

BIOGRAPHICAL SKETCH  
OF  
DANIEL FRASER  
OF THE  
SHAKER COMMUNITY  
OF  
MT. LEBANON, COLUMBIA COUNTY, N. Y.  
BY  
CATHARINE ALLEN.

"Happy is the man that findeth wisdom, and the man that getteth understanding." Prov. iii, xiii.

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BIOGRAPHICAL SKETCH  
OF  
BROTHER DANIEL FRASER.

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The subject of this memoir was born in Paisley, Scotland, May 1, 1804. He was of humble parentage, his father being a weaver of silk and other fabrics, in which the art of pattern-weaving was employed.

Being of a thoughtful and studious mind, Daniel, although early introduced to factory service, through great assiduity, acquired far more than the average education of those similarly situated, and, among other interesting studies, gave special attention to that of chemistry, of which he obtained a general knowledge, although continuing his employment in the factory. His parents were distinguished among their associates by a stronger mentality and by high moral sentiments, and in their son was early implanted a disposition to kindly consider the less fortunate, by their placing at his disposal small sums

of money, from time to time, to use for benevolent purposes, as his judgment should dictate. This he did with discretion and delicacy, deriving therefrom the highest satisfaction.

With his parents he attended the Presbyterian church, but, even in boyhood, questioned the soundness of many of the doctrines taught, and, as no one was expected to partake of the sacrament until having been born again, he felt himself excluded therefrom; for, using his own expression: "I knew that the same old boy was in me, for I felt the same liabilities to the emotions and impulses of an unregenerate nature." As he approached manhood, his mind was seriously exercised as to his mission in life as a responsible human being, and he became the subject of some marked visitations of the Spirit, among which was a vision of "the interior man," which he clearly saw, as in a cavity in the center of his being. This little man appeared in every respect like "a new creature"—a spiritual being stripped of every thing of an earthly nature; a being in whom were centralized those divine forces which held under perfect control all that was inferior.

This vision so deeply impressed his mind as to bear a potent influence upon all his future actions, and was an ideal which, during his life labors, he kept ever before him. He received, also, other visions, which were very significant of the spiritual work in his own soul, to which he has ever proved faithful.

At the age of twenty-five, his services were called for

IN ENGLAND,

by manufacturers there, to introduce to them a mode of preparing warps, in regard to which the Scotch were in advance. This brought him into a district where he beheld multitudes of children of abject appearance, with their toil-worn parents, in heavy clogs, clattering upon the dirty pavements, as they wended their way to and from the mills of Huddersfield. This so keenly pained his feelings as to quicken him to vigorous action in searching for the causes of the great inequalities which produced prince and pauper — palace and hut — and made it possible for idlers to destroy themselves with luxuries which had been created by those who were suffering for want of the necessities of existence. These causes he believed to be in the framing and administration of unjust measures in political affairs; and, communicating his views to some of the more intelligent of his co-laborers, he at once enlisted their interest, with promise of aid in doing something for the amelioration of the oppressed. But meeting with that opposition which any advanced movement always encounters, his associates published a card to the effect that “the times were not then auspicious for the accomplishment of such measures;” supposing thereby to put a damper upon any further efforts in that direction.

In Daniel this only aroused a strong impulse to immediate action, and the issuing of their card was speedily followed by one from his pen, declaring emphatically that "the times *were then auspicious.*" This bold assertion brought things to a turning point, and came like a thunderbolt, awakening many, and clearing away the clouds of doubt and fear from those whose courage had been unequal to the strife. Realizing deeply the necessities of the hour, and feeling inspired to labor for his fellow-men, he devoted the energies of his soul to devise some plan of action which should result to the benefit of the laboring classes, and in the early phases of the movement was its central actor.

Perceiving that the oppressed could not lift themselves, he communicated his sentiments to an acquaintance of the middle class, a man conspicuous for his humane and generous deportment; in him he found a ready sympathizer and able helper. With disinterested benevolence, their souls were aglow, and the flying sparks, quickly ignited prepared matter in others. A meeting was called, and largely attended, which proved eminently successful. Committees were formed — centers of agitation and action — for the purpose of reducing the hours of labor in factories and stipulating the age at which children should enter service therein.

MICHAEL THOMAS SADLER, M. P.  
of Leeds, a man of high sentiment and great soul,

became interested in the work, and carried the question into the House of Commons, where he introduced a bill for the purpose above stated. Naturally supposing that this movement would work directly against their moneyed interests, employers, of course, were not favorable thereto, and, owing to the strong grounds which Daniel maintained therein, threw him out of their service. Very soon afterward, by those engaged in the cause, he was summoned to London, where he could better aid in the work. The result of several years' continuous labor was the passing of a bill through Parliament which curtailed the number of hours in a week in which minors should labor, and connected therewith was a provision for better opportunities of education. This movement spread rapidly to other countries, and, in modern civilization, there are few factories or mines but have felt the benefits of the measures brought forth by those earnest, devoted souls, who had no reward, and sought none, save that which came through fulfilling their hearts' desires.

