

THE ACADIA ATHENÆUM.

VOL. 3.

WOLFVILLE, N. S., FEBRUARY, 1877.

No 4.

In Memoriam.

P. W. CAMPBELL, Died December, 26th, 1876.

I.

As when some planet 'wheeled in her ellipse'
Through yonder purple realms of the sky,
In sudden conflagration burns on high
The blackened night, then fades in death's eclipse;
As the strong bark that leaves the happy shore
To sail o'er perfumed, lofty sounding seas,
Feels for a happy hour the fav'ring breeze,
Then Cyclone wrapt sinks down forevermore;
So radiant Hope with starry wand led on
Thy earnest soul to run a high career;
But soon alas Hope sank upon thy bier
And ceased Anticipation's antiphon;
While sad-eyed Pity dropped a sacred tear
And "dust to dust," concluded Life's young song.

II.

O Mystery of life: the young, the brave
Chilled in Hope's spring by Desolation's breath!
Brave heart! that buffetting the waves of death,
Nobly resigned a life thou could'st not save,
Low-reverend before thine urn we bow.
No ashes of ignoble clay lie there.
Thine was a noble soul and manhood fair
As e'er relentless fate hath stricken low;
Thou in whose eye strong lights of Reason burned
Did'st add the higher Faith that makes the man.
A soul conformed to God's own matchless plan
The lower goals of world-ambition spurned
And clothed in grand simplicity did'st scorn
To bow before the petty gods of form.

Does the Mind ever Sleep?

BY E. M. CHESLEY.

(1.) *What is Mind?*

The mind may possibly be regarded as having been gradually evolved by and through the countless forces and instrumentalities of matter. In this view it becomes itself matter, but matter highly sublimated and purified. Nor is it necessary to doubt the soul's immortality or high moral and spiritual attributes in consequence of a

recognition of this theory. God, the all-powerful Spirit of the Universe may have chosen to develop out of matter the most marvellously complicated and refined mechanisms. And can we justly dispute His ability to do so? The whole Arcana of nature may have been designed to individualize and perfect human spirits. Again, modern Science teaches us that energy is indestructible. So the energy of the mind may form a part of the indestructible energy of the Universe, so ultimated as to preserve forever its distinctive individuality. If this view be the correct one, then the analogies of nature in the matter of sleep would be very reasonably applicable to mind. If sleep as a temporary cessation of activity, be a common and natural phenomenon of other forms of matter, it is probably so also of mind, unless such important differences can be shown to exist as to preclude analogies on this point.

The more general and best supported view of the mind however is that it is immaterial, that it has activities and laws peculiarly its own which will more fully reassert themselves when the mind severs its temporary connection with the body.

In this view the presumption might possibly be that mind never sleeps. But would not the general analogies of nature still be applicable to it? All the Divine laws in nature tend towards Oneness and between even the so called lowest and highest there are incalculable correspondencies. It would still also be true that mind is intimately associated with matter during its earth-life and that which is definitely known of its manifestations and attributes is known through this connection. It is to be further presumed that whatever be the supposition as to the nature of mind; the problem of its sleep or non-sleep cannot be solved with absolute certainty.

(2.) *What is Sleep?*

By the sleep of a vegetable or an animal we do not understand that there is a total cessation of energy. Were this the case, in all probability