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The Solar System.

The Moon

The actual diameter of the moon is about 2165 miles or a little more than one quarter the diameter of the earth. For a satellite she seems large in proportion to the earth when we consider Jupiter's largest satellite is but one twenty-fifth of his diameter. Another contrast is that she moves around the earth very slowly thirteen times a year seen in space from a point of observation not on the earth, the moon would not appear to be in motion so slowly, as her revolution made. What we call the moon's phases are merely the various ways in which the sun shines on her surface. When on the side of the earth toward the sun, the dark side of the moon is toward us and we say there is no moon and when she travels so we see a faint line of her light side we say there is a new moon then later half of the light side or a quarter of the whole moon. Half way between first quarter and full, the moon is said to be "gibbous" and when on the side of the earth opposite the sun the light side of the moon is seen she is said to be full, a proper term for we see the full size of the disc.

The moon and sun appear to be about the same size but it is owing to the difference of distance from us for the moon is only about a quarter of a million miles away while the mean distance of the sun is over ninety-two million miles.

Canadian Explorers

(Sir Alexander MacKenzie)

Alexander MacKenzie is believed to have been born at Inverness Scotland in the year 1755. In 1779 he entered the counting-house of the Northwest Fur Company which was started in opposition to the Hudson Bay Company by some Englishmen whose headquarters were at Montreal.

In 1784 MacKenzie was sent by his employers with some goods to Detroit, with instructions to penetrate into the Indian territory in the following spring. But rival traders stirred up the Indians against him and many of his followers were killed.

After several years residence at Fort Chippewyan, at the head of Lake Athabasca, MacKenzie was appointed by his company to explore the region of the Northwest supposed to be bounded by the frozen sea. He started June 3rd,

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School Psychology

Habit

Closely allied to instinct is habit which in the natural sequence of neural development must next be considered. As with instinct so also with habit the ordinary conception of the meaning of the term is altogether too narrow. We speak of the habits of smoking, drinking, swearing, etc., quite as a matter of course, but then our interest usually ceases; quite probably there is a general opinion that habits are as a rule bad, since we hear most comment on the mischievous practices of boys and men. As a matter of fact, however, most of the activities of life and even our methods of thought and study will be seen on reflection to be habits of a most important character.

From a biological standpoint habit may be explained as the development of paths of least resistance through the nervous system. In the first few days of a child's life there are no definite modes of behavior in addition to the inherited instincts and some few reflex actions due to direct stimuli. As the child develops, however, more activities take place and on each performance a particular part of the nervous system is modified. After several performances of the same activity that part of the nervous system becomes what is known as a path of least resistance, and on the proper occasion arising the necessary response occurs without the intervention of consciousness. Professor Colvin defines a habit as "a path of preferred conduction between stimulus and response set up by and due to the life experience of the organism." In brief, a habit is an inclination for some action acquired by frequent repetition.

From the standpoint of the nervous system habit resembles instinct very closely, and moreover consciousness is not a necessary factor in either of them. Of a necessity, however, habits cannot be present at birth, while instincts are inherited and either appear at birth or later on as a result of the inherited form of the organism. The fundamental difference between instinct and habit lies in the fact that the former is inherited and is independent of experience, while the latter is due to the experience of the organism as a result of the learning process. An instinct may indeed be the basis for the formation of a habit. Thus the instinct for imitation is the basis in acquiring the smoking habit.

When we say that consciousness is not necessary for the performance of an activity that has been reduced to habit, it must be borne in mind that we refer only to a perfected habit. In this connection it should be remembered

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Among The Blond Eskimo

(By V. Stefansson)

There is great uncleanness in all matters of religious thinking and none seemed to really know whether all these spirits were in the employ of shamans, although some expressed their private and personal opinion to the effect that there were no spirits who had other masters in any human being. There are, however, some enchanted spirits which some do not explain at all and some explain by saying that they are the spirits of shamans who have died and left them without a master. Each shaman usually has more than one familiar spirit and many have five or six. These spirits differ in power, not according to what kind of spirit they are, but according to individual traits, exactly as men do. In other words, two shamans may each have for one of his familiar spirits a dweller in the tide cracks, one of which may be able to cure an illness that the other can do nothing with. Sickness is never thought of as being occasioned by natural causes but always as being the work of some shaman or evil-minded person who possesses a powerful spell or charm. When anyone is taken sick, the first thing, therefore, is to determine who made him sick and in what manner. A shaman is engaged and undertakes a seance. At first he dances and sings in his proper person but all of a sudden his attitude changes, his voice undergoes a transformation, and it is understood that he has been entered by one of his familiar spirits, who thereafter speaks through his mouth. Any reply to questions asked by the bystanders is possible in the form of a monologue, and the spirit explains why the person is sick and how he can be cured. Sometimes an evil spirit has been sent from a tribe in a different part of the country and has entered the patient. In that case, it must be driven out by powerful spells. In other cases, especially if one of the symptoms is a chill, it is believed that the soul of the sick man has been stolen and hidden somewhere. It is then the task of the shaman's familiar spirit to go all over the earth and look for the hidden soul and to bring it back. Success in this quest is shown by the recovery of the patient, while failure is indicated by a continuance of the illness or by death. Certain things and conditions, but notably the presence of blubber or other fat, make all spirits powerless, and if a stolen soul, for instance, has been hidden inside of a greasy bone, it can not possibly be found, because a familiar spirit cannot look for it in any greasy place.

Many folk tales found among the Copper Eskimo are also found in Greenland and Alaska in their entirety. Others are represented both in Greenland and Alaska by certain combinations of elements which go to make them up, but which are combined in different ways in different districts. The game

of cat's cradle and many other games are played by the Copper Eskimo in ways similar to those of the Alaskans. Cat's cradle games and the telling of certain stories are confined to the time that the sun is away in winter. The winter, except in times of scarcity, is the scene of dancing, story telling, and enjoyment, and it is very difficult to gather folk lore at any other time of year.

In physical characteristics the Copper Eskimo seem to differ from all other substantially pure blooded Eskimo known to me, in that tendencies to blondness are much stronger than elsewhere. In northern Alaska, for instance, where the Eskimo have been in contact with Europeans for over half a century and where whalers and other white men have freely taken Eskimo wives, there has not grown up any class of European-like beings, but among these more easterly isolated tribes, where European influences might be thought to be wanting, there are found many persons of strikingly European-like appearance. Out of something less than a thousand people seen by us perhaps ten or a dozen had blue eyes. Many of the men eradicate their beards, but of those who do not, a considerable number have fairly full beards of a colour lighter than the distinctly Eskimo black, ranging to a light brown tinged with red; while in western Victoria Land and in Dolphin and Union straits fully half the people have eyebrows lighter than the Mongolian black.

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