Fifteen years prior to this, Robert Owen had made an effort to the same end, which proved fruitless, the time not being ripe. That period was distinguished by other reforms, showing that the people had progressed to a condition in which their higher sentiments were allowed, in some degree, to hold in check their love of greed; for, immediately following that, was issued the great Emancipatian Act of

1833, which liberated all the slaves in the West Indian colonies under British rule. But, although some advance had been made, and it was evident that currents of thought were in motion which were being helped onward by an overruling Providence, for further releasement from tyranny and oppression; so thoroughly had Daniel's penetrating mind analyzed the structure of civil and social organizations, that, at that early period, he perceived that an

#### INALIENABLE INHERITANCE IN THE LAND

by every human being, must eventually be the basis upon which all other reforms would rest. He was much impressed that society, from center to circumference, was antagonistic to itself; and that, to obtain an equal distribution of the blessings of existence, the community system would be the most favorable. Imbued with these ideas, and hoping to be instrumental in organizing a community, for this purpose, in March, 1834, he

#### EMBARKED FOR AMERICA,

having no knowledge that any communities there existed. His voyage was an unusually short and agreeable one, being accomplished on a sailing-vessel in less than five weeks. During the last week of April, he arrived in Baltimore, where, in conversation with guests at the hotel, he incidentally learned that some communities had already been established in several of the States, and he immediately started for the



SHAKER SETTLEMENT AT NEW LEBANON,  
where he arrived on or about the 3rd of May, just as he had entered his thirty-first year, and, to his great surprise and satisfaction, found that, for about half a century, had flourished communities based upon principles which went to the root of the matter, attacking in its stronghold the selfishness of human nature; and that here was, in actual existence, more than his highest hopes had pictured as being possible of attainment in this life.

Although little known and apparently insignificant, he saw that, in and among this people, mighty truths were operating, and that a system which was established by, and open to, increasing Divine revelations would, in the nature of things, be progressive, and, by an inherent vitality, cleanse itself from all existing errors; that its strength and durability consisted in this capacity to expand and adapt itself to the progressive principle in human nature; therefore it was the inauguration of

#### THE MILLENNIUM.

By this visit he was filled with enthusiasm to go forth and spread the glad tidings of that which he had here found, thinking that he had a mission to perform in imbuing others with his reformatory ideas. With this intent, he had proceeded but a little way, when it occurred to him that, before he could be instrumental in converting mankind, he himself must first receive that conversion of heart

which regenerates the *inner* man, and that whatever of truth he might possess as an ideal, would be far more potent for good when exemplified in practical life. Therefore he retraced his steps, and sought admission as a member of the North Family at Mt. Lebanon.

Deeply impressed with the importance of a work which demonstrated the possibility of living a Divine, angelic life, while yet in time, and with the extended range of reforms included within its compass, a new purpose took shape in his soul, and he abandoned every other project, that he might first eliminate from his own being the elements and forces of the lower selfhood, from which arise those conditions in society which it had been his desire to remove, believing also that, by organized effort and concerted action, greater good could be accomplished than would be possible for the same number, working by individual methods. Although having proved his capacity to lead others, he now sought not position nor distinction in any respect, but, accepting the teachings of Jesus, he entered the kingdom of heaven "as a little child," acknowledging a visible lead in those who had preceded him in the work, believing that they who had attained that regenerating power and newness of life for which he was seeking, could best minister to his necessities.

In this humble attitude, he was able to comprehend the principles not only in their theological

aspect, nor merely as a system of ethics, but with that deeper, stronger grasp given to those who, "by doing the works, know of the doctrines;" and perceiving how limited were the capabilities of human beings, how futile all their efforts, save where self is crucified and the Divine intelligence works through them to will and to do, he nobly resolved to bring an offering unto death of the "old man and all his deeds," and made persistent efforts, both in meeting and out, to "pull down *big I*," and mortify a worldly sense, that he might be re-created in the image of Christ. In one of the spiritual meetings, he is remembered as having borne his testimony in these words: "Brethren and sisters, I find that I have a *great big Scotchman* in me, and it is my intention to crucify him."

Although he had not a rugged constitution and had never before worked out of doors, he always manifested a conscientious devotion in hand-labor, and was zealous to do all of which his strength admitted. When he had been in the family but a few weeks, a sister noticing that his hands were burned by the sun and blistered by use of the hoe, warned him about overdoing in his new occupation; to which he laughingly answered: "Oh, these things are good for spoiling the gentleman."

