render the teaching particularly useful to all inquiring minds. Terms, \$2.00 for full course of ten lessons. Visitors will be admitted to single lessons on payment of 25c. One-half of the proceeds will be given to the Association.

EDGAR W. EMERSON, of Manchester, N. H., the well known platform test medium, will occupy the platform after each lecture, from August 23rd until the close of the meeting.

P. L. O. A. KEELER, of Brooklyn, N. Y., for the past three years at Cassadaga, will be on the grounds during the season.

W. A. MANSFIELD, slate-writing medium, of Boston, Mass., well known to the campers of former years, will be on the grounds during the entire meeting.

J. FRANK BAXTER will give tests from the platform at the close of each of his lectures.

WALTER HOWELL will be with us from the opening to close of meeting, and will assist at conferences, entertainments, etc.

The subject for Mrs. E. L. Watson's discourse on August 30th will be "Husband and Wife in Home and State," and on August 31st, "Sunrise in Religion."

**Children's Department.**

The Children's Lyceum will be under the direction of Mrs. E. W. Tillinghast of Petrolia, Pa. It will, as usual, be made a leading feature, and earnest effort will be put forth to make it of interest and profit to the children on the grounds. Every Friday morning will be set apart for the exercises of the Lyceum, at which time the rostrum will be occupied by the children and their leader.

**Music.**

THE NORTHWESTERN ORCHESTRA, of Meadville, Pa. (Fred. B. Nichols, director), has been engaged for the season. The orchestra will give daily concerts and will play for the dancing parties. The reputation of this sterling organization has been so well established that comment is unnecessary.

MR. J. T. LILLIE, vocalist, of Boston, Mass., will be with us through the entire meeting.

**General Information.**

Campers will please register their names at the Secretary's office at the gate, in order that telegrams, express packages and inquiring friends may be directed to them without delay.

No peddling of any kind allowed on the grounds, except by permission of the Committee on Rents and Privileges.

The dancing parties, given on Wednesday and Saturday evenings, are a source of much enjoyment socially. They close always at 12 o'clock. The best of order prevails. Daily papers for sale on the grounds.

Telegraph office on the grounds. Baggage carried from the railroad to any part of the grounds at a charge of 15c. for trunks; 10c. for valises. Hack lines will convey passengers to and from trains or to any hotel or private house in the vicinity.

Three steamers make regular trips on the lake.

All mail and express matter intended for the camp should be addressed to Lily Dale, Chautauqua Co., N. Y.

If more circulars are desired for distribution, send a request on a postal card to A. E. GASTON, Meadville, Pa.