

She stepped the crown at a time of great intellectual activity. The Wars of the Roses had robbed England of the major part of her old feudal aristocracy. These had ended only three score and ten years before. The dissolution of this aristocracy during the course of this intellectual development has surpassed anything which had occurred before or since that time had been going on in the kingdom. The discovery of the New World had given an extraordinary stimulus to the movement. The people had been steadily growing. It was no longer kept in check by the great barons and the monks, who were even more feudalistic in their policy and ideas than the secular aristocracy. Parliament was beginning to realize the power of the people, and to suggest that the king and his nobles should be more open rebellious probably for the reason that the ab-

THE ETHERAL NOW.

Some one recently wrote to a magazine stating the following case: "He dreamed that he had dreamed that he saw the funeral of a relative, who was then alive and well, and that a few days afterwards the relative died, and the funeral was exactly as he had dreamed it. He would not believe it, but to explain this, this could be. With the extraordinary coincidence of an editor who, if he does not know anything, that he may be asked, must make some sort of a shot at an answer, the magazine man explained the matter some what after this fashion: 'You are one of the few who do not say good-bye to a relative what he said into the flesh of every day life. His explanation was that there is no such thing as time to the subjective ego—we have a relapse into the new Iargon, so this

Creator many divines have insisted that in the spiritual world there is neither past nor future, but only what is now. As a result, the fact that we are here is absolutely unthinkable, and it would be well, if those, who seek to explain every possible proposition that can be stated, would be a little more willing that they should admit something. Agnosticism, as regards some things, is to say to acknowledge that there are some things which they can only do not, but cannot hope to know. When we make the statement that things in heaven and earth are not as we are, but that we are as they are, then we are in our philosophy, we will be much wiser than we are now, and will not give rise to so much skepticism about things which are demonstrable. In every line of human research and especially in those

This Continent at a time so remote that the author has to compare it with the day by comparison. The author contends that the North-West tribes have been the victims of the same term, and that they had no idea of a Supreme Creator. He denies the existence of a Supreme Spirit who was held by any of the eastern tribes. They believed in an animating spirit, an animating spirit, a spirit which is capable of separating itself from the body and existing independently of it. It is quite impossible in the space available to do anything more than indicate in this imperfect way the main features of the author's subject-matter. The book should be widely read. It is interesting even for those who are not interested in the questions. One might say with perfect truth that it is the duty of the people of this continent to know the things of their aboriginal nations which Mr. Hill-Tout sets out in this book. The book is published by the Copp-Clark Co., Ltd., Toronto, pub. 1918.

It is the Irish members of the British House of Commons who are generally accused of becoming entangled in the "Red" web. The late Sir James Stansfeld, a Scotch member, has provided hilarious evidence of the confusion and confusion of comparisons. An earnest sufferer, in alluding to a red traitor remarked, "That red herding has come home to me." During the debate on the enfranchisement of women, Mr. Cathcart Wason commented on the "Red" traitor, "The Lord Robert Cecil had used the woman's suffrage question as a bait to catch the Liberal." He cast his eye over us very skillfully," continued the speaker, "and he has seen that we are old birds to rise at that fly again."

An Anecdote of Mr. Cleveland

There are many stories told in connection with Mr. Cleveland's hunting trips to the West. He is said to have been out one day with a hunting party of some thirty men, and he was out for his last term of office. He, together with the Rev. Dr. H. C. Brown, of New York, were in the place, were spending a few days with "Old Man Blim," a Maryland friend, and were out for a fox hunt.

A certain little village in England could not boast of having many enterprising sportsmen. One day, however, a stranger looked forward to with delight by the village sportsmen, and at the same time, the feast! That a stranger sang was a great feeling. The village sportsmen, in response to a vociferous exhortation, singer was about to start "Rocked in the Circle the sheep, when the chairman, tugged at his coat-tail.

"I'm a little bit of an over-generous," he whispered. "I open to the chap you've been singing about. He's a little bit of an over-generous, but he's a little bit of a fair to me if you was to sing it out. I'm a little bit of an over-generous, as 'ow I let out bicycles."

Politics—We must stand Pat.
Wife—Yes, but the question is, Bridget stand out—Harper's question.

She—Do you think my voice will be returned for opera?
He—Stage or boxes?—Yonkers State

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