Instead of writing articles on the various branches of science and philosophy in which he had been formerly interested, he gave his mind to

## STUDY THE DOCTRINES

and general system of ideas, connected with the new life he had entered upon ; he took note of the various spiritual gifts of the brethren and sisters, not only as outwardly manifest, but of their intent and effects upon the inner being, and was himself always simple in the exercise thereof. He was especially interested in the influx of new songs, which has ever been a peculiar and universal gift among Believers. Many of these he copied and committed to memory, as a means of gathering their inspiration, and opening the receptive faculties of his mind to ministrations from the Christ sphere, from whence they were given. In these respects, he acted "more wisely than he knew ;" and he has ever since been proving that "in Christ are hid all the treasures of wisdom and knowledge." For, when, in later years, he sought to communicate somewhat of his thoughts through writing, he found that his period of silence had proved, not loss of any talent or fragment of knowledge, but positive gain ; having been brought nearer the central soul and fountain source of every truth, with selfish ambitions crucified, his inner being was expanded and lifted up to the region of Divine illumination, whence the material universe appeared only as the shadow-land to the great world of causes, all unperceived by the natural mind.

It will ever be found by those who really seek

that baptism of death with which Jesus was baptized, that his sayings have a deeper meaning than that generally understood by the natural man and woman; thus the command, "Sell all thou hast," implies more than earthly possessions — all the affections, talents and gifts, however good in themselves, as an individual possession, must be renounced; must be cleansed from the "I, me and mine" principle. Then, when cast into the Lord's treasury, they may be used to His honor and glory, and as all truth centers in God, whatever acquisitions thereof, in any line, that have been made previous to entering the spiritual work, when fully consecrated and used in the service of the Lord, will be truly as talents of gold ever increasing in worth. Thus it proved in the case of our beloved brother, who having made a full dedication, and submitted his spirit to the gift and will of God, his talents were recognized and brought into the service of his brethren and sisters in Christ.

His life among Believers has always been spent in the Novitiate Order. More than forty years he "stood in the door" to meet strangers, answer inquiries, and

#### CARE FOR VISITORS

in general, in their various wants. In this capacity, he had a remarkable gift. To the poor wayfarer, dirty, destitute and weary, he always extended the utmost kindness and sympathy, recognizing in the

lowliest his brother man, and viewing their unfortunate conditions largely as the result of the great systems of monopoly which rob the millions for a favored few. Although realizing how rarely any of this class have sufficient moral and spiritual unfoldment to make it possible for them, while in this life, either to intelligently understand or to yield obedience to the requirements of so great a work, still, however marred or deeply buried by the accumulated sins of generations, he yet could find the germ of the better life, and catch the gleam of that quenchless spark of divinity — a soul created in the image of God, and clothed with the possibilities of an unlimited progression. This better nature he would make efforts to reach and quicken, give kindly advice concerning physical habits, and such instruction on higher subjects as might be useful; and many are the sweet blossoms of gratitude that might be culled from the memories of these lowly ones, who felt, perhaps for the first time in their lives, the influence of that Divine love and sympathy which could be “touched with a feeling of their infirmities” — that could pity and not blame. In the strength of his encouragement, and the light radiating from his Christian character, they were able to go forth on the journey of life with truer desires and stronger resolves for the right.

To all (of males) who have been admitted into the order during this period, he has done whatever

he could to enlighten their understanding preparatory therefor; and by far the greater part have first roomed with him, where he has continued his labor in ministering the Gospel testimony, instructing them concerning the little rules and customs of the society, and befriending them in many ways much to be appreciated by strangers among a strange people. When it is remembered that these initiatory lessons had to be repeated to different ones every few weeks, or months at longest, through a period of half a century (excepting a few short intervals), and often to those who had not the first element of culture or natural agreeableness to make their company desirable, or their success in the work probable, we can form some idea of the patience, forbearance and real self-sacrifice which his duties in that line have called for, and which, all who knew him best can witness, have been performed in a true Christian spirit and with very unusual discretion.

Aside from those who came with any view of joining the society, have been a large proportion simply as visitors or investigators of the principles and aims of the community — reformers of every name, divines, lawyers, statesmen, writers and lecturers upon various subjects, and especially students of social science and labor reforms. Among these have been many highly gifted and eminent in their vocations. Their inquiries and arguments

brother Daniel was always able to meet with clear, concise and satisfactory answers. Being in his own inner life established in the truth, with soul ever open to an increasing light, no fine-spun sophistry could confuse his understanding, for he could show how little speculations and theories amounted to, compared with the demonstrations of actual experience. No eloquent arguments for "reforming" the virgin church, by subverting its foundations, and amalgamating flesh with spirit, but were met by the clear, decisive testimony that at once exploded them with a force which made repetition on either side quite unnecessary. But while fearless in defense of the cause he had espoused, he still was considerate of the motives and feelings of those less enlightened; and generous in the recognition of every grain of truth; often giving valuable ideas in the place of errors eliminated, and suggestions, which, if accepted, would tend to weld together, rather than disintegrate, the fragments of truth remaining.

