

that class to which that distinguished authority on all matters relating to the cult, Prof. Richard T. Ely, calls "Socialism of the chair," or what I like to term pen-socialism. I am so far from finding the least fault with Markham for his doctrine, as I find it expounded in his verse, that I consider it lends a distinctive charm to all his work. I was born on the side of the social barricade held by what the grand democrat, Lincoln, used tenderly to call "the plain people," and there I purpose to remain. I firmly believe, with the martyr-president, "God must love them (the plain people) he made so many of them." I have not a doubt but that in the aggregate, their intentions and aspirations are good and holy, although, I grant you, some individual designs and ambitions, like medicines, should be "well shaken before taken."

The protest against the present condition of affairs social could scarcely be more mildly or beautifully conceived and expressed than it is by our author. For my part, I could follow with perfect equanimity a more bitter and sweeping indictment. Did I know of anything like a proper substitute for it, I should, had I the power, think as little of completely overtoppling our present trumpery social system, as I would of knocking the head off a thistle with my cane. But, as the wise and weighty Dr. Johnson admonishes us in his "Rasselas," dear to my class-days: "The memory of mischief is no desirable fame." Until men have learned certainly to improve on existing social conditions, they will do well to worry along with what they possess.

The poet has been called a mystic; let us consider the term. Mysticism has been very unjustly made to stand for mist. In its better forms it is something far more definite and even tangible than mere brain-fog. Belief in our responsible freedom, in our immortality, and in God, lies at the foundation of all society worthy of the name. The defence of such a system is only achievable through some form of idealism. The interdependence between Christianity and Idealism is, to my mind at least, a fact as settled as is the rotation of the Seasons. In this connection it is useful to remember that philosophical mysticism was one of the great trends of mediaeval thought. Says the late learned Brother Azarias: "Many a learned mind wearied with disputes of the schools, sought refuge in mysticism." So it has been from