

great protest was against sectarianism of every sort, while a consistent foe to materialism and champion of the faith in an indwelling God "Orthodoxy," he said once, "as a case of fellowship in the Christian life and worship, is equally repulsive to me, whether it be *my doxy* or *your doxy*." During his long life he came in contact with all the prominent men of his time, and his influence was far-reaching. What it meant may be gathered from the words of one of his own prayers: "Amidst the din of earthly interests and the storm of human passions let the still small voice of Thy spirit be inly felt, and, though all else declines, may the noon-tide of Thy grace and peace remain." Possessed of a "character moulded almost to his own ideal," Martineau's contribution to the Theosophic Movement will be found to be as considerable as that of many more intimately associated with it. Another death in the ranks of the unenrolled Theosophists is that of Richard Doddridge Blackmore, which occurred on the 21st January. Blackmore was born 9th June, 1825. How many he has led and may lead to a sweet and wholesome love of nature may be estimated by the continually increasing circulation of his best books. When the morning-glories of our present fiction garden have faded and vanished we can return to *Lorna Doone*, and perhaps the *Maid of Sker* and one or two others, and find them perennially fresh and fragrant.

A STUDY IN LEADERSHIP.

Judging by the personal way in which some members of a certain organization have construed the tale of Mr. Oliphant's sufferings, one would imagine that my object was limited to throwing this modest "searchlight" on but one of the spiritual charlatans of the age. But, as a recent critic of the Jesuits truly remarked, "the 'Black Pope' everywhere prevails"; crushed in one form, he reappears in another, and—melancholy fact—he always gets a blindly enthusiastic following to uphold his hands. My object in this brief summary is to emphasize, by

means of a concrete example, those infallible signs or touchstones by which we may learn to know the evil power in whatever form it may appear. Madame Blavatsky told us of those touchstones, but in the hour when the glamour came we forgot them all. Afterwards came suffering to some, and opened their eyes. It is ever true, that parables are needed, told and retold.

In this, the last instalment of my somewhat lengthy letter, I have collected a few of the more significant passages describing the methods pursued by Lake Harris in the training of his followers and the management of his community. They are given in the order in which they appear in the book, and with the page number of the new edition appended for easy reference.

"The wonderful understanding which, by general consent, the extraordinary man, who was at the head of this strange community possessed of the characters, moods, and conditions of the minds subject to him, was endued with special powers of spiritual torture by the system which follows.

"He arranged them in groups of three or four persons to assimilate; but if the magnetism of one was found to be injurious to another, Harris was aware of it at once, and instantly separated them. Any strong, merely natural affection was injurious.

"And not only did the head of the community keep incessant watch over all these occult manifestations, but he was at once the director of the domestic life within, where the members of the community worked together at agriculture—and also the head of every operation without, many of his disciples being sent out into business affairs, to conduct commercial operations or other kinds of profitable work, in order that they might bring in money for the community. 'All the schemes connected with it, mercantile or agricultural, were in his hands; and he would constantly change the heads of departments if he thought their minds were becoming too much engrossed in business, recall and replace them with others who often knew nothing of their management, and had to learn through mistakes.' (200-1.)