In manner he was dignified and modest, but genial and interesting, always seeming to have a fund of well-selected information upon any subject that might be touched, which he imparted in such nicely-chosen language and pithy sentences, as to give the listener the same desire to retain them just as they were spoken, as if they had been the contents of some valuable text-book that might not



again be accessible. Many written and printed testimonies of high appreciation might be given; but perhaps the following from a writer who, not long since, visited the North Family will suffice for many of like sentiment:—“The catholicity of thought, the comprehensive grasp of affairs, the judgment of the trend and comparative value of social, political and religious movements, the balancing of various reforms, the interest maintained in scientific discoveries and inventions, the depth and breadth of that love of humanity which dominates every motive, is something as surprising as it is wonderful to the dispassionate visitor.”

For a number of years, brother Daniel was

ELDER AT CANAAN,

a branch of the North Family. In this capacity he discharged his duties with ability, faithfulness and honor. At a later period, during four years, he filled the same office at Shirley, Mass., where he received the affection and esteem of all for his intelligence, his kindness and integrity. Upon his return home, although much desiring retirement, his services in the care of visitors were again soon called for.

Believing that education is the development of all the faculties of body, mind and soul, and that progress includes whatever pertains to human prosperity, he began, at the base of things, to search out the causes of the ignorance and misery so gen-

erally prevalent, even in the highest civilizations; and, among other important subjects, he early became interested in

#### DIETETICS AND HYGIENE

in general. Considering all sickness and disease as abnormal, and more or less the consequence of transgressed law, and, therefore, *sin*, he gave much thought in searching causes, tracing the relation between body and mind, diet and morals, not merely in the individual, but in nations and races. He studied the general structure and constitution of man, in reference to understanding how to *prevent* sickness, as well as the most intelligent methods by which to restore impaired health, by allowing the system to make use of nature's great resources, and cleanse itself from obstructions. He regarded disease as a

#### MANIFESTATION OF VITAL ENERGY

in the process; therefore, not a thing to be cured or checked by medicine, thus throwing it back into the system, with the added burden of drugs. He, however, considered the use of simple herbs valuable in many cases, but laid more stress upon proper nutrition, regular habits, thoroughly ventilated and well-sunned apartments. The judicious application of water as a curative agent, he believed in, and applied during the long period in which he fulfilled the duties of physician; to

which office he was appointed when he had been living in the family but a few years, and while also in charge of visitors. His judgment in this department proved very reliable. While there engaged, he devoted much labor and thought to compiling a book of recipes and other information useful to physicians; these were gathered from various sources, and were a valuable acquisition to the family.

Being a chemist, he understood the effects of various substances upon the human organism, and he strongly objected to the common use in food of alkaline matter or other mineral substances, of which the various baking powders are composed, as having a direct tendency to injure the tissues and the bony structure throughout; also an excess in the use of salt he believed to be detrimental to health. By a scientific analysis of the wheat berry, it is proved to be the most precious of cereals, containing every element of man's physical being, and this, when ground whole and properly cooked, is the most perfect food, being so nicely proportioned as to give equal nourishment to every department of the system. Thus he strenuously opposed the ignorant and very wasteful habit of preparing grain in a manner that excluded the brain, nerve and bone-making materials, as is the case in superfine flour, thus making meat a necessity in sustaining the physical strength. On these points of reform, he and Elder Frederick W.

Evans were pioneers. Both have been unwearied in their efforts to bring about more intelligent methods of preparing food, and in spreading knowledge on other subjects relating to hygiene. Br. Daniel early adopted

#### A VEGETARIAN DIET,

being convinced that, in its physiological, economic and ethical aspects, it had decided advantages over the prevailing habit of meat eating. The extreme repugnance to all the finer sensibilities which must be endured in the painful duties connected with the slaughter of animals, and the subsequent handling thereof before presented as food; together with the facts so clearly proven, that all carnivorous animals, and, largely meat-eating races, are distinguished by the predominance of their savage instincts, he considered the strongest argument against the use of animal food; that it was only a matter of time when the whole race would outgrow the habit. And, recognizing the law of "the fitness of things," he fully believed that such a diet, considered from every standpoint, was directly opposed to the highest interests of an order of people called to rise into angelhood, by cultivating Divine sentiments and affinities, to the utter exclusion of all that is inferior.

