

found all that they wish. They all look wise; but one looks hungry and another satisfied—with herself. The central face is that of Col. Alcott, who wears spectacles and spreads out before him a river of beard. His face has the practical cast and expression of a man who would not be sorry if his excursions into the other world should reveal a seam of coal or a gold mine or a new patent in electrical appliances. There is a striking picture of Mrs. Besant, standing at one of her lectures, looking upward with staring eyes and waiting (or wondering) for the expected communication. She has the look of one who has gone through much and is likely to go through more. Having been an evangelical church-devotee, a religious worker, a parson's wife, a doubter, a Socinian, a Socialist, a Neo-Malthusian, a materialist, an atheist, a novelist, a lecturer and propagandist in many of these things, and having now become a theosophist, she does not look as if she had reached the final position of "rest and be thankful."

Without dwelling upon the successive steps of her strange career—what may be called her "phases of faith," it will be sufficient to relate that her restless spirit was at one stage employed in making a kind of harmony of the gospels. As she found a number of small discrepancies which she ought to have expected in independent narratives, but did not expect, the first doubts were raised in her mind. Then the protracted sufferings of a sick child brought up rebellious and resentful feelings against God, who, as she thought, might have averted all such anguish. Then followed months of a struggle to retain belief in Providence and atonement. She says of religious doubt: "There is in life no other pain so horrible." She had recourse at distinct points and for different reasons to two very different men for advice. She had deeply meditated on the pages of well-known authors upon the divinity of Christ and, as with all the rest of her religious beliefs, she had concluded that she must part with this also; but before finally doing so, she made a pilgrimage to Oxford to consult the oracle of the High Church party—Dr. Pusey. His writings had at some time or other been useful in doing for her what they have not generally done for others, preventing her from becoming a Roman Catholic, and thus adding *that* to her other experiences in experimental religion. Here this well known leader in reactionary thought is photographically brought