

able to claim fellowship with them, because they are, and ever will be, a life before. This spectral doubt, however, is easily solved from the history of companionship with his friend here. For Hallam was not his mate, in the sense of equality, on earth.

"He still outstript me in the race ;
It was but unity of place
That made me dream I rank'd with him."

And yet the love that existed between them was productive of the purest and truest happiness. A still greater difference in attainments will not, therefore, prevent genuine comradeship in the world of spirits.

"And so may Place retain us still
And he, the much-beloved again,
A lord of large experience train
To ripper growth the mind and will."

But if there is no progress, then is death only a sleep where the soul "slumbers on in some long trance" until awakened "at the spiritual prime." If this be so—and the thought is not displeasing—friends will meet at the great resurrection to resume the relations they held towards each other when Death broke the cord.

And yet the sleep may not be free from earthly touches. As it is possible that the memory of the infant may give him "little flashes and mystic hints" of a pre-existent state of glory, for

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home,"

So the memory of the soul slumbering "thro' the long harmonious years" between this life and the next may occasionally recall with like distinctness the pleasant incidents of life on earth. In this thought, too, there is no discomfort.

But there is at least another possibility. May not death mean the extinction of personality, our souls at this great