These opinions he adopted and acted upon, prior to that remarkable spiritual visitation which opened to the people called "Shakers" in the year 1837, during which, among many very interesting and

valuable communications, were given instructions from the unseen world, prohibiting the use of swine's flesh, tobacco, beer, cider and all fermented drinks, which had hitherto been in use among them, as was then the prevailing habit throughout the country. In that early period when these "new views" upon various subjects were introduced, they were thought by many to be extremely radical, chimerical, absurd, and not worthy of consideration; therefore, to maintain them, great persistence and strength of character were required, and an amount of self-denial not easily realized by us, unless, by retrograde steps, we are able, mentally, to place ourselves back half a century, and compare the physical habits and customs which then existed, with those, so preferable in every respect, which now obtain.

In that day, comparatively little fruit was raised, and the method had not been introduced of hermetically sealing fruit and vegetables, which now supply our table, from season to season, with such a great variety, perfectly preserved in flavor and freshness; and as meat or fat was in some way mingled in the cookery of most of the vegetables and pastry, and saleratus in cake; and the delicious graham bread and oat-meal on which we now daily depend were quite unknown in America, we find there was left but a small margin of acceptable food for a vegetarian. And although the sisters kindly regarded the feelings of the few who held such

“strange notions,” by cooking and baking, as palatably as they then knew how, some articles free from those objectionable ingredients, still, it was many years before those who even discarded tea and coffee could be as comfortably provided for as were the rest of the family. Now, three times a day we sit down to sumptuous and nutritious meals of the choicest fruits, vegetables and cereals, with only fresh produce of the dairy to call to our minds “the flocks and herds on a thousand hills,” peacefully grazing where “there shall be nothing to hurt or destroy.” Our pleasant kitchen apartments are free from the fumes of smoking fat, and we are relieved from all that was formerly the most disagreeable part of the work, and which added very much to the labor of keeping clean, in every department; and it is only just, that we who are thus favored should realize our indebtedness to those whose patient, self-sacrificing adherence to principle has resulted in bringing to us so many advantages.

AS A WRITER,

the name of Daniel Fraser is well-known to readers of numerous magazines and journals, especially those of a progressive type. And during the nineteen years' existence of the “Shaker and Shakeress” and “The Manifesto,” he has been a frequent contributor thereto of valuable articles. While at Shirley, he wrote a small book entitled

## "THE DIVINE AFFLATUS

## A FORCE IN HISTORY."

Later, when in his eighty-fourth year, he wrote, "The Music of the Spheres;" which like the former, though occupying but a small space as relates to pages, when ideas and principles are considered, covers extensive premises. Both abound in axioms, and, though compressed in style, have a vigor of argument and clearness of illustration; so conclusive to the thoughtful reader, as to leave little ground for doubt concerning the truth of statements therein made. Realizing, as he did, the close relationship, as of body and soul, that exists between the earthly and spiritual orders, he was ever alive to the movements in the outside world. He saw that the founders of the republic, though infidel to many of the dogmas of the churches, were inspired to do their work and acted under the guidance of an over-ruling Providence, to bring forth a revolution that should establish liberty of conscience, and thus give scope for those progressive forces in other lines, which were acting upon humanity, and prepare a home for that new religious order which arose contemporary therewith, and in which every other reform finds a center. But he also saw that, in both orders, only the foundations were laid of that "kingdom to which there should be no end, to establish it with judgment and with

justice ;” and his confidence in their success and perpetuity was grounded on the fact that, as first organized, they were not a finality but included those principles of eternal progress which, if allowed to adapt themselves to the growth of humanity, would evolve “a new heaven, and also a new earth,” wherein should dwell righteousness in all the relations of life, according to that wonderful system inaugurated by Moses, the great lawgiver. His administrations touched every principle involved in the actions of men, and his revelations and teachings being a reflex of the statutes of nature, conserve a vitality which passing centuries cannot impair, which, in real benefits, has not yet been approached by the accumulated wisdom of modern civilization, and in its far-reaching justice offers itself, to-day, a practical solution of all the tangled problems of government and institutions outgrowing from the unrestrained greed of human nature, and is the only basis upon which can be permanently established the rising superstructure of man’s moral and spiritual nature.

Therefore, as one privileged to dwell in “the mountain of the Lord’s house,” “exalted above all the hills” of approaching truth and righteousness ; and agreeable to the prophecy that “from Zion shall go forth the law, and the word of the Lord from Jerusalem,” he believed it his duty to let the light shine, first, to his brethren and sisters who had imbibed the habits



and customs of the Gentile world out of which they were called, and to bring to their understanding the importance of those words of Jesus to His disciples, that "of the law, not one jot should pass away till all be fulfilled;" and also to communicate a knowledge thereof to those who, in the darkness and confusion of Babylon, had lost it, and who, in the struggle for existence have their vision limited to the narrow compass of their personal trials and present seeming advantages. For this reason he gave so much thought and attention to the subjects above alluded to, realizing that the mutual dependence of the natural and spiritual orders requires that both advance together.

