

will come into him and make our abode with him. God is love, and he dwelleth in love dwellers in God, and God is love, and he dwelleth in love dwellers in God.

6. A complete satisfaction and resting in Christ. There has been no favorable response from within to temptations from without. I have found satisfaction, rest, and exultation in Christ.

7. A great increase in spiritual power. This I have realized in closest devotions, pastoral duties, and especially in the ministrations of the house of God. I have learned by experience that men may receive the Holy Ghost in measure, limited only by their capacity to receive, and feeble ability to endure.

8. A clear and distinct witness of purity through the blood of Jesus, the testimony of the Holy Spirit, and of my own spirit to the entire sanctification of my soul. "Meridian evidence points down to fight."

Thus, dear reader, I have transcribed in substance some of the richest experiences upon record, as given in "Perfect Love," written by Rev. A. Wood; a book which fully and explicitly states, explains, and defends the doctrine, experience, and practice of Christian holiness which breathes a heavenly spirit, and most produce a holy influence upon the Church and world. Secure it, read it, and practice it.—C. G. Hooper.

Obituary.

IN MEMORY OF

Mrs. Ann Morris, wife of Joseph Morris, of Mill River, P. E. Island, who died on the 31st December last, in the 82d year of her age. She was early instructed in the knowledge of the Scriptures by pious parents, whose great aim was to train their children in the fear of the Lord. Her father, William Tuplin, Esq., has been for many years a faithful and very successful Local Preacher. She was converted to God in the 14th year of her age, during a revival of religion in the city of Charlottetown, where she was then residing. Since then she has lived a life of consistent and devoted piety, in uninterrupted enjoyment of the precious evidence that God for Jesus' sake had pardoned all her sins. That she was a true Christian there is no room to doubt. A child who never once violated the command of father or mother, a wife who never once uttered an angry or unkind word, a mother tender and affectionate—and, above all, a Christian humble and sincere. She was gone to her reward. The dying scene was so to thrill a Christian's soul, and melt the heart of the most hardened sinner. Though bodily pain was torturing in the extreme, yet she manifested no impatience, and uttered no complaint. Her mind was clear and calm to the last, and steadily fixed on God. A little while before her death she asked her assembled friends to sing. They did so; and among several hymns, sang, that one beginning:—

"Come, sing to me of Heaven, She lifted her hands to heaven, and with a countenance beaming with joy too deep to be expressed, she said, "I would exult, but I am too weak." She bade each of her weeping friends to sing, and she called for her dear little babe and pressed it to her heart, and her eyes closed to the scenery of that room of death and opened upon the glory above. Her ears were closed to earthly friends, and earthly songs, and drank in the melody of the music of heaven. Her voice was hushed forever here below, and mingled in the triumphant shout "Worthy is the Lamb." Only a few days elapsed and the sweet babe was an angel bright by the mother's side in glory.

On the Sabbath following the interment of her remains, particular reference was made to her life and death, in a discourse founded on Heb. xi. 13, 16, delivered by the preacher of the circuit to a large, attentive and affected audience.

Provincial Wesleyan.

WEDNESDAY, JANUARY 27, 1864.

Mount Allison Celebration.

We estimate very greatly the privilege afforded us of attending the Mount Allison Academy Anniversary, last week. The attainment of the majority of an Institution, the career of which has been distinguished by manifold tokens of success, and by steady advancement and efficiency, is an event which may well call forth the enthusiasm and rejoicing of its friends. The celebration of the TWENTY-FIFTH ANNIVERSARY of our Male Academy was an event of this kind, and brought together a large gathering. It was scarcely to be expected that any considerable number from a distance, however ardent their zeal in the cause of education, could be induced to assemble at this season, and at so short notice. No doubt very many who cherish the deepest interest in that which relates to our educational enterprises, felt that they would be scarcely justified in leaving the discomfort and exposure attendant upon winter travelling, for the purpose of taking part in the exercises of the occasion. To reduce still further the probability of a large attendance, the weather on the two previous days was exceedingly unpropitious, and this doubtless had a discouraging effect upon some who would otherwise have gladly been present. But notwithstanding these apparently untoward circumstances, so very general and so strong was the desire of the numerous friends of the Institution to witness an occasion so full of interest, that it was felt to be worth while to surmount some small measure of difficulty for the sake of gratifying their cherished anticipations. It was accordingly highly gratifying to find the most sanguine expectations fulfilled in regard to the attendance upon the celebration, very considerably surpassed on the day appointed, by a large attendance of friends from considerable distances, and from both N. S. and N. B. Letters were received from numerous former students, and from leading gentlemen of both Institutions, expressing their high estimate of the Institution, and their deep regret that they were unable to attend.

