

death would ensue, or, in other words, the individuality of the plant or animal would be destroyed. In the sleep of the human body, certain functions, as of respiration, circulation, renewal of nervous material, are still carried on. A form of sleep is exhibited in the hibernation of certain animals; but it never consists in a total cessation of the life forces. A tree may be said to sleep during winter. The externally manifested activities of the tree cease; but in the interior, among the cells, work of the finer kinds is constantly going on, otherwise the tree would become a dead tree, and begin to decay. Even in the case of that deepest of all vegetable sleeps, the silent life of the seed, it is believed by able botanists that insensible activities are ever present which could be discerned were our senses less gross. It is believed that the watch spring of seed life is ever slowly unwinding. Hence it appears to follow from what we can observe with reference to the general phenomena of sleep, that it consists in a cessation of the external and more marked manifestations of energy, but does not imply an absolute cessation of all the active functions of any organized existence.

(3). *What is the Sleep of Mind?*

In the light of these principles, if the mind does really sleep, it should not assuredly be supposed from this that all its marvellous energies are perfectly stilled. Could it then exist? But mind may have other interior forces, other important life functions beside those made known and exercised in our waking hours. The former may constitute its real and essential life, while the latter may be but certain forms of its energies which may altogether cease during sleep, and yet resume their wonted activity on awaking.

May we not draw an illustration from the needle of a compass? We do plainly perceive through our gross senses the constant movements of this bit of magnetized steel whenever the box which contains it is put in motion. But when the box containing it is perfectly at rest, we do not perceive that fulness of invisible energy which is still in the needle, holding it fixedly pointing toward the magnetic pole. Just so may it be when the body or casket of the soul soundly and refreshingly slumbers. All the usual and sensible activities of our waking moments may cease, while at the same time the mind may be charged with strong

and invisible power. The question now arises, what are these external, sensible, more marked forms of mental action, which correspond with the visible motions of the magnetic needle, or with the external life manifestations of a plant or animal when not sleeping. What else can they be if they are not all the forms of our waking consciousness? Consciousness is manifested in connection with the brain and nervous system. It is well known that pressure on the brain at once stops all consciousness. As soon as the pressure is removed, the mind at once resumes its usual train of conscious thought and feeling. Is not this then a proof that consciousness as a form of energy, may cease entirely, as far as we know, whilst at the same time the mind's essential life still remains!

This then will be our endeavour to show that normally during slumber the mind is unconscious, that it neither thinks, feels nor wills. Just what may be that essential life energy which does not cease with consciousness, we have as yet no means of determining. It is commonly supposed that a constant consciousness is necessary to the mind's continued existence; but this does not appear to be well established.

(4). *Does the Mind Sleep?*

The first objection which would naturally be presented to the theory of the sleep of mind would be the fact that during sleep, the mind is, sometimes at least consciously active. Hence it is argued that it may always be so, but that we may not remember all our sleeping thoughts. Is it not probable however that dreaming is a consequence of imperfect or abnormal and not of normal and sound sleep? When all the bodily and other conditions are favourable for sound sleep, we are not apt to experience the phenomena of so called sleeping consciousness. On the contrary, when we overwork or overstimulate the body or when anxiety of mind has affected our nerves, we are apt to sleep imperfectly and hence to dream. Is there not in other words a clear connection between partial and disturbed bodily slumber and the phenomena under consideration? Does not dreamless sleep refresh us more because it is sound and normal? Of course it is quite possible that our minds should be conscious in slumber and still not remember the same, as the facts of some