The following sentences in his own language, express some of the leading ideas which served as touch-stones in many of his written articles:—

"Land-monopoly and financial iniquities are at the bottom of social troubles." "The two bases of morality are, access to the land and hygiene." "Right living and right doing are inseparable." "Justice to all, is the foundation of peace." "Beneficence is cheaper and more efficient than standing armies." "The secret of all true progress: 'Thou shalt love thy neighbor as thyself.'" Further, referring to present conditions: "Legislatures are bought." "Legalized robbers possess the public lands." "Individuals and rings, in the face of the law, take to themselves millions of the public money." "The

creators of wealth, men, women and children declare that society is organized against them. That they are forced by the educated classes and ruling rings thereof, to maintain government instituted to oppress them and to sustain armies and navies, the express purpose of whose existence is to perpetuate their oppression." "The monopoly of lands by individuals and corporations, is, virtually introducing slavery, 'the sum of all villainies.'" "The Mosaic polity rested on the land: '*To every man a portion.*' This land-law and the financial law, '*Take no usury,*' if put into operation now, would they not have happy effects?"

Dwelling "on the top of a high mountain" gives the advantages of an extended horizon and wide range, in which to view the procession of events and general movements of humanity, their trend and destination; and by inspiration, the mind is lifted above the gloom and strife of earthly conditions, into the clear atmosphere of prophetic vision. Therefore he watched, with no surprise, the gathering of those powerful forces under whose pressure society is vibrating to-day; he had long foreseen the storm which now darkens the sky, brought forth by those rapidly-growing systems of monopoly which so antagonize the interests of capital and labor, and which, he well knew, embraced within themselves the elements of their own destruction. Prompted by these agitations, he saw the action of important

principles bearing upon the highest interests of humanity, and could read their ultimate significance. To the blackest cloud he saw a silver rim, and over-arching all, the blessings of a superintending Providence.

Looking forward to the unwrought future, he beheld the dawning of a brighter day, when oppressor and oppressed should be emancipated together from the burden of evils accumulated through ages; where, under laws recognizing the equality of the sexes, and providing, as an inalienable right, opportunities by which every one shall have equal access to all the elements by which property is created and happiness secured, each should receive the means of enjoyment in proportion to the services rendered to society. Well-organized and wide-spread co-operative societies, he believed, would be a means of thus placing capital in the hands of the actual toilers, and would work as a great leveller among human beings; until the millionaire and the pauper entirely disappear, and there will be recognized "no distinctions in society excepting those based upon worth, usefulness and good order; and no superiority except that granted by the great Architect of our existence."

Looking down from Zion's watch-tower, over the face of humanity, he wrote thus: "At the present moment, the spiritual horizon of the earth-sphere is illuminated from above, and when the meridian

splendor of Divine goodness goes forth in its power, so deep and widespread will be its action, that even modern civilization will stagger and give way, and many of the strongholds of Satan, which have afflicted humanity for ages, will be levelled into the dust. \* \* \* The existence of our institutions, organically Divine, and of a republic now free from the grosser form of human vassalage, are prophecies that God will again and again visit the inhabitants of earth with revivals of creative power, bringing forth forms of social life in His own likeness, and causing the loved republic to bud, blossom and fill the whole earth with its fragrance and its fruits."

In the great

#### VOLUMES OF NATURE

brother Daniel was not less an interested student than of social science. The ever-renewed wonders of earth and sky imparted to him a deep and joyous sense of the power and beneficence of God. If but weeding in the garden, to his observing eye were revealed many of those mysteries reserved from the thoughtless, which served to open the lens of his vision to higher departments of knowledge. In the vast supplies of stored-away sunshine, and other treasures embosomed in earth, accumulated through ages, and safely concealed, until the period of man's developed intelligence and civilization required their use, he saw an infinite wisdom and prescience of purpose, which called forth his reverence and grati-

tude. From the smallest plant to the wide-spreading oak he studied individual organisms, the plan, usefulness and the relation of one thing to another, through all the rising gradations of the kingdoms of nature. The delicious fruits following successively through the seasons, each with its distinctive flavor, form, and function in man's physical economy, and the profusion of beauty displayed in the floral creation, responding to those higher sentiments by which the soul is uplifted to a Divine atmosphere of thought and feeling, were to him constant reminders of the unbounded love and beneficence of God, and admonitory to benevolence and mercy toward his fellow-beings.

