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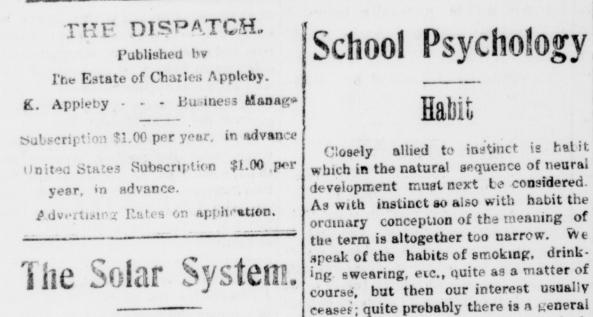
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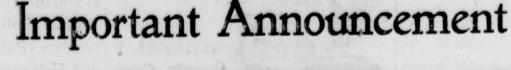
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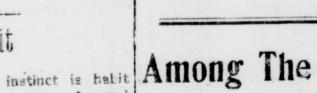
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WOODSTOCK, N. B.



Blond Eskimo

(By V. Stefansson)

ters of religious thinking and none seem ed to really know whether all these rits were in the employ of shamans, although some expressed their private part of the country and has entered the Eskimo seem to differ from all other the spirits of shamans who have died shaman usually has more than one fam iliar spirit and many have five or six. These spirits differ in power, not ac cording to what kind of spirit they are, but according to individual traits, ex 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 nat ural 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 deter mine who made him sick and in what, manner. A shaman is engaged and undertakes a seance. At first he dan

all of a sudden his attitude changes, his are played by the Copper Eskimo in voice undergoes a transformation, and | ways similar to those of the Alaskans, it is understood that he has been enter | Cat's cradie games and the telling of ed by one of his familiar spirits, who certain stories are confined to the time thereafter speaks through his mouth. [that the sun is away in winter. The Any reply to questions asked by the winter, except in times of scarcity, is bystanders is possible in the form of a the scene of dancing, story telling, and There is great unclearness in all mat, monologue, and the spirit explains why enjoyment, and it is very difficult to the person is sick and how he can be gather folk 'ore at any other time of cured. Sometimes an evil spirit has year.

ces and sings in his proper person but of cat's cradle and many other games

been sent from a tribe in a different In physical characteristics the Copper century and where whalers and other white men have freely taken Eskimo wives, there has not grown up any class quest is shown by the recovery of the of European-like beings, but among these more easterly isolated tribes, where European influences might be Certain things and conditions, but not thought to be wanting, there are found many persons of strikingly Europeanlike appearance. Out of something less than a thousand people seen by us per haps ten or a dozen had blae 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 Eskinto black, ranging to a light brown tinged with red; while in western Vic. toria Land and in Dolphin and Union straits fully half the people have eye. brows lighter than the Mongolian black

The Moon

The actual diameter of the moon about 2163 miles or a little more than one quarter the diameter of the earth. For a satellite she seems large in pro portion 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 observa tion not on the earth, the moon would not appear to be in motion so slowly, is her revolution made. What we call the mooos 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 "gi bons" and when on the side of the earth opposite the sun the light side the moon is seen she is said to be full, a proper term for we see the full size of the dise.

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 min lion 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 Scotlan I in the year 1755. In 1779 he entered the counting-house of the Northwest Fur Company which was started in opposittion to the Hudson Bay Company by some Englishmen whose headquarters were at Montreal.

In 1784 Machenzie was sent by his employers with some goods to Detr. it. with instructions to penetrate into the Indian territory in the following spring. But rival traders stirted up the Indiana against him and many of his fevowers were killed.

After several years residence et Fort Chippewayan, 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 Std,

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 ss 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 m herited instincts and some few reflex actions due to direct stimuli. As the child develops, however, more activi ties take place and on each performance a particular part of the nervous system la 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 intervent ion of consciousness. Professor Colvin defines a habit as "a path of preferred conduction between stimulus and reponse set up by and due to the life ex perience of the organism." In brief, a habit is an inclination for some actionn 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 in stincts 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 torm er is inherited and is independent of ex perience, 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 forma tice 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 envity that has been reduced to head, it must be borne in mind that we refer only to a perfected habit. In tors connection it should be remembered

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and personal opinion to the effect that patient. In that case, it must be driv substantially pure blooded Eskimo there were no spirits who had other en out by powerful spells. In other known to me, in that tendencies to masters in any human being. There cases, especially if one of the symptoms blondness are much stronger than else are, however, some eachanted spirits is a chill, it is believed that the soul of where. In northern Alaska, for in which some ao not explain at all and the sick man has been stolen and hidden stance, where the Eskimo have been in some explain by saying that they are somewhere. It is then the task of the contact with Europeans for over half a shaman's familiar spirit to go all over and left them without a master. Each the earth and look for the hidden soul and to bring it back. Success in this patient, while failure is indicated by a continuance of the illness or by deatn, | actly as men do. In other words, two abiy 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 famil iar spirit cannot look for it in any greasy place. Many folk tales found :among the

Copper Eskimo are also found in Green and and Alaska in their entirety. Others are represented both in Green land 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

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