The attendance of former students was about one hundred—there being of the first year's youth some men in middle life eight—while each year of the twenty-one years had its representatives. It was very pleasing to hear the references to reminiscences of school-days by many who had been long separated, and who appeared to enjoy greatly the opportunity thus afforded of renewing early friendships. To such warm memories, and to kind associations that had been closely associated in other days, were some of the incidents of the Anniversary which were not only pleasurable for the time being, but also giving promise of advantage in the future.

The whole number of students enrolled on the books of the Institution during the years of its minority is about 1250, some of whom have already passed away from earth, and others are scattered in other lands, while over one thousand remain in these Provinces. These are to be found in the various walks of life—agricultural, mechanical, commercial—in the legal and medical professions, and in the ministry. This last class numbers about 70; some of whom belong to other churches, but the chief part to our own denomination; all of them, we doubt not, esti-

imating highly the measure of preparation for their sacred duty, which their academic training afforded. Of the remainder there are many filling important positions of honor, responsibility and usefulness, who reflect in a highly gratifying degree the value of the culture received at the Institution, and by which they have been fitted for their life-work.

In tracing the past course of the Institution, it is highly satisfactory to note the marked evidence of progress which its history affords, from its opening on the 21st of January, 1833, with seven students, until the present period, not merely in the attendance, but by its number of students went up to 80 during the first year,—and the average attendance of each year for the first seven years was 119—for the second seven years 142, and for the last seven years 107,—but also in its efficiency and thoroughness. From the beginning, the motto of its Faculty has been "Excellence," and for some years prior to the formation of the College classes, the Academic course of study was highly creditable—very nearly approaching the curriculum of the best Provincial Colleges—until from this honorable position we advanced to the Establishment of Mount Allison College, under a Charter from the New Brunswick Legislature. Our College is now in successful operation, and the energetic and able men in whose hands its management is committed, that it shall be second to none in these Provinces. Previous to our assumption of Collegiate responsibility we offered a guarantee as to the character of the Education to be given at Mount Allison, by our earnest application to the New Brunswick Government on behalf of a University, proper, on a basis to secure impartiality in conferring degrees, being willing to accept of the conditions of the proposed University, and that our students should be placed side by side for examination with those of other Provincial Colleges, and thereby pledging that our College honors should be worthy of respect.

A review of the results of our Educational work, enlarges and confirms our conviction of the importance of having the higher Institutions of learning under denominational control. Our aim has been to furnish a sound education—a thorough, symmetrical, well-balanced, Christian education,—upon a system in which the whole elements of man's nature are regarded, viewed to the youth under our charge in their moral as well as their mental faculties, a right direction, and upon principles having their foundation in the Word of the living God. The history of our Academy attests also that denominational Institutions need not be sectarian, and that while caring for the best interests of youth in relation to both worlds, and seeking to make upon their spiritual nature the very best impressions, we are not open in any degree to the charge of proselytism in favor of our Church. Incidents were narrated at the Anniversary, by some of the Alumni, showing the religious influences brought to bear upon them while pursuing their studies, and the benefits derived therefrom, and that they were largely indebted to Mount Allison, not only in a literary point of view, but also, morally and religiously. For these results, we are not at all surprised, for our educational efforts, while every suitable expression was given of appreciation of the labours of the esteemed and gifted Principal, and his coadjutors, the congratulations at the public exercises prominently bore also the stamp of devout recognition of the prospering blessing of the Most High, and evinced every disposition with humility to say, "Not unto us, O Lord, not unto us, but unto thy name be the glory, for thy mercy, for thy truth's sake." In this connection we take the liberty of reminding you more opulent friends that they may suitably acknowledge the divine goodness, and exercise their beneficence in a way that will be helpful to our Institution and a blessing to deserving students of limited means, through all coming times, by founding a fund for all the names of our former students, by memorial stones, and by general references to the names of our departed ones, who would gladly have joined with us at that delightful occasion, had they been still in time; but who are now rejoicing before the throne of God. In several of the addresses very touching and graceful references were made to the never-to-be-forgotten Founder of the Institution,—the sainted Chas. F. Allison—to whose princely munificence we are mainly indebted for the scale upon which we have been able to conduct our Educational enterprise. Reference was also appropriately made to the venerated Albert Desjardins, for many years the Principal of the Academy, also to several of the former students now deceased. An interesting paper containing brief notices of this description was read by L. Longworth, Esq. of Truro, which we hope to be able to give in our next number.