Resting upon the basic idea that the realm of causation is spiritual — that all force and the vital principle of all outward creation are invisible, and that, although spirit and matter continually interact, it is the former which, in all cases, creates, evolves and modifies. He saw in each plant the product of creative genius, a distinctive identity capable of preserving itself through ages; clothed with a power to manipulate inorganic matter (in its own peculiar way), and as he expressed it, "working out wondrously, not only a definite thought, but a combination of them, for an express and definite end." In all created existence, from the microscopic atom to the glorious planets sweeping through space, each tracing the line of its orbit through unnumbered

ages, he recognized the omnipotence of that guiding hand and breathing soul, which deeply impressed his feelings with the permeating presence of an Infinite Intelligence.

Although the days of our beloved brother's earthly pilgrimage were extended more than fifteen years beyond the allotted time of man, in mind and spirit he never grew old. In early manhood, having lived so far ahead of his time, and continuing always in the increasing work of truth, the evening of life found him still in the van of every living theme. His active and unimpaired mentality and well-trained faculties enabled him to move about freely in the world of ideas, which he grasped with a vigor and power of discrimination that would be creditable to those much younger. In conversation, his remarks and questions were such as quickly to reach the pith of a subject; and in reading — in which he had always observed the principle of use — he was able to scan the various periodicals, and find, as by magnetic attraction, whatever they contained of worth to him. His comprehensive and tersely-expressed conclusions were instructive, and it was really very pleasing, as well as remarkable, to note how keen and well sustained was his interest to the very last, in all the living issues of the day; and very touching to realize how deep was his concern for the one precious cause in which his life, for more than half a century, had been so nobly



spent. He did all that lay in his power, that in Zion might be fulfilled those beautiful prophecies which should make of her a grand center of redemptive forces — a temple of glory whose towering dome, reaching celestial skies, should be irradiated by revelations of Divine truth, making of her a light and blessing to the nations around, while from its threshold should issue that deep, unending tide of living waters, whose coursings should be marked by upspringing verdure — the pure desires and holy aspirations of souls awakened from earthliness and sin. It was also very pleasing to observe the satisfaction that it afforded him to learn of any improvements in a temporal line that were being made for the increasing comfort and prosperity of his brethren and sisters, although too late for his own individual benefit, showing an unselfish love and disinterested benevolence reaching forward to posterity.

By following Jesus in the crucifixion of a carnal life, denying the natural love of offspring, and renouncing all ties of earthly kindred, the fires of impulse are not quenched, nor the tides of emotion repressed, neither are the affections chilled, and no faculty of mind or soul is dwarfed; but all are purified by the flame of Divine love, and lifted up to the plane of angelhood, where they find a breadth of unfoldment which knows no limit. Devoted parents in the natural order could have no

stronger love for offspring, nor feel more deeply bereft in the loss of rightful inheritors to the substance of their toil, than is felt by those who, in the order of their creation, were capable of those sentiments, and have become fathers and mothers in the household of faith. To them no pleasure is so great as to witness those holy principles and that heaven-inspired faith to which their lives have been dedicated, taking root in other souls, and to see the fruit of their labors, spiritual and temporal, inherited by rightful heirs. Among Believers, this love and solicitude for future generations is beautifully manifested in the energy, industry and economy of the aged, who, while being made welcome to repose and the free enjoyment of their previous labors, still are anxious to do all in their power to aid in the cause. With whitened locks and waning strength, they generously go forth to sow that which they cannot expect to reap in this life. Acting upon the precept of our first mother—"to do our work as though we had a thousand years to live, and yet as though we were to die tomorrow," it is not unfrequent to see brethren in their eighties setting out fruit and shade trees, for the blessing of generations to come, and sisters, in their labors, making equal efforts. This interest for a *spiritual* increase is even stronger. They are never too old to sow the Gospel seed, and to rejoice in its growth in souls. They are unfettered by sel-



fish interests, and it is this ever-expanding, ever-renewing life and love of the spirit — this continual influx of deific influences, which permeates the whole being, gives endurance to mind and body, and keeps the spirit bright and joyous; for, with such, death is forever vanquished, eternity is begun, angelic relationships are formed, and the kingdom of heaven exists within and around them. That this was the case with the beloved brother of whom we write, many can bear witness.

