

and grave and decorative scenery that will be forgotten the moment an actor has said "It is dawn" or "It is raining" or "The wind is shaking the tree;" and dresses of so little irrelevant magnificence that the mortal actors and actresses may change without much labour into the immortal people of romance. The theatre began in ritual, and it cannot come to its greatness again without recalling words to their ancient sovereignty."

D. N. DUNLOP.

London, Eng., Jany. 1900.

A STUDY IN LEADERSHIP.

To the Editor of THE LAMP.

DEAR SIR,—In my first letter I gave a short account of the experiences of the Oliphants in the Lake Harris community. The following extracts from the book will give a very good idea of the objects, the methods, and the head of that community. The paging of the new edition is appended.

OBJECTS.

"We have no dogmas: our fundamental principle is absolute and entire self-sacrifice; our motive is not the salvation of our souls, but the regeneration of humanity; . . . all we claim is a direct consciousness of divine guidance" (206-7). The "guidance" was of course through Harris, as is shown below under the head of LEADER.

"Our maxim is, that the more spiritual we become, the more practical we must become also. We must meet the world in its own way and on its own terms, and conquer all uses, arts, sciences, industries for the City of our God, until the time comes of which it is written 'that the kings of the earth do bring their glory and honour unto her.'"

A curious parallel to some recent private "teaching"—if one may use the term in such a connexion—is seen in the following: "I said in my former letter that the New Church renewed the body and mind as well as the soul. Now the influx of the Spirit, or internal

breathing of which we are sensationally and organically conscious, natural respiration undergoing a new change, begets a new ardour, a divine activity for all work."

"You are engaged in a stupendous work of religious and moral reform, which is destined by its irresistible, if slow and painfully developed, influence to penetrate the hardness of the world's selfishness" (247).

"We work in the garden, and help to mend the clothes of the gentlemen of the society. But we gained health of mind and body in our cottage experience. All we aim at is to become Christ-like, to get rid of selfhood in every form, so that He can use us as His instruments in helping to redeem the world, the work he has now come to do—for He has come, and has been seen and heard of some, and soon all will feel His presence, for great and startling events are at hand."

Methinks this has a familiar sound. Alas! for the gullibility of human nature which can be satisfied, even for years, with empty prophecies like this.

THE LEADER.

The description of "Father," as Lake Harris is called by his disciples, is full of interest. The biographer writes: "Outside enquirers received the somewhat equivocal answer that will and reason were submitted to no man, with the reservation that it was not Harris's will that was followed, but that of God expressed through him. But within the sacred enclosure there was no such pretence, and the reader will see hereafter that nothing less than absolute obedience was exacted. But he was there, among them, their absolute ruler, a divinely inspired man, full of the extraordinary dramatic attractiveness of a constantly changing aspect, which, even when seen from the darker side, is full of interest of the most exciting kind. . . . It is possible to understand how sometimes, when the other member of the little farming community, who knew life in different aspects from those it bore at Brocton, was assailed by sudden heartrending homesickness—doubts perhaps as to