Without indulging in more lengthened observations of a general nature, we now proceed to begin the celebration of a fitting occasion. As a training for public speaking, and for the opportunity for acquaintance with the friends of the Institution, this club is producing a marked impression upon the students, and is an addition to the curriculum that cannot fail of recommending itself to parents intending to send their sons to the Institution. For a student to be able to express himself clearly and forcibly while yet a student, is an achievement acquiring the probability of future distinction, otherwise difficult of attainment. On this occasion, Messrs. Fulton and Hodgson took the affirmative, Messrs. Fulton and Stockton the negative, sides of the question at issue. For the affirmative, the first named young man advanced, with a great deal of quiet power, arguments of a high order, to show that the political views were without force, and had been openly violated; that new treaties were required; and that a congress was the wisest method by which these treaties could be framed. Mr. Fulton opened with a few sentences of keen wit which elicited the sympathies of the audience, and concluded by a very punchy like sketch of the probable success of the designs of the crowned heads assembled. The intermediate part of his oration was directed to an examination of what he called the crafty scheming character of the man who rules in France, and from whom the young men should be warned. He then proceeded to disprove the views held on the subject by a class of arguments drawn from the acts of Napoleon and the peaceful tendency of his reign, and evinced

the debate with many passages so felicitous in expression, that the speakers might justly have expressed their gratitude to the gift. As a conclusion of the debate Mr. Stockton gave evidence of great attention to rhetoric which, added to his close, connected thoughts, made his side of the argument quite the popular one.

PROFESSOR INCH'S ADDRESS.

In connection with the performances of the Euborion, Mr. Inche delivered an address on "Time and Timepieces." He touched with the most graphic aptness upon the nature of time, the rapidity of its flight, and the changes indicating progress. He showed that the doctrine held by Locke was true—viz, that there is no real analogy between motion and time, but that the figurative notion which applies to time in terms and images relative to motion is so inwrought into our thoughts as to render itself an indispensable mode of apprehension. As time pieces of which his rapid progress might be made indicative, he pointed to the stars above us and the strata below us; to the sun and moon—God's bright chronometers in the heavens—and to man himself—a chronoscope wondrously and delicately made, by which each could realize the swift passage of time. Childhood, youth, manhood and old age, further, the clock we daily wear, and the food we eat at regularly recurring intervals, were declared chronometers of no mean value. The language used in the expression of these ideas was highly poetical, abounding in allusions that proved a speaker amply supplied from various sources for the work of adornment in composition.

THE ALUMNI'S ORATION.

This eloquent and forceful speaker, in developing his thoughts on "Socrates" gave a finished sketch of the noble Grecian Teacher, and a searching analysis of the modes and results of his teachings. We would like to present our readers throughout the provinces with a relation report of the lecture, but cannot at present do more than give them a few specimens indicating the lecturer's style and manner of treating his theme. In opening he said, "I have to call your attention to a life which however great were its exemplary and stimulative influences, left little in the shape of visible and tangible achievement as its abiding legacy to posterity. Socrates was neither a statesman, nor a legislator, nor a poet, nor a mechanical inventor, and but a sorry artist. He knew far better how to give shape and permanency to principles than to marble, and in the line of his early profession was scarcely equal to his father, Sophroniscus, the stone cutter. He was a thinker. Rightly or wrongly, successfully or unsuccessfully, the great aim of his life was to elucidate and establish truth, first in its broad unchanging and essential principles, and then in its bearing on conduct, duty and destiny. After giving a description of the personal appearance of the noble orator, he said, "He was his country's first and foremost teacher as he shuttled along the streets of Athens, and of his domestic unhappiness, the lecturer proceeded to the more characteristic features of his life, and of the age in which he lived, and upon which he stamped his impress. On this point Mr. Allison said, "His (Socrates) youth was passed during the celebrated age of Pericles, the great Athenian statesman, and the great public works which marked the administration of Pericles, and attested the imperial sweep and grandeur of his policy, was coeval with his own. He lived through the Peloponnesian war, lived to see Athens distorted with the bloody throes of an aristocratic revolution, lived to witness the fall of the city, and the dispersion of his countrymen. The impressive display of dispassionate reason which history records of him, when as a commoner, long trampled beneath the feet of haughty and hard-hearted despots, transgressed not a single letter of the law in its treatment of the vanquished traitor. In dealing with the conquered, the growth of his life of Socrates, Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon, the first acute and powerful as a thinker, the other given to business; the one seeing the speculative, the other the practical side of the philosopher; and by their writings proved that Socrates was not a dreamer, but a man of the world. Mr. A. introduced two of his disciples as witnesses, Plato and Xenophon