In reviewing his general deportment, we see that, throughout his life, moral considerations took precedence over every other; for he was fully conscious that all the essential interests of humanity center in those of the soul. Differences of opinion never marred his union to brethren and sisters, nor lessened his appreciation of their sincerity and good endeavor. In those more vital and spiritual ideas which most affect the character, and in the one great object of association, with them he felt his spirit united in seeking "one Lord, one faith, one baptism." As age advanced, all those hard-cut features and angular characteristics which had once identified the "Scotchman," seemed to soften and lose themselves in the well-rounded and symmetrical character of the *Christian*. As, in a short period, the autumn sun will mellow and perfect in flavor fruit that has taken all the previous season to bring forth, so, when he had developed the strength of manhood

under the winds and storms and more intense heat of earlier struggles, in life's golden autumn he seemed to absorb the qualities of those softening sentiments which mellowed and perfected his being, till he was fully ripened for the harvest. When his failing strength made it evident that he could continue no longer in active service, he looked to his home beyond, and expressed his soul-feelings in the following lines:—

“Come, O Death! thou great uplifter,  
Touch me with thy genial rod;  
Sever earthly ties asunder,  
Lay my form beneath the sod,  
Then in spirit I can triumph,  
In the city of my God.”

But ere this prayer could be answered, the angel of patience had opportunity to perfect her work within his soul, and kindly was it performed. During nearly a year, he quietly awaited the summons to a freer and more glorious existence. Rejoicing in hope, and filled with blessing and love, which he feelingly imparted to those about him, he would often give expression to the gratitude and joy of his spirit, in outbursts of song—some of the ancient ones under whose inspiration, in earlier days, he had been moved to worship. Having lived to his highest convictions, no cankering remorse disturbed the repose of his spirit. “At peace with God and angels,” his soul outflowed in love and good will to all his fellow-beings, and he was able to enjoy medi-

tation and communion with nature, in the many sunny hours which he spent amidst her beautiful surroundings.

Some months before his transition, he expressed an assurance that it would occur in the early part of October. A few days previous to this event he said to the writer: — “I am having a very easy time in leaving this old casket; my sufferings are but slight; shortness of breath is all that troubles me, and that will soon be over. I am glad that I shall not *die sick*; that would be a poor example for any one to set who has given so much attention to hygiene. In fact I shall not die at all. Brother Proctor and others of my old acquaintances are about me. I shall soon go with them, and commence life in earnest. I am surrounded by the mercy and goodness of God. What a glorious work the Gospel calls us to; and how wonderfully it provides for every necessity of soul and body! Before long, there will be a great awakening, and those who have been prepared by the Spirit, and are worthy, will be called to inherit the kingdom. All the movements of the day are as signs in the heavens which indicate that such is the case — especially those of the land and labor questions. God is operating in these matters, preparing the way for homes to be established by *Divine mothers*, which will be more spiritual and perfect than any thing the world has ever known. Man is dependent upon woman for the home

sphere, and for the influence that will purify his affections. In woman's emancipation, man will be equally blest. Neither can advance without the other. Mother Ann's work is as yet little known or appreciated, but it will soon be otherwise; and many of her daughters in the new creation will be glorified as she was; "clothed with the sun, the earth at their feet." These were his last words to the writer; others conversed with him occasionally, up to the latest hour of his mortal existence.

The afternoon of October 10, while sitting in his chair, without seeming pain or struggle, with mind bright and unclouded to the last, his vision closed upon earthly scenes, to open in that realm where all true beauty and soul-wealth may be seen and appreciated for their real worth; and where, realizing the fullness of that affection, blessing and gratitude which he so richly deserves and freely receives from his chosen kindred, we believe he will gladly begin anew his activities in the land of immeasurable progress.

In his removal from our circle, we realize that a star of more than ordinary magnitude has changed the orbit of its shining for higher spheres. In looking backward over his long and useful life, so fully dedicated to the increase of justice and peace, we view him as one of those strongly-defined characters who have the courage to adopt and promulgate whatever ideas presented themselves,

which he believed would promote the interests of mankind; one whose high principles and sentiments, and whose truthful life, gave him power to impress those ideas on the age in which he lived, and to exert that decisive influence which includes within its circle so much of truth, that, from the necessities of human progress, they will continue to be self-extending. It never seemed to be his aim to be individually prominent, but quite otherwise; in whatever he suffered in bringing forth unpopular views, he was sustained by a consciousness that he was not working for personal ends, but to implant some idea or principle whose fruition would prove a blessing. He very rarely alluded to his own efforts as accessory in bringing about different reforms in society, even when the latter were being reviewed by himself or others. When asked for some items of his personal history, he gave but a few, saying: "I have no written notes to offer, and it has become very distasteful to me to speak of myself or any efforts I may have made in any line. I have found in myself a full portion of the 'old Adam' to contend against, and to crucify him has been the chief labor of my life, and still shall be, till the work is fully accomplished. If I have been in any way instrumental in advancing any good cause, to God be rendered all praise and honor."

When such are called from our ranks, the burden and responsibility of that work for which they laid

down their lives, rests with increasing weight upon those who inherit the fruition of their labors.

Let us imitate such bright examples, and reach forward for a continuance of their ministrations, for they *still live*, and will gladly strengthen and inspire us to carry forward that glorious cause in which are centered all the most cherished hopes of the human race.