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Ad. Seniores.

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Addressed to the Graduating Class of 1866, by a former Class-mate—Published once before.

All things advance ; slowly the glad earth nears—
Her shining goal adown the ages set ;
The fair result of all God's ripened years !
Forbids the heart to cherish long regret.
We may not pause while broad creation hears
The dirge of wrong, the triumph of the Cross,
To moan a useless song of change and loss.

But as ye go, the cycle of whose days,
Drawn through the darkness by a hidden hand,
Bears you to seek life's gifts in other ways,—
We give the thoughts that parting hours demand ;
And more,—mid present cares the mind delays
To muse on past conditions pleasing well,
And span the future with a friendly spell.

We breathe no idle prayer that stainless bliss
May bless you with an ever varying joy,
Nor that in life's rough battle ye may miss
The myriad foes that mortal hopes destroy.
But may indulgent Heaven grant you this—
That in the years before you, ye may gain
A heritage of danger, toil, and pain.

Danger that waits on life to cause it worth
All this vain seeming effort but to live ;
Labor that makes a harvest field of earth ;
And those still lonely hours of pain, that give
To the strong soul a new celestial birth ;
Making it mighty in its power to bear—
And God-like in its will to do and dare.

Scorn not the gift of life ; a purpose grand
Beneath all seeming evil shall ye find,
The present moment treasures in its hand
The gathered wealth of all the years behind,
And in the eye of hoary time ye stand
The heirs of manhood—nature's noblest fee—
Ringed with the glories of the life to be.

But live ! let strong desire ambitious rise
To shun the fate from which your minds recoil ;
Stoop not to be the thing your hearts despise
Through craven shrinkings from a noble toil ;
But grandly labor for the good ye prize,
Till that shall close the danger and the strife,
Which is not death, but life.

Does the Mind ever Sleep?

BY E. M. CHESLEY.

LET us now consider some of the arguments of the French Philosopher M. Jouffroy, as quoted in Sir William Hamilton's *Metaphysics*. The first of these attempts to demonstrate that the probability is that the mind always wakes, and is based on the assumption that "when we dream we are assuredly asleep." But would not this statement first require proof? Is it not probable from considerations before presented that dreamful sleep is not normal and sound sleep?

The second and main argument of M. Jouffroy is, when condensed, as follows:—A stranger visits Paris and is for the first few nights unable to sleep soundly because of the noise of the streets. After some time his slumber is not disturbed by this cause. This is not because, becoming accustomed to the sound, the senses fail to arouse the mind as at first. They do receive the same impressions on the first night as on the hundredth and transmit them in equal vivacity to the mind. That the senses do not become dulled to the sounds as some might imagine would take place after the first few nights, is shown from the fact that habit often tends to render the senses even more *acute*, as in the case of the Indian. The difference can originate only in the *mind*. This, ever active in sleep, on the first few nights, receiving unusual impressions, arouses the senses to inquire what is the matter. But after a time, learning by experience of what external fact these impressions are the sign, it ceases to arouse the senses for a useless explanation. The facts of distraction and non-distraction in the waking state finely illustrate this theory. Thus, at first one cannot read in the midst of distracting conversation, but after a time can do so with ease in the midst of that same conversation. It is not the senses which become accustomed to hearing these sounds and end by being less affected by